

TRUTH SEEKER

DEVOTED TO
SCIENCE,
MORALS,

FREE THOUGHT
AND
HUMAN HAPPINESS

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Notes and Clippings.

CARDINAL CULLEN plays the flunkey with alacrity, refusing to admit the eloquent Mahony's corpse into the Dublin Cathedral.

A MODERATE ASSESSMENT.—Mr. Moody wants \$45,000 more to pay the expenses of running the Boston tabernacle. Won't "Jesus pay the bill?"

PROCTOR still insists that the moon is dead. Probably he is right. Otherwise why should a coroner hang around it every time it is eclipsed?

REV. TALMAGE commends Joseph as a fine business man and insurance agent; yet it can be well remembered how completely he was sold in Egypt.

A NEW order of religious abstainers called "Danielites" has been organized in London. They use neither flesh, fish, fowl, alcohol, nor tobacco.

THE eagle, the raven and the parrot have been known to live one hundred years, and the swan has been known to reach the age of one hundred and fifty years.

MR. VANDERBILT's dissatisfied heirs have no difficulty in finding lawyers to contest the old Commodore's will. The pickings promise too well to be shunned.

It is said that Cardinal Manning feels twenty years younger since it has been declared that the next pope shall be selected without any regard to nationality.

It is stated as a fact that two aeronauts in crossing the English Channel at a high elevation were able to perceive distinctly the irregularities of the bottom.

ELECTRICITY travels through wire at the rate of 130,000 miles per second, while the nervous fluid passes over the nerves of the body at the rate of 200 feet per second.

DR. SCHLIEMANN is said to be now ready for another job. He will take a contract to dig up Moses, the witch of Endor, or the widow that Elijah boarded with during that long dry spell.

A STATISTICIAN has ascertained that of 1,000,000 born, only one half live to the age of 43; 233 live to be 100 years old, and that but one will reach 108. The period of life between 15 and 20 has the fewest deaths.

Two hundred and fifty expeditions at a cost of \$25,000,000 and hundreds of lives, have been sent to the Arctic waters to discover the open polar sea, and to reach the pole, and as yet entirely without success.

SAID Napoleon Bonaparte to the astronomer, Laplace, "Tell me what your views are respecting God." To which the great scientist replied, "Sire, I find no use nor place in my philosophy for such a hypothesis."

THE Graphic says that Tilden has lost all confidence in astrology since the "seven stars" on the commission serve him so ineffectually. Who can bind the sweet influence of the Pleiades and loosen the bonds of Oregon?

HOWEVER old the earth may be, according to Professor Proctor it has not reached its growth. He estimates that 400,000,000 extra-terrene bodies become incorporated with the earth every year, and some of them weigh a ton each.

"A WIDOW" in one of the morning papers avers that the Hon. John Morrissey relieved her in distress, and declares that Mr. Talmage, who wishes Morrissey were dead, to be as far below John Morrissey as "hell is below heaven."

THE Brooklyn Clinton Avenue Congregational Church is divided in sentiment. The entering wedges of discord are Beecherism and anti-Beecherism. It seems as if the Beecherite domination are crystalizing.

MOODY misstates the truth when he attributes to Voltaire the aphorism, "Ignorance is the mother of devotion." Although the phrase is unquestionably true, it was used by Jeremy Taylor half a century before Voltaire was born.

ALLUDING to Mr. Talmage's best wishes for John Morrissey's death, Mr. Morrissey expresses the opinion that Mr. Talmage, by such utterances, evidences his unfitness to be at large, and that his friends should take care of him. The gambler is doubtless the most of a gentleman of the two.

THE Lafayette, Ind., Courier perpetrated this: "Hayes, crushed to earth, again has risen: The presidential chair is his'n: While Tilden, wounded, wriggles madly, And dies, because he hasn't got Bradley."

TWO Broadway concert saloons—rather vile places, by the by—were raided by the police a few nights ago. Three divinity students were found among the spectators. Probably they are students of the divinities that dispense lager and bad whiskey.

THE Rev. Mr. Keely of Madison is in trouble. It is the same old story. There is a pretty woman connected with it. Her name is Clemmens. "They loved not wisely, but too well." "Wherever God erects a house of prayer, The Devil always builds a chapel there."

GOV. CONNOR of Maine announces that there has been no increase of crime in that State since the death penalty has been abolished. How long is the barbarous crime of choking wretches to death on the gallows to be continued in any of the States?

IN speaking of the miraculous cure of Mrs. Robinson in Chicago, the Graphic says, "It does not seem to pan out any better than the Lourdes lady. She travels under an assumed name; her son is on trial for murder; her cure was effected by 'doctoring' and she was not quite cured anyhow. Are none of the beautiful illusions of youth to be left us?"

FEMALE PREACHERS.—Rev. Mr. Buckley does not believe in it. He said in the Methodist ministers' meeting the other day: "If the mother of our Lord were to preach, I would oppose it." We are not aware that it has been announced that the mother of God is to take the pulpit. If this is not blasphemous on the Virgin, it is, at least, vergin' on the blasphemous.

ARE the Newark Methodists right? They bargained with the Rev. Miss Oliver to preach for them during March, and after she had got her sermon prepared, they met and discussed the matter and even had the assurance to write the lady that they wished not to hear her. We advise her to at once bring a suit for a "breach of promise." It cannot be called a breach of preach.

THE following epitaph is, or was, in the Church of Saragossa, Spain. "Here lies Juan Cabeza, chorister of our Lord, the King. When he was received into the choir of the angels, in augmentation of that happy company, his voice was so distinguishable from the rest, that even God himself hearkened to him with attention, and said: 'Hold your tongues, ye calves, and let Juan Cabeza sing my praise.'"

REV. DR. BRODUS, in lecturing to Baptist ministers a few days ago, said he fervently hoped none of them wrote their sermons under the influence of alcohol. It is to be feared that the good man had a painful suspicion lurking about him to make such a remark. But he is right; let the Baptist stick to his water. If he cannot find salvation by that element there is little hope for him. Let him not mix alcohol with his water.

OUR correspondent, S. B. Shepherd, Troy, Kansas, writes thus: "It seems to be according to the 'laws of Hoyle' in Kansas to get up in church and call the preacher a liar. Mr. Osterhaus recently arose in his place in church in North Topeka, and then and there called the Rev. J. B. Orwig a liar. He was subsequently arrested and prosecuted on behalf of the State, and the case was tried by a jury in Topeka on the 16th, resulting in acquittal. Osterhaus had plenty of witnesses to prove that he had spoken the truth concerning the reverend gentleman."

THE troubles in the Rev. Phoebe Hannaford's "Church of the Good Shepherd," Jersey City, are to culminate in division of the church. The reverend lady's friends have hired another hall, while the Rev. Mr. Williams of Hightstown, N. J., is engaged to preach to the ladies and other members who "hold the fort." One of the most noticeable things about Williams, and which the church esteems the highest is, he is not a woman.

THE pastors and officers of fifteen east side Methodist churches held a meeting on Washington's Birthday to look into the condition of things regarding themselves. They found that a majority of the churches were deeply in debt, with the indebtedness increasing and a dimi-

nution of members. Upon the whole, the outlook is a cheerless one and a week of special prayer was decided upon. If that week of prayer does not fix up things all right and put the churches on their feet again, the ponderous question will again present itself, "What's to be did?"

A CONSIDERABLE degree of religious fermentation is reported in Russia, and new sects are constantly springing up. One of these new sects, the "Philippovtzi," preach suicide by fire and starvation as the greatest of Christian virtues. The "Child Murderers" think it their duty to people paradise with the souls of innocent children. The "Stranglers" believe that people can only enter heaven by a violent death. Other sects are the "Flagellants," and the "Sceptzi" or mutilators. The Sceptzi number about 100,000 persons of both sexes. It is amazing what wild vagaries human beings have been led into upon the subject of religion and the best means of appeasing an angry, exacting deity.

THE GEESSE AND THE FOXES.—A Fable by Frances Wright.—Oh, this is a glorious generation for those who have too much or too little wit to afford to be honest. It is *par excellence*, the age of triumph for the shrewd and the crafty. 'Tis, in fine, the golden age of the foxes. But, alas! 'tis also the golden age for the geese. And the geese are as nine hundred and ninety-nine to the foxes. Are my readers in doubt as to my meaning? I mean there are nine hundred and ninety-nine geese in existence to one fox; and that the fox has a merry time of it, making his supper off the geese, just when and how he pleases. Are my readers still in doubt as to my meaning? Were I of the saving faith I should say, "I write in parables, that reading ye may not understand"; but being a heretic, I shall add the moral of my fable. The fox is the priest; and the nine hundred and ninety-nine geese are the believers, on whom the priest breakfasts, dines, and sups.

A FRIEND sends us the following: The three little girls were playing with kindergarten blocks and several dolls of small size; also a detached monkey—once a climbing monkey. They said, "Let's build a church." Accordingly a church was built, seats arranged, and a pulpit constructed. The dolls made a very respectable congregation of devout worshippers, and a little book lay open upon the pulpit desk but now a dilemma arose! What should they do for a preacher? Looking anxiously about for a "shepherd to go in and out" before the flock, Grace, aged five years, suddenly snatched up the mutilated monkey, which had not been considered a fit candidate for church-membership, and was left outside among the debris left from building the house. With a very solemn countenance, and in a subdued voice, she said: "I guess the monkey will do for a minister." And she proceeded to install him pastor of the congregation, by bolstering him up between two blocks behind the desk.

A SCHOOLMASTER'S PRAYER.—A pious Michigan schoolmaster in the habit of opening his school with prayer, offered up the following: "Once more, O Lord, I beg to remind thee that day by day, and month after month, I have implored thee to strengthen the intellect, grant understanding, and shower down thy blessing upon this school. But, Lord, I must confess that my prayers have been in vain, and that my school is no better behaved, and no more learned than are other schools that have neglected to publicly call upon thee for help. I try to mix my religion with the arts and sciences in suitable proportions, and believe in the truth of thy holy book. I believe thy big fish story; thy snake story; that Daniel, like Van Amburgh, went in among the lions, and that, according to thy book, this world is flat and just six thousand years old, but I have to ask thee, O Lord, for a little more light about them three hundred foxes, and if their tails was all tied to one fire-bran." Of course, Lord, I believe every single word that's in thy holy book, and only ask for just a little more faith and light in this one instance, for the reason that I myself have had some experience in trying to catch foxes. And O Lord, owing to the fact that this district is opposed to corporeal punishment, I have to ask thee to let thy power be felt by sending forth two she bears an' gobble up about forty of these unworthy children what are in the habit of alluding to the bare spot on the top of their respected teacher's head."

Events of the Week.

We have had another week of pleasant winter weather.

THE Merchant's Hotel at Rondout, N. Y., was burned. Loss \$30,000.

A STEAM-BOILER exploded in Petersburg, Ind., by which four men were blown out of existence.

THE Deaf and Dumb Asylum at Council Bluffs, Iowa, was burned Feb. 25. Damage, \$100,000. No lives lost.

THE whaling steamer, Spitzbergen, belonging to Dundee, Scotland, has been lost. Twenty-two persons perished.

THE Rev. Benjamin Williams, Pontiac, Mich., who has been holding revival meetings, has been expelled for Beecherism.

TEN men over in New Jersey are digging for the treasures buried by the pirate, Capt. Kidd, over one hundred and fifty years ago.

PEACE is made between Turkey and Servia, and Russia is retiring her forces. Signs of war in Europe are thus fading away.

HAYES says he is going to trust in God. From our limited experience we should advise him not to do a credit business, and to trust nobody.

THE Rev. Elijah Hammoth, Methodist minister of Pennington, N. J., has been arrested on the charge of obtaining money under false pretenses from a member of his flock.

THE Electoral Commission is still continuing its labors of counting the votes—eight to seven—for Hayes. It looks as though Hayes would be President—if we are to have a President.

G. E. MALTEBY & Co., 41 Harrison street, have been donating more shelled oysters to the poor and to the charitable institutions of this city. They have given away, in the aggregate, many barrels. They read THE TRUTH SEEKER.

JOE COBURN, the noted pugilist, recently got into a melee with some policemen, and was very unruly. He shot two policemen and fired also at two others. In making his arrest the policemen found it necessary to beat him severely with their clubs. He is having his trial in the court of general sessions this week.

MRS. JOHANA COAKLEY, a widow fifty years of age, of Williamsburgh, drank a number of glasses of beer and then retired to bed, leaving a kerosene lamp burning near her bed. By some means fire was communicated to the bedding which was soon in a blaze. The poor woman was so badly burned that she died.

THE following despatch is from Bury, Quebec, Feb. 27.—"Quite a commotion has arisen here over the elopement of Rev. C. Thorne, D.D., rector of this place, with a lady member of his congregation. He left a wife and two children behind. It is also said that he has been administering medicine to his wife containing slow poison."

AN insane printer, named James C. Griffin, left his home at No. 187 Madison street on Tuesday last, leaving the following peculiar writ of divorce for his wife Bydella: "By authority of Almighty God, which I get from the Holy Bible (Deut. xxii.), I do hereby give you, Bydella Williams, a divorcement from me from this day and henceforth forever." "JAMES C. GRIFFIN."

ST. JOHN'S GUILD a very respectable church charitable institution of this city is to be investigated. Large sums of money, provisions and clothing are consigned to them for the benefit of the poor, but it has been discovered that nearly the entire amount of the funds find their way into the pockets of the managers. It is said it costs seventeen dollars to get one dollar into the hands of the poor.

PROF. WM. FALKE, a young German of very unusual intelligence, who went from this city to Cincinnati a few weeks ago to take a position in a chemical manufacturing house, committed suicide last Sunday night by taking chloroform. The intelligence is most painful to us. We knew him well, and regarded him as one of the most promising young men within our acquaintance. Some untoward events must have produced a temporary aberration of mind. He was capable of doing much good in imparting the scientific knowledge of which he possessed so much.

Science and the Arts.

Is America the New World?—Continued.

BY L. L. DAWSON, CEDAR RAPIDS, IOWA.

I might perhaps put in more legends, but it would be an unnecessary taking up of time and space, as all are very much alike or tend to the same thing. I will now bring to notice the antiquity of some of the races, and see what light can be thrown on them by history and tradition. "The oldest race known in Mexico were the Colhuas, who came in ships probably from South America, a remnant of the people, as conjectured by the Abbe Brasseur, who had escaped the terrible calamity involved in the destruction of Atlantis, by the combined forces of fire and water. They were not barbarians, but are described as a people who first planted among them the seeds of civilization and erected large cities. They taught the Chichimecas, the rude tribes, how to cook food and cultivate the soil. These tribes, according to tradition, were the Autochthones, the people by whom the region was occupied at the beginning of time. It was through an alliance with them that the Toltecs gained supreme power, which appears to have become disintegrated, leaving the country disorganized, two or three centuries before the appearance of the Aztecs. The oldest certain date, according to Abbe Brasseur, in the Toltec language, reaches back 955 years before Christ; and as the Toltecs dwelt for some time in the country of Zibalba before they seized upon the supreme power, their migrations must have begun more than a thousand years before the Christian Era" (Foster. Prehistoric Races of the United States, pp. 342-443).

"Authorities are conflicting as to the origin of the Aztecs, but whatever their origin, this fact stands out in the history of that country; that the Aztecs moved into the valley of Anahuac only about three hundred years before the Spanish conquest. The Aztecs, grafting their ideas on an older and higher order of civilization, had made themselves skilful artificers. They attained a knowledge of the more intricate movements of the solar system; they solved the cause of the eclipses, and calculated the length of the solar year. It is quite probable that these astronomical problems, which indicate a high range of intellect, were not wrought out by their own ingenuity, but were derived from the subjugated race. The older ruins show a refined skill which was not attained in those of a modern date; and the picture writing on the Aztec monuments fails to interpret the inscriptions of Palanque and Copan" (Foster. Prehistoric Races of the United States, pp. 340-341). "The Aztecs had made considerable progress toward civilization under a dynasty of monarchs who, it appears, preferred the arts of peace to a waste caused by war, when the conquistadores came and blotted out the last remains of aboriginal civilization on the continent of North America. The last empire was buried amid slaughter and devastation" (Scrap Book).

Thus we see by historical data that before the conquest of Mexico there were three successive races or nations, each distinct from the others, not including the Autochthones, consequently Mexico, since the conquest, is in its fourth historical period. It is natural to suppose that a country contiguous to Mexico, containing all the advantages of soil, climate, etc., as our country, would be in a historical period equal to that, and although we have not the records to draw evidence from that it is so, yet I think circumstances and facts show conclusively that we are in the fourth period of our country. I think the remains of paved streets of cities, walled tombs, and macadamized roads east of the Alleghenies, as evidence of the first period, also in connection with them the remains of the cities in Kentucky, and the petrified body found in Mammoth Cave, and perhaps the fossil child found in Kane Co., Ill., about a year ago. The time of the Mound Builders I consider the second period, and the period of the savage tribes as third, and the time of European occupancy as the fourth period.

I separate the first and second periods because there are no indications of the Mound Builders having gone farther east than Ohio, and in all of the country they occupied they have not left any ruins or remains that would show as high a stage of civilization as paved streets of regularly laid out cities. I place these ruins in the period previous to the Mound Builders because the remains of so civilized a people, occupying so wide a space of country as indicated by ruins so much alike, so far apart as Massachusetts is from Kentucky, would be more plentiful, and we should, no doubt, have a historical record of them if of later date. The Mound Builders are supposed to be an Indian race, or connected with the Aztecs, consequently if the petrified remains were connected with them, they would have been classed with them by those skilled in ethnology, by the shape of the skull, and the features.

We hardly know where to place the Pigmy race, as there are no traditions of them, nor any ruins, but simply the evidence that they existed at some time because their skeletons are found in the graves as they were placed probably, thousands of years ago. The tombs are formed by placing flat stones up edgewise at the sides and ends of the graves and placing another flat stone over them, and covering over all with earth.

There are some mounds found in western New York, but they are very different from those in Ohio and the valley of the Mississippi, they having more the shape of fortifications.

On the history of the third and fourth periods of our country it is unnecessary for me to dwell.

It is supposed by some that the Peruvians can be traced back still farther than the Mexican race, or even the civilization of the Chinese Empire, which is the oldest of Asia.

I give an extract from a paper read by Mr. Charles Brooks before the Academy of Sciences in San Francisco not long since on "The Origin of the Chinese Race." The object of the writer being to prove that the first Mongolians came from some part of this continent, probably Peru. The argument may be succinctly stated as follows: "Central Asia has hitherto had the credit of being the cradle of mankind. Scientists say that America is older, geographically, than any other part of the earth's surface. Therefore, in a natural process of evolution, the aboriginal man must have appeared on this hemisphere, in the vicinity of the first rocky elevation. The Chinese people are unlike any other people on the continent of Asia. They are hemmed in by mountains and the great wall along the northern and western frontier. They have had no communication with other Asiatic people from time immemorial. According to this tradition, their first progenitors landed on the southern coast of China. In looking for the place whence they might naturally have been brought by favoring winds and currents, our attention is turned to Peru. The records of that country show an immense antiquity. Their civilization was extremely ancient, and the remnants of an almond-eyed race resembling the Mongolian are found in the Peruvian mountains and also about the head-waters of the Amazon. Peru had an immense population 2,000 years before Christ. Early in the history of the world the Peruvians possessed a knowledge of solar movements, the mariner's compass, and hieroglyphics or picture writing. An armed vessel or an invader might have gone in sixty days from Peru to the southeastern coast of China. Chinese records show that 3588 years before Christ Fo Ki, a stranger king, introduced the recondite knowledge possessed by the Peruvians to the Chinese. The lower roots of the Peruvian idiom are connected with the two hundred and sixteen radicals of the Chinese language. These writings occur all through Asia, and as far west as the Pyramids. It was shown that while Peru had at one time 11,000,000 of inhabitants, her industries had died out and her population disappeared indefinitely after having achieved a high degree of civilization."

Mr. Brooks is not the only one that holds out the idea that man first appeared on this continent, for the "Abbe Brasseur boldly asserts that he has found proofs that the first civilization of the earth was on the ground which sank in the cataclysm of the Antilles; that the first ceremonial religion commenced there, as well as the first age of bronze, which spread over the two hemispheres; and that there we have the beginning and basis of American Ethnology" (Foster. Prehistoric Races of the United States, p. 397).

[TO BE CONTINUED.]

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER V.—CONTINUED.

UNIVERSALITY OF VARIATION.

This important fact might be illustrated by an immense number of examples. It is evidently, therefore, not the number of actually existing germs which indicates the number of individuals which afterwards come into life and maintain themselves in life; but rather the case is this, that the number of adult individuals is limited by other circumstances, especially by the relations in which the organism stands to its organic and inorganic surroundings. Every organism, from the commencement of its existence, struggles with a number of hostile influences; it struggles against animals which feed on it, and to which it is the natural food, against animals of prey and parasites; it struggles against inorganic influences of the most varied kinds, against temperature, weather, and other circumstances; but it also struggles (and this is much the most important), above all, against organisms most like and akin to itself. Every individual, of every animal and vegetable species, is engaged in the fiercest competition with every other individual of the same species which lives in the same place with it. In the economy of nature the means of subsistence are nowhere scattered in abundance, but are very limited, and far from sufficient for the number of organisms which might develop from the germs produced. Therefore the young individuals of most species of animals and vegetables must have hard work in obtaining the means of subsistence: this necessarily causes a competition among them in order to obtain the indispensable supplies of life.

This great competition for the necessities of life goes on everywhere and at all times, among human beings and animals as well as among plants; in the case of the latter this circumstance, at first sight, is not so clearly apparent. If we examine a field which is richly sown with wheat, we can see that of the numerous young plants (perhaps some thousands) which shoot up on a limited space, only a very small proportion preserve themselves in life. A competition takes place for the space of ground which each plant requires for fixing its root, a competition for sunlight and moisture. And in the same manner we find that, among all animal species, all the individuals of one and the same species compete with one another to obtain these indispensable means of life, or the conditions of existence in the wide sense of the word. They are equally indispensable to all, but really fall to the lot of only a few—"Many are called, but few are chosen." The fact of the great competition is quite universal. You need only to cast a glance at human society, where this competition exists everywhere, and in all the different branches of human activity. Here, too, a struggle is brought about by the free competition of the different laborers of one and the same class. Here too, as everywhere, this competition benefits the thing, or the work, which is the object of competition. The greater and more general the competition, the more quickly improvements and inventions are made in the branch of labor, and the higher is the grade of perfection of the laborers themselves.

The position of the different individuals in this struggle for life is evidently very unequal. Starting from the inequality of individuals, which is a recognized fact, we must in all cases necessarily suppose that all the individuals of one and the same species do not have equally favorable prospects. Even at the beginning they are differently placed in this competition by their different strengths and abilities, independently of the fact that the conditions of existence are different, and act differently at every point of the earth's surface. We evidently have an infinite combination of influences, which, together with the original inequality of the individuals during the competition for the conditions of existence, favor some individuals and prejudice others. The favored individuals will gain the victory over the others, and while the latter perish more or less early, without leaving any descendants, the former alone will be able to survive and finally to propagate the species. As, therefore, it is clear that in the struggle for life the favored individuals succeed in propagating themselves, we shall (even as the result of this relation) perceive in the next generation differences from the preceding one. Some individuals of this second generation, though perhaps not all of them, will, by inheritance, receive the individual advantage by which their parents gained the victory over their rivals.

ADVANTAGEOUS CHARACTERS TRANSMITTED.

But now—and this is a very important law of inheritance—if such a transmission of a favorable character is continued through a series of generations, it is not simply transmitted in the original manner, but it is constantly increased and strengthened, and in a last generation it attains a strength which distinguishes this generation very essentially from the original parent. Let us, for example, examine a number of plants of one and the same species which grow together in a very dry soil. As the hairs on the leaves of plants are very useful for receiving moisture from the air, and as the hairs on the leaves are very changeable, the individuals possessing the thickest hair on their leaves will have an advantage in this unfavorable locality where the plants have directly to struggle with the want of water, and in addition to this have to compete with one another for the possession of what little water there may be. These alone hold out, while the others possessing less hairy leaves perish; the more hairy ones will be propagated, and their descendants will, on the average, be more distinguished by their thick and strong hairs than the individuals of the first generation. If this process is continued for several generations in one and the same locality, there will arise at last such an increase of this characteristic, such an increase of the hairs on the surface of the leaf, that an entirely new species seems to present itself. It must here be observed, that in consequence of the interactions of all the parts of every organism, generally one individual part cannot be changed without at the same time producing changes in other parts. If, for instance, in our imaginary example, the number of the hairs on the leaves is greatly increased, a certain amount of nourishment is thereby withdrawn from other parts; the material which might be employed to form flowers or seeds is diminished, and a smaller size of the flower or seed will then be the direct or indirect consequence of the struggle for life, which in the first place only produced a change in the leaves. Thus the struggle for life, in this instance, acts as a means of selecting and transforming. The struggle of the different individuals to obtain the necessary conditions of existence, or, taking it in its widest sense, the inter-relations of organisms to the whole of their surroundings, produce mutations of form such as are produced in the cultivated state by the action of man's selection.

This agency will perhaps appear at first sight small and insignificant, and the reader will not be inclined to concede to the action of such relations the weight which it in reality possesses. I must therefore find space in a subsequent chapter to put forward further examples of the immense and far-reaching power of transformation exhibited in natural selection. For the present I will confine myself to simply placing side by side the two processes of artificial and natural selection, and clearly explaining the agreement and the differences of the two.

[TO BE CONTINUED.]

The Evolution of Israel's God.—Continued.

BY A. L. RAWSON.

The number of the lost works is large, and included, besides the supposed books on Natural History by Solomon, many on history and biography, the chief of which were, The Book of the Wars of Jehovah (quoted in Nu. xxi. 14, 15). The Book of the Wars of the Lord (perhaps the same as the first); Joshua's Division of the Land in Seven parts (Josh. xvii. 6); The Book of Joshua (Josh. x. 13., 2 Sam. 1-18); Solomon's Proverbs; Solomon's Songs (not the Canticle or Song of Songs which is not by Solomon); Solomon's Natural History (2 Kings iv. 32, 33); The Acts of Solomon (1 Kings. xi. 41); The Annals of Samuel; The Annals of Nathan; The Annals of Gad, (1 Chr. xxix. 26); The Life of Solomon by Ahijah; The Life of Solomon by Iddo (2 Chr. ix. 29); The Acts of Rehoboam (2 Chr. xii. 15); The Chronicles of Judah or Israel (quoted 31 times); The Life of Uzzah (2 Chr. xxvi. 22); The Book of Jehu (2 Chr. xx. 34); The Book of the Kings of Israel and Judah (2 Chr. xxviii. 26, xxxv. 27, xxxvi. 8); The Life of King Hezekiah by Isaiah (2 Chr. xxxii. 32); The Life of Manasseh (2 Chr. xxxiii. 18); The Prophecy of Ahijah (2 Chr. ix. 28); The Book of Shemaiah (2 Chr. xii. 15); The sayings of Hosea (2 Chr. xxxiii. 16); The Lamentations (2 Chr. xxxv. 25).

What is called the first and most important work of the schools was the "Book of Jashar," that is to say, a work on the ideal character of the Hebrew nation, containing religious and national poems, chiefly on the early ages of the nation, forming a history in poetry of the acts of divine providence in Israel, as exhibited in victories like that of Joshua.

over the five kings (Josh. x. 18), and in the life of the king and hero Saul and Jonathan (2 Sam. i. 18). The complete work contained many substantial expressions of the religious and theocratic ideas of the Jews; their ideas of the nature of God, his dealings with men, of the connection between man's duty and his happiness, and a contrast of their own character as a nation under the special care of God with the character of other nations, who are supposed to be less favored by God, or Godless.

There was probably a work on "The Genealogies and Acts of the Patriarchs," from which a few selections have been preserved in the Old Testament, chiefly in Genesis.

In addition to these works there are the Chronicles and the books of Ruth and Job and besides the minor prophets, the books of Ezra and Nehemiah, and then at Malachi, it is customary to end the 'canon' (rule for credit or authenticity) of the Old Testament. Then follows the Apocrypha, and the New Testament also with its Apocrypha.

It is supposed that a series of more than thirty writers, writing in succession during a number of centuries, without concert, yet all combine unconsciously to one end, like parts of a dissected map fitting to form a whole, they conspire to the unity of a very elaborate scheme, each being unaware of what is to come after. When all is finished, it is found to be profound music, like a vast oratorio of the ages, perfect and of elaborate harmony, which has resulted from a long succession of strains, each by itself fragmentary. As though the ancient writers had each written a single letter of the divine name that was to be given to Jesus, and no one knew that name until the final letter had been written. Such a theory requires the office of an overruling inspiration. This inspiration is supposed to have directed the writers as to the right kind of truth to write, and to have assisted the copyists so far as to preserve the truth against loss, and all translators and editors, in short the truths in the Bible protect themselves, being imperishable, and so are independent of the decay of languages, and in defiance of human learning and labor.

Thinking men now generally regard the Bible as a human composition, or as it is now a compilation of literary fragments, rather loosely put together, which constitutes a theory of God's dealings with man, with some efforts at a definition of what God, is and deeper insight into man's character through which are scattered a few traditions of historical interest but almost totally devoid of chronological elements although located in a vague way in the several countries known to the writers.

Such men value the book for what they can draw from it, and naturally or instinctively refuse to worship the mechanical printing of words or letters, which is not of itself living, nor can it give life to others.

The highest claim that any one makes is that inspiration ended with the prophecy of Malachi, 420, B. C., and that long interval, and including say 60 years more to the time in which one of the gospels was written, making 480 years was one in which the one-sided, uncritical, and superstitious priests were left to the uncontrolled tendencies of their own biased and fallible judgment. There was liability for error to have crept in during that period, and we have no reliable historical proof to the contrary.

In a small tract like this it is impossible to extend the argument on each point, and I will leave the case at present resting on a few statements which may be proven true by any careful student even without extensive research.

The Old Testament ends where the true history of the Jews begins. The writings before the Apocrypha are allegorical, poetical, symbolical, and altogether unworthy the name of history.

The traditions of the early formation of the Hebrew nation are not entirely lost, for there are fragments of four distinct and successful efforts at separation of the Jews from their neighbors. The first is the separation of the family of Shem from those of Ham and Japhet, next the family of Abraham from the Kenites and other Shemitic tribes; then the family of Isaac from those of Ishmael and other descendants of Abraham; and finally the family of Jacob is separated from the Edomites and other branches of the descendants of Isaac.

These traditions have been written up by different scribes, compiled, extracts made from the collection, and the great mass of the works lost. The later editors knew little or nothing of the true origin of their materials, and used their own judgment as to selections. All these writings, of which there are now parts or whole works remaining were composed during the time of the Maccabees and of the Herods, and some of them since the destruction of Jerusalem under Hadrian, at the end of Barcoab's rebellion, A. D. 136. Every one of them was written in the Greek language, which was the language of the court and of scholars, while Arabic and Syriac were spoken by the common people.

[CONCLUDED IN OUR NEXT.]

Something for Infidels to Consider.

MR. EDITOR: On the 13th inst., died in this city, Mr. Philip Gassman, and a more honest, upright and just man can hardly be found than he was. But Mr. Gassman was also an Infidel; not one of those prudent, silent ones who never dare to utter a liberal word for fear they might be called Infidels and suffer in their business or social standing, but one of those earnest, true Infidels who never are ashamed of their Infidelity, speak as they think, and act according to the principles of right, justice, and honesty. On his sick-bed, during the year of his lingering and painful sickness, he showed not only the greatest patience, quietness, and resignation, but often spoke to me and others of life, death, and futurity, with the composure of a philosopher. He did not believe in another life after death, and yet awaited his slowly but perceptibly approaching death with the utmost tranquillity and equanimity. He enjoined his

family not to have his corpse taken into any church; to have no clergymen nor religious ceremonies whatever at his funeral, but requested me to preach his funeral sermon. All this was done in strict conformity with his wishes. He had, nevertheless, quite a decent funeral, for he was a member of the "Haragari Lodge of Titusville" (happily for his poor family who received \$600 besides \$40 for funeral expenses), who of course, turned out in a body, as did also his friends, and many others out of curiosity.

Now what is most significant, and what I wish especially to call the attention of Liberals to, is the attitude of the press in relation to this case. The *Titusville Courier* (Dem.) spoke next day, in perhaps half-a-dozen lines, of the funeral and of the "beautiful services" of the Haragari—which they really are, though the *Courier* could not tell, as they were spoken in German—but had not a single word to say, neither of Mr. Gassman nor of my sermon, though the latter was spoken in English. The day after the funeral I met the reporter of the *Titusville Morning Herald* (Rep.) who requested my manuscript of me. He got it, and next day I expected to read my sermon in the *Herald*, but it was not in. At noon next day I happened to meet said reporter. He seemed surprised that my sermon was not in the paper. "I let Mr. Bloss (the proprietor) have your manuscript," said he. "He thinks it would not do to publish the whole, but made an extract from it and wrote a beautiful article in which he does Mr. G. as well as yourself full justice. Probably it will appear to-morrow." It has not appeared yet, and most probably never will.

Now, my Liberal friends, does not that prove to you the necessity of having Liberal Leagues established throughout all the country? When the secular press of the country says, "It would not do to publish a Liberal sermon," and when it dares not refer to it even by a single word, whatever the urgency might be, is it, then, not time for Liberals to wake up, to abandon their indifference and lethargy, and arouse to action.

To stimulate them to do so is the object of this communication. Time and its events call loudly in the ears of the Liberals. Will they wake up? Can anything arouse them to action, to be up and doing their duty?

MORRIS EINSTEIN.

Titusville, Pa., Jan. 24, 1877.

"Bulldozing."

DEAR TRUTH SEEKER—This is a new word lately coined. There must be a necessity for its use, or there would be no sense in making it. Well, what does it mean? Politicians say, "Intimidation." But what is its theological meaning? Scare. I think, MR. TRUTH SEEKER, it must have a theological sense as well as a political sense; and if one definition is right, the other cannot be wrong.

It is said by politicians that a man is a "bulldozer" when he uses threats, ungentlemanly and unjustifiable arguments, to intimidate voters, in order to get their votes. But what of the theologian who uses the same unjustifiable arguments in order to scare the ignorant, the stupid, and the fearful into the support of his absurd and cruel theology? If one is a "bulldozer" in politics, is not the other equally a "bulldozer" in theology, i. e. religion. A theological "bulldozer" is a religious (?) curiosity, anyway. Christendom has quite an army of them yet, though their number is decreasing. The numbers diminish just in proportion as their intellectual endowments rise above the average. To this there is no exception.

Now, MR. TRUTH SEEKER, I will relate, in a few words, an item of some interest concerning one of this kind of folk.

It was on or about Sunday evening, January 7, 1877. The ensuing week was to be a week of prayer. Twenty-one was the number (it is supposed). Each surviving member was to start off in search of Jehovah, requesting him (or her or it) to add new members with more enthusiasm (money) than old ones, to feed, clothe, house, and keep in countenance and expression the "bulldozer" who officiated. Something must be said to wake up the dormant feelings. There were people enough there, but they were listless—well dressed on the outside, but knowing and caring but little about the inside. Sensation, interest, was needed. How should it come? Hark, O ye Heavens! and lend a listening ear, thou Pandemonium! Let Diabolus laugh, and Diablerie shiver! The sensation came; the interest felt; the awful climax reached, to wit:—the railroad disaster at Ashtabula and the theatrical conflagration at Brooklyn were evidently the work of the Jewish and Presbyterian Jehovah. (O my!) What for? The answer came:—To make us outsiders shudder, repent, "jine" the church, pay up and—love him. (O my!) The climax reached at last! What then? One unanimous "stare" instead of "scare," excepting a moderate few, who, quietly folding down their hands and rolling up their eyes, mentally ejaculated, It must be so, or our minister would not say so. We pay him for thinking for us and talking to us, and he only says what he knows; bless the Lord, O my soul, for his mercy endureth forever—who can deny it.

But with the bulk it did not take. Some looked grave as owls; some smiled; some cleared their throats, as though the dose was "costive;" others winked a bat of incredulity, while the more advanced said: "Bulldozing."

I refrain from relating the expressed opinion of many that heard it. Suffice it that condemnation is the rule and not the exception. Approval rests entirely with the "sold," i. e., regenerated.

QUERY:—MR. TRUTH SEEKER, will a feather float in an atmosphere lighter than itself? Will it descend until it strikes a stratum of its own specific gravity? So. Will a stream (without hydraulics) rise higher than its fountain? (If it does, you may be sure it is beneath strong pressure.)

CLIMAX:—Can a clergyman or devotee rise higher than the character of the God he worships? If the God wor-

shipped is a murderer for selfish ends, will not the other be the same at heart? If a clergyman believes his God is a "bulldozer," is it not a demonstrated problem that he is a "bulldozer" too? Is it wrong for a clergyman to do as his God does? Is it not a fact beyond cavil that the more a clergyman acts like his god, the more godly and god-like he is?

If a god, be his name Moloch, Fohi, Allah, Brahm, Siva, or Jehovah, will use his omnipotence to destroy human life arbitrarily by wholesale—men, women, and children indiscriminately—in order to make the living love and worship him, it will certainly prove a failure with all but a diminishing tribe of "bulldozers."

LOGICAL CONCLUSION:—The minister who worships such a monster as his God could not scruple, when guided alone by his God's character and conduct, to commit any crime under a "bulldozing" legislature in order to scare the simple into support of his inhuman dogmas.

CONCLUSION:—Spirit of Nature, all-sufficing Power; Necessity, thou mother of the world; all that the Universe contains are but thy passive instruments. And thou, Necessity, regardest them with an impartial eye, whose joy and pain thou can not feel. The inextinguishable spirit or life all matter feels is Nature's only God. But human pride and selfishness are prone to invent more serious names to hide their superstition and their ignorance. IOWA.

A Note from Rev. John Marples to Mr. Underwood.

MR. EDITOR: It will be seen by the following note from Mr. Marples that he is well satisfied with the report of the "Underwood-Marples Debate," which you have recently published in a neat little volume. I expected he would be, for he is an honest, fair-minded man. His course is in pleasant contrast to the dishonest and contemptible conduct of Prof. Burgess, who after trying, but in vain, to prevent the publication of the Aylmer Debate, when it finally appeared in book form commenced representing through the *Christian Standard* and in numerous private letters that it was an "Infidel affair" gotten up by an Infidel reporter and myself to make money, the object of these falsehoods—which are in perfect keeping with the disposition and character of the man—being to keep from the reading public the weakness of his arguments and the meagreness of his attainments, as well as to have a pretext for declining to meet me in another debate.

Both Debates were reported by Mr. John T. Hawke, formerly Parliamentary reporter, but now one of the editors of the *Toronto Daily Leader*, and both are as fair and as honest reports as were ever made.

Respectfully, B. F. UNDERWOOD.

LONDON, ONT., Feb. 8, 1877.

MY DEAR SIR: Copies of the Debate were sent to me and I have looked them through, and on the whole I approve them very much. You have done me justice. The only thing I regret in the book is that you did not insert a personal notice of yourself as well as of me. I know that many people in Canada would have been pleased to see that as well as mine. Should you bring out a second edition of the Debate, I suggest you put it in.

I have a small parcel from Mr. Bennett and have sold some of them. I intend to push the sale all I can. With kind regards, I remain my dear sir, yours very truly.

JOHN MARPLES.

B. F. UNDERWOOD.

A Proposition to Debate.

MR. G. H. HUMPHREY of this city has handed us the following to appear in these columns. We said to him we were quite uncertain whether either Col. Ingersoll or Mr. Underwood could soon make it convenient with their previous engagements to come to this city, to hold a debate with a person they never heard of, but we added if neither of those gentlemen can give their attention to the matter, we will undertake to discuss the questions in the columns of THE TRUTH SEEKER, we taking the affirmative and he the negative. He surely shall not go begging for an opponent. [ED. T. S.]

QUESTIONS.

1. Did unbelievers in the Bible do as much for American Independence as the believers in it?
2. Has Infidelity done as much as Christianity to promote learning and science?
3. Is there a stronger probability that Infidelity is true than that the Bible is divine.

The undersigned has challenged Col. R. G. Ingersoll to a public discussion of the foregoing propositions. It is to be hoped that he will accept, but should he decline, Mr. B. F. Underwood or any other exponent of Paineology, will be taken as substitute. Very respectfully,
81 East Tenth street New York. G. H. HUMPHREY.

Love is the greatest of all reformers—the fulfilling of the law.

No one wilfully wrongs those he loves. If the world loved more it would sin less.

LIFE, like the diamond in a mine, is sometimes valueless to its owner, until it becomes estimated by another.

WHEN all men shall learn that their enemies are also their brothers, they will hasten to be reconciled, and nations will cease to shed each other's blood.

Honor, it is said, there is among thieves. Leagued rogues and bandits are faithful to each other, and if they loved mankind as well, their vocation would be gone.

THE whole number of Popes to Pius IX is 244. Of those 104 have been Romans, and 103 natives of other parts of Italy, 15 Frenchman, 6 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 2 Dalmatians, 3 Spaniards, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot, and 1 Englishman.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 12.

Great Jehovah, were not thy prophets of olden time a great trouble to thee, and did they not often do discredit to their holy calling and to thee? Were they not men with animal passions and imperfections, like their fellow beings? And were they not as liable to indulge in the weaknesses and infirmities common to our race about as often as other men?

In taking a retrospective view of those old Hebrew prophets, does it not strike thee that they were a peculiar and rather fallible lot of men? Wert thou to choose again for the same number of mouthpieces, couldst thou not make a better selection?

To begin with Moses—though he did not pretend to foretell future events, still he filled the place of prophet or mouth for thee—was he not, though said to have been the meekest of men, a very irascible, quick-tempered, relentless and exacting sort of person? Did not the manner in which he secretly murdered that unfortunate Egyptian and buried him in the sand, strikingly indicate his character and temper? Though thy word says he often held thee back and prevented thee from acting rashly and impetuously, and by persuasion kept thee from passionately destroying thy people, after all the trouble thou hadst taken to bring them out of a land of bondage, was he not also himself very rash and hasty? And though he often excelled thee in coolness and patience, did he not also quite frequently fly into fits of rage and fierce anger when exciting causes arose? Was not the occurrence of his breaking, in a passion, the two tables of stone on which thou hadst worked forty days at writing thy short code of laws, because his brother Aaron, the high priest, had gotten up a golden calf in his absence, and the people had begun to worship it, a case in point?

Was not his anger, as well as thine own, greatly aroused also at the time of the revolt of Korah, Dathan and Abiram from his authority? Did he not on many other occasions show a hasty, impatient temperament? Was it not, nevertheless, kind and amiable in him to so often prevent thee from stepping without the bounds of propriety, and making thyself ridiculous in the eyes of the surrounding nations, who perhaps would have laughed at thee and said thou hadst undertaken a contract greater than thou wert able to perform? Did he not possess a great influence over thee, to be able to hold thee in check, and to assist thee in controlling thy anger and furious wrath, which without him thou seemdest hardly able to do? Did he not, with his plausible reasoning, often show thee the futility and impropriety of certain acts which thou didst threaten to commit? Did he not on many occasions prevent thee from destroying Israel, whom thou so tenderly lovedst?

But with the good qualities which Moses evinced in restraining thee in the moments when thou wert thrown off thy guard and became hastily very angry upon small provocations, is it not true, also, that he was guilty of tyranny and cruelty in an excessive degree? Were not the cruel orders which he gave in reference to the murdering in cold blood of at least fifty thousand of the women and children of the Midianites, and the turning over of 32,000 young, innocent girls to gratify the beastly lusts of the soldiers, when a war of extermination was mercilessly prosecuted against that peaceful people, the most cruel and monstrous that a man ever gave? Could a man of beneficence, mercy, and forbearance ever be guilty of such measures? Did he not also show himself to be a blood-thirsty, relentless man, on numerous other occasions?

Did Moses, in these cases, by the by, act upon his own impulses, or did he simply carry out thy instructions? Does not thy word say it was the latter? Can it be that a God of mercy, love and kindness could ever give such commands? Is not that transaction concerning the Midianites one of the darkest blots that ever disfigured the fair fame of a god or a man?

Did not Samuel, although in the main a worthy sort of a man, oppose having kings to rule over Israel after thou hadst decided upon that course? Was he not also mistaken in the selection he made of King Saul, whom he anointed in thy service? Did he not afterwards find it necessary to revoke his choice in this business by withdrawing his favor from Saul and bestowing it upon David? Did Samuel act by thy instructions in this matter? If so, does it not speak rather badly for thy prescience or thy ability to foresee the future?

Was not David, thy favorite prophet and psalm-singer, a man black with crimes of the darkest hue? Did he not cause the death of hundreds of thousands of people? Did he not play on a grand scale the part of an assassin, a robber and a brigand? Did he not prey upon surrounding nations, and despoil them in a most unfeeling and merciless manner of their honest possessions? Was he not most emphatically a man of blood and murder? Did he not basely cause the death of his loyal soldier Uriah, because he had fallen in love with his wife Bathsheba, and had committed

adultery with her? Was he not a very lecherous man? and did not that passion lead him into the commission of many crimes and improprieties? For one who was a special favorite of thine—"a man after thine own heart"—was he not, in the familiar language of the day, a rather "hard nut?"

Was not the good prophet Elijah almost too much of a murderer to be a first-class saint? Was not the slaying of four hundred and fifty priests at one time, because they did not have the same religion and believe in the same God that he did, rather a bloody piece of business? Would not the transaction have done honor to the wild Indians of North America, or to the magnates of the Christian Church in the fifteenth and sixteenth centuries? Was not also his putting to death with fire over a hundred men, at another time, simply because they asked a favor of him, decidedly a cruel, hard-hearted transaction? Would a really good man have a disposition to perform such an act?

How much, Jehovah, hadst thou to do with this taking of human life? Didst thou not assist thy servant Elijah somewhat? Could he have performed the work so effectually without aid from thee? Was it between thee and him, "like master, like man," or like God, like prophet?

But was not the vindictive Elijah good to the widows, or to one widow, at least? Did he not board with her during long dry spell, when provisions became extremely scarce and dear? and did he not with thy aid, or without it, have the facilities for supplying her larder from day to day, from month to month, and from year to year? But did he not finally distinguish himself by a most remarkable aerial ride in a chariot of fire, drawn by horses of fire, since which time he has not been seen by mortal eyes?

Was not his servant, and thy servant, Elisha a worthy disciple of the good Elijah? Was not his causing the death of forty-two young children by furious she-bears, because they reminded him of his hair being gone from the top of his head and because they suggested that he also should make an aerial ascension, worthy of Elijah in his palmiest days? Was not Elisha also good to the widows, or rather to an old man's buxom wife? Did he not kindly aid her in getting a son after her husband had become so advanced in years that he could not render her such aid?

By the by, Jehovah, is it strange that in reading the story of the sudden and mysterious disappearance of Elijah while in company with Elisha only, that it has been thought a theory more probable that Elisha put the older prophet quietly out of the way and secreted his body, thus gaining possession of that wonderful mantle which was capable of parting rivers and causing their waters to pile up like walls, and also to become prophet-in-chief to thee in place of Elijah who was rather in his (Elisha's) way, than that the old prophet had risen up by means of a fiery chariot and horses in the cold thin ether of the atmosphere of the upper regions? Is it not far more in keeping with the experience of mankind? Have not rulers and officials in various capacities thus often been quietly sent to their rest by those who wished to fill the shoes they wore, where there is no authentic and reliable record of a man going off bodily into the upper air? Is it not true, too, that human life was but lightly valued in those times, and that a single life, more or less was an insignificant matter with either Elijah or Elisha?

Was not thy prophet Isaiah an erratic, ranting, bombastic sort of person? and are not the chapters in the Bible ascribed to him the most disjointed, disorderly, incoherent, extravagant set of compositions that ever were written and gathered together? Is not some of it mere wild rhapsody, more adapted to the capacity of a lunatic than a sane man? Is not some of it history, but disconnected and fragmentary, without beginning or ending? Is it not clearly the production of more than one person? Were there not two or more Isaiahs? Can such wild and crazy matter be prudently taken as a guide by any sensible class of persons either as to what has taken place in the world or is to take place?

Is not the book ascribed to Jeremiah much of the same irregular, disjointed character, partaking in part of history and in part of a species of composition which passes for prophecy? Was he not rather an equivocal sort of person? and was there not some justice in the charge made against him that he was not true to the best interests of his own nation but subservient to the interests of Nebuchadnezzar of the Chaldeans? Were not many of the chapters—which he never wrote—added to his writings long after he had ceased to live?

Was he not also a dolorous and melancholy character? Did he not moodily brood over the troubles which beset him and his people? Are not his "Lamentations" the result of this peculiarity of his? Is it not strictly true that the writings attributed to Jeremiah referred almost entirely to the condition of captivity in which his countrymen were then held, and that they have no application, and are of very little use, to the people of the present age of the world?

Was not Ezekiel much of the same kind of a character? and did not his visions relate almost wholly to the condition of his people in their irksome captivity? and were not his dreams mostly of his native country, his beloved city of Jerusalem, and the blessings that would inure to his countrymen were they restored to their former privileges? Was he not sometimes very coarse and vulgar in style? and did he not put things into thy mouth, or represent thee as speaking words and uttering sentiments which thou never didst utter? Are not the instructions about mixing human excrement with the bread for the people, as given in Ezek., chap. iv., of this character? In short, could not the world

relinquish all that is contained in the book of Ezekiel without suffering material loss?

Was not the dreamer Daniel another wild, erratic, visionary character? Have his dreams or his visions ever been of the slightest profit to the world? On the contrary, have they not been a great detriment and injury? Have not months and years been spent by infatuated interpreters of thy word and thy mysteries in counting up the days and weeks, "the time, time and a half time" mentioned by Daniel, to ascertain when the end of sublunary things should come? and has not the date for the final end of the world often been set, when the old earth should cease to roll, and when the sun and moon should be turned to blood and the stars should fall from heaven? Have not the periods for all this to come to pass been set scores and scores of times? and have not people in consequence been induced to neglect the affairs of life and to become fanatics and lunatics in consequence of Daniel's dreams and visions? and has not much very valuable time thus been worse than thrown away? Is it not true, Jehovah, that the Book of Daniel is a production of an age some three or four hundred years later than the date accorded to it in the Bible? And is not the character of Daniel entirely a myth?

Has not the invention or the introduction of the *Multiplication Table* and the *Rule of Three*—or *Proportion*—in mathematics been of vastly more importance to the human race than a thousand Daniels and Elijahs with their dreams and visions, yes, with all the other prophets, named and unnamed, thrown in? Have the hordes of prophets that have lived upon the toiling masses been of any real utility to mankind? Could they not have been dispensed with and the world revolved through space just as well without them?

We have not named the "lesser prophets;" is it necessary to do so, though they ante-date the greater prophets? Were not their productions of the same wild, incoherent, and incongruous nature of those already alluded to? Did not their disjointed, disconnected ravings apply mainly to the events of the times in which they were written? Were they of any particular service then? and are they of any appreciable value now? Has not the invention of the steam engine and its application to machinery done a thousand times more to help along the human race in the struggle of life than the labors of all the prophets and of all the gods combined?

Was Jonah one of thy prophets? Didst thou really raise him up to do the great work which he performed? If so, how is it that his immense labors have not the slightest connection with the Jewish history and writings? And if his career was of so much consequence that such an unnatural, improbable, and impossible feat was performed on his account as his being swallowed by a fish and remaining three days unharmed in its stomach, and then thrown up at the expiration of that time upon dry land, why does not his name and adventures appear in other parts of the Bible? and why is his name not mentioned by some of the Jewish writers?

As his career is not alluded to by the old Bible writers; as his story is not located within the territory of the Jews; as all the localities named in connection with him belonged to the "heathen," is it not reasonable to conclude that the story is a heathen tale, gotten up to amuse some ingenious heathen writer, and that from its novelty and improbability it was adopted by the Jews, and centuries afterwards was added to the compilation called the Bible?

Is it not rather unjust to make thee father such a silly, unmeaning story? If thou wert anxious to show thy power, and how thou couldst set the laws of nature aside, would it not have been far more striking for Jonah to have swallowed the whale and even the city of Nineveh itself? Could men have doubted him or his capacity after he had swallowed them? Do not our swallowing abilities have to be taxed in a degree almost equal to that, to passively and unquestioningly accept all that is said about Jonah and Daniel and Ezekiel and Jeremiah and Isaiah and Elisha and Elijah and Moses, and all the rest of the "Holy Prophets"? Is not the belief in the vast services they have rendered the world of mankind, and that they were specially commissioned to speak for the great God of the Universe, fast passing away? and are not men turning their attention to subjects and discoveries vastly more useful, sensible, and true?

Dost thou now consider that thy cause was greatly advanced by the aid and services of thy numerous prophets? Couldst thou not have got along just as well in running this diminutive globe without their services as with them? Did they not often compromise thee and place thee in very embarrassing circumstances? Didst thou not find, in fact, that the mischief they did and the trouble they made, fully counterbalanced all the good they accomplished for thee? May it not be inferred that this is the reason why thou hast seen fit to dispense with their services for the past twenty centuries? If they were essential to the success of thy enterprise in former times, and if thou couldst not manage this whirling sphere and control thy turbulent, restless people without their aid, how is it that thou hast been able to get along without them for these two thousand years? If they were necessary then, why not now?

In looking at the past, is it not strange, we repeat, even to thyself, why thou shouldst have needed such a motley, conglomerate assortment of worthless men to speak thy word, and to convey intelligence from thee to the inhabitants of the earth, or rather, to a single diminutive race of wild, contentious, marauding people, who occupied the hilly country of Palestine, comprising only 11,000 square miles of territory?

As thou hast learned to dispense with that class of men altogether, is it not fair to conclude that thou hast improved by experience, and hast learned that there is a better way to manage thy affairs than to have so many extravagant, contradictory, imperfect, and unreliable mouthpieces? And will it not be much the same, Jehovah, with the more numerous class, the priesthood, in common with all the numberless gods and religions which the world has believed in? Hast thou not required, for more than thirty centuries, a vast number of idle, designing, assuming, contentious, exacting, and greedy men, who have lived upon the labors of others, without producing even a hill of beans or a stalk of corn to feed themselves and their wives and their children? Have they not, nevertheless, fed upon the best the earth has produced? Have they not fed upon the daintiest and most savory dishes of capon, roast beef, venison, and yellow-legged chickens? Have they not been clad in rich garments, in broadcloth and fine linen? Have they not worn the silkiest hats and the shiniest patent-leather boots, which have been earned by the hands of others, and all because they claimed that they were mediators, middle-men, go-betweens, betwixt thyself and the rest of the inhabitants of the earth, making known to them thy will and desires?

Has it not been a most troublesome and expensive way of making known thy mind to thy large family of children, to keep up such a numerous retinue of idle, lecherous, worthless priests, to do thy will for thee? If thou hadst hit upon some general plan of communicating thy laws and purposes to the children of the earth, say in the strata of the rocks which form the crust of the earth, in the rivers, the hills, the valleys, and the towering mountains; in the plains, the forests, and the vast oceans of restless water; in the vegetation that springs from the soil; in the endless varieties of animal life, from the "mote that floats in the sunbeam" to the leviathans and whales that people the Arctic seas; in the finer fluids, gases, powers and forces that permeate the atmosphere and the substance of the earth and all matter; hadst thou, Jehovah, been content to reveal thyself in all this endless routine of marvels and beauties, could not thy children have learned quite as much of thee as they now know, and without the services of this burdensome, motley class of priests which the toiling sons of men have so long been compelled to support?

Really, could not the world have got along quite as well without this privileged priestly class, this self-constituted celestial aristocracy of assuming pretenders, as it has with them? Have they not taught far more lies than truths? Have they not attempted to instruct the people of thee and thy will, when they knew not a thing more of thee than the merest child in its mother's arms? Have they not in all ages assumed to know far more of thee and of the mystery of thy plans than they had the slightest authority for doing? Have they any more positive knowledge of thy nature, thy character, thy attributes, thy organization, thy personality, thy form and figure, thy appearance, thy residence or dwelling-place, thy disposition, thy wishes, thy designs, and thy secret will, than have other men? Have they any means of taking observations of thee, of learning of thy hiding-places, thy retreats and thy secluded walks, not equally open to all other men?

Have they not, in fact, hoodwinked the world for thousands of years by assuming to have knowledge of thee and thy purposes not imparted to the rest of mankind? Has not this assumption, this false claim, been their stock in trade, and by these means have they not maintained a domineering, tyrannical, aristocratic supremacy over their fellow beings? Is it not to this class in reality that is due the absurd and false theories of thyself that have been taught to the world? Have they not cudgeled their brains and taxed their ingenuity to get up inventions of thee and to excite wonder, fear, and apprehension of thee and of thy anger in the minds of their simple fellow beings?

Have they not, Jehovah, simply created thee, given thee the characteristics and dispositions which they have told the world of respecting thee? Has not this been the way with all the gods that have an imagined existence? Have they not been the inventions, the manufactures of the priests that have lived and flourished in the world by virtue of their speaking for the gods they have made, and making known the will of these gods to the credulous, gaping multitudes who looked up to the same designing and villainous priests as almost superhuman in character and wisdom, and as possessing a vast amount of knowledge of the gods and an immense influence at their courts and thrones?

Has not this been the way the ignorant world has been going on for thousands of years? Have not the priests been making gods and deluding people in reference to their vast knowledge and influence with them? Have thy priests been any exception to the general rule in this respect? Have they not given attributes to thee? have they not declared what thy will has been? Have they not professed a great influence at thy court precisely as the priests of the other gods have done? Let us repeat, have they not actually been makers of thee? Is not the world indebted to these pretentious priests and prophets for all they think they know of thee? And have they not been richly repaid for the information and the inventions they have thus been the authors of?

Have thine not been the most exacting as well as the most mischievous class of priests of all the gods that deluded men have worshiped? Have they not incited more bloody wars; have they not ruled kings and generals more absolutely and imperatively than any other class of priests that the sons of men have supported?

Have not thy priests, Jehovah, under Jewish and Christian auspices, incited more bloody wars, have they not caused more streams of blood to flow, have they not caused a much greater sacrifice of human life, have they not devastated this fair earth time and time again, far in excess of all the other priests of all the other religions of the world? Does not history tell this bloody tale? Has human happiness and prosperity had any more deadly and persistent enemies than thy pampered priesthood?

Have not priests instituted and conducted for hundreds of years the most cruel and diabolical prisons and dungeons of torture where scores of thousands of hapless, wretched mortals have been afflicted for days, nights, weeks, and months, with the most terrible cruelties the mind is capable of conceiving? Have not unknown thousands of poor wretches been made to suffer a thousand deaths for merely lisping a word against the rule of the priests, and even for being suspected of having lisped it? Have not great numbers been sent to the most cruel death conceivable without even knowing their accusers or being informed of the crimes with which they were charged?

Has not the rule of priestcraft in the world been a long reign of tyranny and blood? Have not millions of hapless human beings, fathers, mothers, brothers, lovely maidens, prattling children, and little infants almost without number, been left to fester and decompose in cities, in quiet homes, and on the bloody field of war after being slain at the behest and instigation of the priests? Have they not made a slaughter-pen, a charnel-house, a field of human gore, of the fairest portions of the earth?

Would it not have been better, vastly better, that the world should know nothing of a Jehovah, nothing of an invisible, unknowable, incomprehensible, unreasonable deity, nothing but the vast Universe, with its boundless extent, its endless existence, its marvelous powers and capabilities; nothing of a bloody, mercenary, intriguing, designing priesthood, than to have the experience it has had? Would not, in fact, no religion at all, save the natural good incentives and offices of the human heart, be greatly preferable to the rule of priestly tyranny, surveillance, and blood which the sons and daughters of men have been compelled to submit to?

Have not the Jewish and the Christian priesthood been a most expensive luxury—if luxury they may be termed? Have not *thou* and *they* been a most onerous tax to the portions of mankind that have believed in thee? Would not honestly, a full knowledge of the Universe and its laws, —without priests, bishops, and prelates, save the teachers of science and philosophy—have been vastly better and cheaper for the world?

Is it not *ignorance* that has made men delve in dark recesses of mysticism and fable, that has caused them to manufacture crude and monstrous gods, and that has induced them to sustain and support the privileged, pampered, lecherous priesthood that have lived sumptuously upon the toil and sweat of the masses, giving nothing valuable in return? Could not the world very profitably dispense with this onerous burden, and in place thereof learn the teachings of reason and common sense?

Are not the priesthood of our own day and country—though the evolution of the mind and the advance in civilization and intellectuality less disposed to incite war and bloodshed than in the heyday of the Children of Israel and the times of the Crusades—do they not show the same characteristics of subjecting the masses to their rule and dictation, to accept from them the oracles of a mysterious God, the will of heaven, and the fear of hell? Do they not, as of old, still require the people to look to them to learn the mysteries of godliness and the purposes of Deity?

For this are not their hands laid as heavily upon the people as ever before? To support the sixty thousand priests of this country and their institutions does it not cost the laboring people fully \$200,000,000 annually? Do not the 600,000 Christian priests of the world cost the nations which sustain them \$1,000,000,000 annually? Are the benefits received anywhere in proportion to the outlay?

Is this state of things always to continue? When the people become more enlightened will not mysticism, supernaturalism, and priestcraft be compelled to retire to the rear and to relinquish their long, cruel, and bloody reign? Will not the human race be far happier under the benign rule of nature, reason, and science? Are not truth and reason immensely to be preferred to mythology, ignorance, and superstition? Will not the world be wiser, better, and happier when each man learns to do his own thinking, his own praying, and his own communing with heaven?

[TO BE CONTINUED.]

Science Hall.

On Sunday evening last, T. B. WAKEMAN continued the subject of the "History of Morals," and gave a most interesting discourse which was chiefly confined to the Romans and their phase of civilization, their system of labor, the marriage relation, etc. He drew a distinction between the Romans and the Greeks in the scale of civilization and morals, and gave to the former the credit of attaining to the highest degree both in civilization and morals. In the Roman Empire, slavery was greatly modified, and woman became the wife and companion of man more fully than she had under the Grecian regime. He asserted that neither Greece nor Rome were empires or nations in the strict sense of the term; that the predominating force that held them together was the love of conquest and not that close integration which is the characteristic of nations in the

proper sense of the word. When Rome had conquered the world, and there were no other countries for her to subdue, civil wars and dissensions sprung up, and an end to her power and glory was the result. He traced the introduction of Christianity into the Roman Empire, and showed that its comparatively new doctrine of immortality, of a home in the skies, a city not built with hands, drew the minds of the ignorant population from the affairs of this world, and caused them to place their attention upon their future home above the stars. It made them careless and indifferent about improving the conditions of life in this world, and for this reason public improvements were neglected, education and science deteriorated, learning was neglected, books were burned and discouraged, and general ignorance spread over the nations where Christianity ruled. Thus ignorance, superstition, and bigotry culminated in the middle or dark ages, as a natural result, all over Christendom. This state of things was what led to the wars of the Crusades, and the defeats which the Christian forces met with in the "Holy Land," gradually caused them to appreciate the fact that there was something in this world to live for and to struggle for. As the duties and comforts pertaining to this life attracted their attention, the importance of preparing for their home above the clouds lessened. A desire for education and for the arts and sciences began to increase, and the Arabians who had conserved, through the long gloomy night of the dark ages, the principal part of what the world now has of education and the arts and sciences, imparted them to the Christian nations, until colleges, seminaries, and schools of learning sprang up all over the Christian world.

He showed how the Christian religion, descending through the feudal system of Britain, laid the foundation for the present more fully developed variety of civilization. He gave Christianity the credit of being the bridge which had brought us to this condition, and thought that despite its dark and damning phases, this credit should not be denied it.

But imperfect justice has been rendered to Mr. Wakeman's lecture. He spoke without cessation for nearly an hour and a half, and the discourse was replete with instruction and deep interest, and exhibited the speaker in a very favorable light as a student, a thinker, and philosopher.

On next Sunday evening, Hugh Byron Brown will deliver a lecture in the same hall on "The Safe Side." It will be well worth hearing.

B. F. UNDERWOOD spoke last Sunday at Salem, O. On March 5th he commences a debate with the Rev. Clark Braden, at Toledo, Iowa.

LET us repeat the offer heretofore made: To new yearly subscribers for THE TRUTH SEEKER we will add ten extra copies of Vol. III. for 1876. If every friend of the paper will make an earnest effort to extend our circulation a large addition can be made to the number of our readers.

WE HAVE JUST gotten up a new edition of our Catalogue of Liberal, Anti-theological, Scientific and Progressive books of our own publishing as well as those published by others. These are sent free upon application. Let those who wish to order a book of any kind send for a catalogue. We send any work obtainable in the country, postpaid, at publishers' prices. We await orders.

The Friends of Liberty.

We congratulate our friend, Mr. Samuel Baldwin bookseller of Washington City, for his public appreciation of the priceless service of Thomas Paine in the War of the Revolution, by publishing a photograph, a fine work of art, exhibiting the "Immortal patriots of American Independence, the greatest Friends of Liberty," and justly representing Thomas Paine's portrait in companionship with those of his compeers—Washington, Franklin, Jefferson and Lafayette. They are mounted on heavy board and will be mailed to any address. Small size, 50 cents; large size, \$1.00. Write to S. M. Baldwin, 920 F. st., Washington, D. C. He writes us he has in his store a life-size portrait of Paine; also a pair of spectacles and shoe-buckles used by the hero when living.

CLEARFIELD, PA., FEB. 26, 1877.

D. M. BENNETT—Dear Sir: I see by the last TRUTH SEEKER that you intend to publish a "Book of Forms, Hymns, and Songs for the Liberals." I say amen! to that. Such a work is needed wherever Liberals are to be found. Is it not enough that we are born under the auspices of Christianity, baptized in our helpless infancy, drilled in the Catechism, driven or coaxed into Sunday-schools, dragooned into the Church, and dogged through life by the hell-hounds of Zion, but as soon our breath leaves our bodies, the priest takes possession of the premises, dictates what disposition shall be made of the body, and preaches our poor souls into heaven or hell, according to the amount paid for the "support of the Gospel"? It is high time that Liberals dispense with the services of the sleek, black-coated leeches!

Another pressing want of the time is an illustrated paper for children and youths, to take the place of the illustrated Sunday-school papers that sow the brambles of superstition in the minds of the children of to-day. If you know of such a paper, please send me the address as early as possible.

Enclosed find \$1.00, for which send me some tracts, as I wish to spread the true gospel. Yours, HARRY HOOVER.

[We know of no such illustrated paper for children, and fear it will be some time before such a one could be made to be remunerative.—Ed. T. S.]

CALL FOR A CONVENTION OF THE DONORS OF THE PAINE HALL FUND.

At a meeting of Liberals and Donors held at the Paine Memorial Building in Boston, January 27, 1877, the undersigned were appointed a committee to call a Convention of all the Donors of the Paine Hall Fund, and were instructed to send to each Donor a written or printed notice of the same. The objects of this Convention are to effect a permanent legal organization of the Donors, and to elect a Board of Trustees, who shall be empowered to negotiate with the three Joint Tenants of the Paine Memorial Building for the transfer of the same by deed to this Board of Trustees, and to raise such a fund as may be necessary to secure the transfer; or to adopt other means to the same general end. At present, there is a debt of about \$70,000 on the building; and it is believed that, if the title of the building shall be vested in Trustees duly elected by the Donors themselves, it will be possible to raise the amount necessary to reduce this debt to a point compatible with the permanent retention and control of the building for the purposes for which it was erected. The three Joint Tenants—Messrs. Mendum, Seaver, and Savage—give public assurance, at the meeting of January 27, of entire willingness to transfer the property to any properly elected Trustees who shall relieve them of all personal responsibilities and liabilities on its account; and, if the Board of Trustees contemplated in the foregoing plan shall be enabled, by the co-operation of the Liberal public, to assume these responsibilities and liabilities with a greatly reduced debt on the building, and therefore without any personal risk to themselves, the money already invested in the Paine Memorial will be saved to the Liberal cause.

The undersigned Committee now issue this call for a Convention of all the Donors of the Paine Hall fund, to be held at Paine Hall, Boston, on Saturday, March 3, at 10 o'clock, a. m., for the objects above specified; and urgently advise the attendance of as many of these Donors as can possibly be present.

B. F. UNDERWOOD,
W. S. BELL,
FRANCIS E. ABBOTT,
Committee.

Boston, Feb. 6, 1877.

We, the undersigned, the three Joint Tenants in whom the title of the Paine Memorial Building is vested, hereby agree to transfer this title by deed to any Board of Trustees duly elected by the Donors of the Paine Hall fund, if and whenever such Trustees shall release us from any and all personal liabilities on account of the said building.

(Signed,) HORACE SEAYER,
JOSIAH P. MENDUM,
THEO. L. SAVAGE.*

* "This agreement is signed by me on condition that it shall be fulfilled within three months from date, so far as I am personally concerned, as I decline to be held longer responsible for the present management of the building."
"THEO. L. SAVAGE."

Pennsylvania State Society of Spiritualists.

The eleventh annual meeting of this society will be held at Lincoln Hall, Broad and Fairmount ave., Philadelphia, March 31, 1877, and on Sunday, April 1st, at 10 A. M. and 3 and 8 P. M. This will be the 20th anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia in conjunction. The members of this society, and friends of the cause from all parts of the State, and from other places, are invited to meet with us to consider the present condition and prospects of Spiritualism, especially with reference to the subject of more complete and efficient organizations throughout the land. The general subject of organization will be considered, and it is hoped that something can be done to advance the cause of Spiritualism, and to bring its advocates into more harmonious relations with each other, that the power which rightfully belongs to the millions of Spiritualists in this and other lands, may be directed not only to protect Spiritualists in their civil, political, and religious rights, but to exercise an influence for the real benefit of mankind everywhere.

The meeting will be free to all, and we hope our friends will respond to this call, either personally or by letter addressed to our Secretary.

"Come, let us reason together." There are thousands of Spiritualists in this great State, whose influence would be much more effectual if we knew each other better and were properly banded together in a society, without a creed or any restriction of individual freedom, but with a determination to aid each other and the world in the reforms of the age, all of which are more or less intimately associated with our cause.

ISAAC REHN, President.

HENRY T. CHILD, M.D., 634 Race st. Philadelphia, Secretary.

Papers friendly to the cause are requested to copy the above.

Attention, Liberals!

The desire of many Liberals to form a fraternal society in some advantageous locality, in order to enjoy not only the pleasure of each other's society, but for mutual benefit and protection; I am therefore induced to extend to all those so inclined, a cordial invitation to come to this part of Kansas, the garden of the State, and unite with me in building up a society upon any plan best adapted to intellectual progress and civilization of the day.

The land is situated near the forks of the Solomon river. This river is formed by the junction of its tributaries at this point; it possesses many good water powers, and has many grist and saw-mills which are steadily at work at grinding and sawing the whole year round. The North and South forks of the river rise some three hundred miles West of this point and are settled by a thriving people, bringing

to this point one of the largest trades in Kansas. For agricultural and stock-raising pursuits no State in the Union can excel this section. Large crops of all the cereals are annually raised here, and cattle, sheep, and hogs abound in vast numbers.

The land which I propose to lay off into lots and blocks is situated in a very attractive manner. The Northern line of the land is the Southern line of Cawker City. On this quarter of the one hundred and sixty acres is one of the most beautiful places for residences that the West can afford, and the landscape view is decided to be transcendently magnificent in every direction. The geographical position of this land and locality are plainly detected by observing upon the map of Kansas the natural routes to this part of the State, and already three railroads are pushing their way into our midst in wide-awake earnest. The Union Central Branch from Atchison, Ks., the Kansas Central Narrow Gauge Missouri, and Burlington, Iowa, branch of Chicago, Quincy, and Burlington. This road will run from the North and, passing through this place, proceed to form a conjunction with the Kansas Pacific.

Seven years ago I came here and located this land for the express purpose of building a Liberal city. At that time very little of the county of Mitchell was settled, nor was it organized. Indians of the Arapahoe, Comanche and Cheyenne tribes were no rarity, citizens were brutally and savagely murdered, women were snatched from their homes, and carried to the wigwams of these fiends, tortured and abused, and for years suffered a terrible living death as prisoners to these savages. Now the bloody trail that led through our midst has become a scene of industry; fields of grain grow where the scalped victim was once found in his gory death-slumber. A large population fills our county. Farms have sprung into existence and business seems to have escaped some custom monopoly to reorganize itself here. Merchants, wagon-makers, blacksmiths, hotel-keepers, hardware merchants, a printer and press; in fact, all kinds of trades can here find a growing business to engage in. With capital sufficient a large business from an extensive country can be done. Those wishing to invest and form a society will learn all the particulars by addressing me at Cawker City, Mitchell Co., Ks. Please enclose stamp for return letter.

Yours truly, MARIE DEFORD, M.D.

A late copy of the *Banner* contained the following friendly notice:

THE UNDERWOOD-MARPLES DEBATE, commencing July 20th, 1875, and continuing four evenings between B. F. Underwood, of Boston, and Rev. John Marples, of Toronto, Ontario, is reported and presented in neat volume form by D. M. Bennett, office of THE TRUTH SEEKER, New York. This protracted debate caused no little interest in Canada, as its perusal in the present faithful form will likewise do in this country. The subjects debated were—The Existence of a Personal God and the Inspiration of the Scriptures. Mr. Underwood is widely known as an advocate of Free thought. His opponent was a Scotch Presbyterian minister who came out to Canada only a few years ago. Mr. Underwood had evidently every advantage of him in point of coolness of mind, clear and condensed statement, and logical continuity of thought. Dr. Marples shows best as a declaimer, whose emotions are thoroughly stirred by his faith in what he is saying. The whole debate will prove very profitable and stimulating reading.

We are happy to learn that "Apples of Gold," the book by the talented Liberalist, Miss Susan H. Wixon, is receiving good attention, not only from the Liberalists, but from other sects, and is being introduced into Sabbath-schools and public schools. Miss Wixon has displayed fine talents as an inventive genius which places her as a writer far ahead of other authors whose works are scarcely more than a compilation, and we hope her book will find a place on the drawing-room table of every Liberalist, as well as Christian, in the land, as one that will not only please and instruct the youth, but adults also.

S. W. K.

Friendly Correspondence.

W. H. GALE, Hart, Mich., writes: I have been delaying sending in my dues in hopes I could make up a club here. I shall succeed in doing so eventually. I think you were wise not to enlarge the paper. Step lightly till you are on a firm foundation. I am in receipt of the *Evolution*. Though its typographical appearance is good, its contents are too foggy and pointless for me. It is not positive enough to suit the Liberal masses.

JONAS S. KNIGHT, Wiscasset, Me., writes: Please send me extra copies of THE TRUTH SEEKER to scatter around among the clerical wolves and their foolish followers here. I tell you, they are arrows, and they hit the mark every time. We are surrounded by bigotry and superstition, but I am battling against them to the best of my ability. My family is delighted with your paper, and it is always the first sought for among the other weeklies. The "World's Sages" is also a mine of thought to me. If I could only afford it I would very soon have all of your publications. Your writings ought to be scattered throughout the land. I have just been out to get a subscriber, and I persevered till I got one. I feel like saying to each of your old patrons, Go thou and do likewise, and we would soon double Bro. Bennett's list.

J. H. MARTIN, Noble, Ill., writes: You are engaged in a noble cause, and I would be glad to assist you more if it were in my power. I hope that there are not many who have neglected their duty to remit as I have done. I think your paper the best thing of the kind that I have come across. It has caused some of the scales

to fall from my eyes, and I think it has loosened them a little on some of the elect. The Church of to-day is not what it has been in days gone by. Its persecutions have grown milder, and its Gods and devils have been tamed to a considerable extent. Nevertheless, there seems to be a veneration for the old system in the minds of the masses because it is old and dying, but it requires a man of much moral courage to attack it even in its present crippled condition.

W. RICHARDSON, Del Norte, Cal., writes: If your paper continues as good as it has been thus far, you can consider me a life subscriber. I have taken it from its first feeble start, and without flattery, it has to my mind been growing better ever since. I know you are making hosts of friends by your fearless way of presenting the truth. The majority of thinking minds, especially those that have felt the blasting effects of old theology, naturally fraternize with you in your strenuous efforts against the encroachments of superstition. I see much in the "signs of the times" to encourage continued labor. The agitation of thought going on in all the churches is an evidence that they are getting "stirred up" by seekers of truth and common sense all over the land. The clergy are on the defensive, now-a-days, seeking to guard their flocks from the gathering storm of Free thought. The most prominent parson in this place has lately devoted half a dozen evenings to proving the personality of the devil. They all understand if that linch-pin is out the old rattling gig can't run much longer. But there is too much free air around these grand old mountains for "they of the bloody faith," as Shelley calls the priests, to pull the wool over the common-sense miners here. They often come into my store and laugh at the priestly efforts to frighten old women. The world is fast outgrowing the age of fear and faith, and the dawn of a brighter future is even now at hand.

DAVID BRUCE, Brooklyn, L. I., writes: With reluctance I thought I should have to discontinue your valuable paper. I have no fault to find with it, only its teachings end where mine begin. For forty years I was a Materialist, in which faith I was much strengthened by the logical reasoning of Mr. R. D. Owen, in his popular lectures at the Hall of Science, New York. I am now, through long and deep reasoning, a crazy Spiritualist. Bear in mind, I hold you as an honest exponent of truth and exposé of error wherever it is to be found. I blame you not for your skepticism on the subject of Spiritualism, perhaps you have not had the same opportunities as myself and some others to gain full assurance of its truth. The old adage not unfrequently presses itself upon me, "He who deliberately attempts to deceive others is a knave; and he who deceives himself is a fool." You are safe in your position as a Materialist, and I candidly assure you I should have remained one had it not been for the direct proofs in perhaps a hundred different ways of an intelligence outside of myself. I think you are doing a good work. You are bringing your readers through the brambles and trickeries which beset the pathway of the honest enquirer after truth up to the oblivious jumping-off place—the grave; and there you leave him, and if he has any desire for further light, there is plenty of ways of acquiring it.

J. C. DRESLOW, Kansas City, Mo., writes: I am in receipt of some copies of your paper. I cannot say that it comes up to my ideal of a Free-thinker's journal, although in the main I am pleased with it. Of course it is easier to criticize than to conduct a paper. I know whereof I affirm, as I speak from experience. I desire that this have a place under the head of "Friendly Correspondence," notwithstanding it is not free from criticism. We are all very apt to think we are nearer right than any one else. How important it is that we all have charity. It is my honest opinion that THE TRUTH SEEKER manifests a little too much egotism and dogmatism, and not quite enough charity, when treating of the great questions now agitating the minds of the real thinkers of our times. I may be mistaken, but it seems to me that we should treat our opponents with as much courtesy as we would desire them to extend to us. If we cannot convince with arguments, kind words, and correct lives, we never will with sarcasm, ridicule, and harsh epithets. This is my experience with my Christian friends, and I should not change my policy if I were to assume the duties of an editor. Grant that we are more liberal than all others of different views, need we for that reason call ourselves Liberals? Does not this smack too much of that article we so denounce in others? You no doubt see the point. We desire to proselyte, and therefore should draw to, instead of repel from us. We should try and be consistent. My wife reads your paper but little, and the features I am condemning are the cause of it—not that she has no relish for truth. These are some of my thoughts—free thoughts—and it is for your readers to judge as to their force.

S. R. SHEPHERD, Troy, Kan., writes: Find enclosed the photographs of twelve Infidels who, about five years ago, organized the Philomathean Society in Valley Falls, Kansas, a village of 1000 inhabitants, six church buildings, and eight or ten church organizations—then one of the worst church-ridden towns in the West. For a year the society met in my office, when it removed to a hall. It is still in full blast, though probably a million prayers, more or less, have been offered up for its destruction. Soon after its organization, the unintelligent, unread, and intolerant wing of the church militant opened the floodgates of hell, and poured a torrent of persecution and moral assassination upon its members for more than a year. This only added members to the society and increased its outside backing. In a year more, the square issue of infidelity being made in the school election, the Liberals rallied and elected their board, put in their teachers, and then turned to and wrested the city government from the heretic-burners. Sunday grove-meetings and picnics, were then

inaugurated by the Liberals, and one Sunday we had three train loads of people from Leavenworth, Atkinson, and Topeka come in to help us enjoy the precious boon of religious liberty. In another year the Liberals elected the president of this society to the State Legislature (Lower House), and the next year another member of the society to the State Senate. This serves to show what may be accomplished by organization and an open, manly, resolute resistance to the bulldozing, ku-kluxing, witch-burning bigots who would manacle and shackle the consciences of their fellows. Success in this case is especially gratifying to me, having been the subject of the crusaders' particular fury.

A. A. BARNES, Longton, Kan., writes: Your letter with three volumes of THE TRUTH SEEKER came duly to hand. I have looked through them and learned the outline history of the valiant little sheet; but I am certain that I do not nor never will, know of all the trials you have gone through in bringing it up to the present time. I am sorry that I was not favored with the first copy at birth. I might have helped you along a little; but the "vineyard" is still open and I may hoe a row in it yet. Those back volumes are precious documents to have and circulate. They show how hard has been the struggle of your journal for dear life, and cannot but enlist in its behalf the sympathy and support of Free thinkers who may read them. The papers you sent to Barber at Elk Falls were like hot cakes; he could not keep one to carry home. He says that every day somebody asks if he has any more of those papers. But the truth is, people are too poor to subscribe. If times ever do get better here, if Liberalism doesn't go like wildfire through this section, I am no prophet. Friends at the Falls are anxious to organize and start a library. I was to have met them three days ago, but bad weather prevented, and still prevents, so I have made out the enclosed, that you may, if convenient, and advisable, send me one copy of each, or such of them as you have on hand, my object being to look some of them over as soon as possible, as I may be involved in another debate. (The other one, I think, accomplished some good for the cause.) I will visit Independence soon and I think that I can stir them up to organize and start a library there, too; also get you more names. They must have some lectures there. There are skeptics there who would avow themselves if only the ice was broken. They are willing to attend lectures that, being fashionable, they could get their wives to see what was going on and take the curse off their own hearts. Women are the chief drawback. They would, if they could, to-day vote God and the whole church outfit into the Constitution. But I am after them, and some of them curse me now (in their peculiar way). I believe that some of them may live to bless me yet. My own wife was a live coal from the altar, the daughter of a Methodist preacher, and he one of five brothers, all of "the cloth." And when your paper made its first bow in the house, I tell you, there came near being war "in heaven." But I managed my part to the honor of the cause. Firmness and calmness was my motto; and now, after eight months, I may read aloud anything from "the shop" without fear of evil results. In fact, I believe the danger is over. The future is ours. Never do you give up! When it comes to the worst, write confidential letters to those able to help you. I do not like to trouble new converts about money, for it proves a damper. But rather than see your paper go under, I would do something desperate to aid you.

CLARENCE JOHNSON, South Wolfesboro, N. H., writes: I received the tracts you sent last all right, and have not got many of them left. I want you to send me some more as soon as you can. Enclosed please find one dollar for the same. Send me an assortment of Ingersoll's, D. M. Bennett's, and John Sypher's tracts. I am reading the "Sages," and if I could not get another copy would not take twice what I paid for it. Still they are holding forth to their several gods two or three evenings in a week, but they have not shown much power as yet. I heard that a lady said God was here in the place. I don't believe it, for I can't find anyone that has seen him, and I don't want to myself, for Paul says that "no man can look on him and live," and I don't want to die just yet. Of all the meetings they have had they have not got a convert, and only one backslider, for all their talking and telling them where they are bound to go if they do not repent and believe as they do. I am some like Syphers, don't ask them to believe as I do, but they believe the Bible which says "believe or be damned." I should think they would be discouraged. If God is here in the place I suppose the devil must be here also, for they go hand in hand. For my part give me the devil for my guide before such an angry God as the Bible represents him to be, flying into a passion at the least offense and killing thousands. But I think Paul must be mistaken, for we read in Genesis, 32d chapter, that Jacob saw God face to face, and here is one thing that contradicts that, 1st John, chapter iv., "No man hath seen God at any time." If they do not believe it let them turn to these chapters and read for themselves. There are a few more they can read, Kings, 2, 11.; Ezekiel, 4; Daniel, 3 and 4, and see if the truth is told in that chapter, the 5th of James, where Christ preached on temperance. We have persons here in this place who say they believe the Bible to be true; who believe in a personal God, but they go on in their sins, and commit many every day. If they should die where oh where would they go to according to their belief. Perhaps they intend to get in at the eleventh hour. I do not think men can live very comfortable lives and believe when they die that they are going where they will burn forever and ever and never try to repent. A few here in this place saw that extract from my letter which you published last week, and they are making quite a stir about it. I heard they were going to take

up a subscription to buy me a box to carry my tracts in. I hope they will, but I do not think I shall want it for I can't keep them long enough to put them in a box. I wish you could have R. G. Ingersoll or D. M. Bennett to talk to the people of this place a few nights, to let them know that Freethought is increasing in this country, and have some one make them comprehend the meaning of the immortal words of Thomas Paine: "The world is my country, to do good my religion." Since beginning this letter I have received my box. Oh, I wish you could see it. It is a little the meanest box you ever saw; a fair sample of those who sent it, but I would not disgrace a tract by putting it in such a box. They did not tell the truth about it, for I'll bet my last dollar they never paid a cent for it. You don't know how much superstition there is here. We have got two subscribers and expect two more. There is more excitement here now than we ever had before. We have got them so that they are brushing the dust off their Bibles and commencing to read them, and we hope they will continue to do so. I hope there will be more take THE TRUTH SEEKER, so that they will not have to borrow it and then make fun of the truth. But—

"The truth shall ever come uppermost, And justice shall be done."
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Gems of Thought.

EVERY man is an impossibility until he is born; everything impossible, until we see success.—*Emerson.*

OF more worth is one honest man to society, and in the sight of God, than all the crowned ruffians that ever lived.—*Thomas Paine.*

NOT in the sky, not in the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.—*From the Hindoo.*

I READ Paine's theological works with great pleasure and profit. Indeed, judging him by his writings, he was one of the grandest and best men that ever trod the planet.—*Rev. David Swing.*

HONOR to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the Universe, the soul worships truth and love, and honor and courtesy flow into all deeds.—*Emerson.*

THE noblest thing on earth is the man who rises to the dignity of self mastery. The man who can refuse indulgence to a clamoring desire, can hold the craving appetite ungratified, and say to the rising passion, "Peace be still!" is a true hero.—*Anon.*

MORE and more the surges of everlasting nature enter into me, and become human and public in my regards and actions. Through the years and the centuries, through evil agents, through toys and atoms, a great and beneficent tendency irresistibly flows.—*Emerson.*

HONOR to him who first, "through the impassable paves a road!" Such, indeed, is the task of every great man, nay, of every good man, in one or the other sphere, since goodness is greatness, and the good man, high or humble, is ever a martyr and a spiritual hero that ventures forward into the gulf for our deliverance.—*Carlyle.*

LET us ever strive to keep fresh in our thoughts the determination that our hearts shall always retain the fresh, warm, pure impulses of youth. To do this, we must have our minds continually growing, growing, growing, so that we shall always be new, and consequently young, cheerful, and happy.—*Mrs. E. D. Stenker.*

WHEN a woman becomes so far sunk below the level of common sense, her mind gangrened with bigotry and clogged with the rotten fungus of superstition, that she cannot tolerate a book or journal devoted to freethought and scientific truth, she is unfit to become the mother, guardian, and instructor of a generation that is to make its record in the last quarter of the nineteenth century.—*A. A. Barnes.*

HUMANITY worshiped here cannot extend its domain there—there must still remain for us, outlying this terrestrial sphere, the other sphere named Infinite, into which our eager and aspiring thoughts will wander, carrying with them, as ever, the obedient emotions of love and awe, so that besides the Religion of Humanity, there will be a Religion of the Universe, for man of science will reject with a sneer the subordination of the intellect to the heart, of science to emotion.—*Anon.*

THOMAS PAINE though misrepresented, denounced, slandered, by the ignorant and bigoted clergy, has furnished the substratum of the best theological thought of modern times. The principles of the "Age of Reason" are embodied in sermons—Orthodox and Radical—all over the country. A Methodist clergyman, to whom he had loaned a copy of the "Age of Reason," said on returning it, "Thomas Paine is the most slandered man that has lived, and I have ignorantly helped to slander him."—*Dr. T. A. Bland.*

GENERAL laws are atheistical. They say practically, "We are without God in the world—man look to thyself: weak though thou mayest be Nature is thy hope." And even so it is. Would I escape the keen wind's blast, I seek shelter; from the yawning waves, I look up, not to heaven, but to naval architecture. In the fire-damp, Davy is more to me than the Deity of creeds. All Nature cries with one voice, "Science is the Providence of man." Help lies not in priests, not in prayer; it lies in no theories, it is written in no book, it is contained in no theological creed. It lies in science, art, courage, and industry.—*George Jacob Holyoake.*

SCIENCE, the great iconoclast, has been busy since 1809, and by the highway of progress are the broken images of the past. On every hand the people advance. The Vicar of God has been pushed from the throne of the Caesars, and upon the roof of the Eternal City falls once more the shadow of the Eagle. All has been accomplished by the heroic few. The men of science have explored heaven and earth, and with infinite patience have furnished the facts. The brave thinkers have used them. The gloomy caverns of superstition have been transformed into temples of thought, and the demons of the past are the angels of to-day.—*Ingersoll.*

WE wonder if the time will ever come—(yes it will come)—when use, which constitutes the employment and happiness of heaven, and the honest effort to be useful, will be the standard of manhood. Conditions are nothing. There are no riches in gold, there is no religion in meeting-houses, there is no philosophy in books, there is no greatness in historical record, that will begin to compare with the true heart of man and the true life of humanity. Our measures are false, our weights are false, our opinions, because in our blindness and prejudice we only see through a glass darkly; but some day the time will come, a man will stand on his manhood, and that will be next to Godhood since it will radiate with the divine whence it emanates and to which it returns, in the perpetual alliance of parent and child.—*The Merimac Journal.*

Odd and Ends.

ONE of the sweetest things in this world is a sixteen-year-old girl baby.

SOME physicians say that a swing is good for the health. That may be so, but many a poor fellow has come to his death by it.

"No girl gets along well without a mother," says a moral exchange. It is certainly impossible for her to get a start in the world without one.

A WESTERN woman recently fell out of a second-story window and struck on her head. She said she didn't know when anything had made her so mad before.

A VERMONT youth at his mother's funeral said to the neighbors: "Me and my father are obliging to you all, and hope soon to be able to do as much for you."

SUNDAY-SCHOOL teacher—"Why did Pharaoh kill the boy babies of the Hebrews, and not the girls?" Bright boy—"Please, sir, wasn't it because he objected to the Hebrews and not to the She-brews?"

SUITOR—"Well, may I hope, then, that at some future time I may have the happiness of making you my wife?" Charmer—"Yes, I hope so. I'm sure, for I'm getting tired of suing fellows for breach of promise."

LAVENDER's wife said to her husband the other night: "I am afraid you have taken more beer than is good for you." And the unexpected reply was: "Well, I think myself I could have brought it home easier in a jug."

MISS MIDDLEBURY sat down at the piano yesterday afternoon and sang, "Where are the dreams of the dawn?" And her young brother, coming out of an adjoining room from an interview with his father, sobbed out the refrain, "Under the bending willow." And he meant it, too.

"How late may lovers stay?" is the vital question just now. Of course there will be a difference of opinion, but personally we should set the time to leave at about the moment when we became aware that a man out in the back bedroom had arisen, and was tucking his shirt in his pants, and getting on his boots.

WHILE the panorama of life is gridironed, so to speak, with lights and shadows, it is only too true that the serious aspect of things is, to some observers, the most common; and this reminds us that there is nothing more serious than the expression of a man's face while engaged in chasing after his wife's bustle in a high wind.

A LITTLE school girl asked her teacher what was meant by "Mrs. Grundy." The teacher replied that it meant "the world." Some days afterward the teacher asked the geography class to which this little "bud of promise" belonged. "What is a zone?" After some little hesitation, this little girl brightened up and replied: "I know; it's a belt around Mrs. Grundy's waist."

A PROVIDENCE boy went to a birthday party, and describes it as follows: "First, we all had some bread-and-butter; then we had some lemonade, cold enough to freeze us; then we had a piece of birthday cake; then we all had lots of ice-cream, and then we all had the stomach-ache; then we all lay down, and the big girls gave us some peppermint; and then we all went out to play."

GIVING HIM PLENTY OF TIME.—Tom Harvard kept a gun shop at Riverside. Tom was a first-class workman, but distressingly dilatory in the dispatch of business. He would meet his patrons with a positive promise, which he would renew month after month, until at length his shop became an armory of unfinished rifles and fowling pieces.

One day his neighbor Smith, who had suffered repeatedly by Tom's habit of procrastination, entered his shop.

"Tom," said he, "I want you to make a gun for my little boy—a small, well-finished piece, and as light in the barrel as will be consistent with safety."

"Oh, yes," said Tom, "I will make it immediately. You shall have it at once. But, by the way, how old is the boy?"

"Well, as to that," replied Smith, "the boy is not born yet, but I thought I had better get the gun under way."

A TESTIMONIAL WANTED.—They had a quarrel Sunday evening. He got mad and swore he'd leave her. Then she got vexed and told him he could do as he pleased. He left. The next night he came around again. He asked to see her alone. She readily complied. She was all of a tremor. Her heart went out to him in a gush of sympathetic love. She stood ready to throw both her arms about his neck and cry out her joy. There was not much color in his face, and his voice was husky. He said:

"I have been with you six months, Matilda, and I have tried in all that time to do what was right." He paused an instant to recover the voice which was faltering rapidly, while her trembling increased. "I know that I have got considerable temper, and that I do not always control it as I ought. But I have tried to be faithful to you, tried to do everything that I thought would tend to make you happy. And feeling this, I have called to-night to see if you wouldn't be kind enough to give me a sort of testimonial to this effect, so that I could show it to any other young lady I might want to go with. It might help me."

He looked at her anxiously. All the color left her face in a flash. She made a great effort to swallow something which threatened to suffocate her. Then she spoke:

"You get out of this house as quick as you can, you miserable whelp, or my father shall kick you out."

He didn't toy with time. He left without the testimonial.—*Danbury News.*

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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

THE San Francisco *Alta* confesses that California does not do much praying, yet it is down on its Chi-knees all the time.

DR. PRIME does not approve of humor in the pulpit, and condemns Mr. Moody's jokes. Does not believe in "mixing the Gospel with fun."

THE telephone wonders are attracting very general attention. A few evenings since distinct musical airs were transmitted over the wires from Milwaukee to Chicago, a distance of eighty-five miles.

BAPTIST ministers are now agitating the great question, "Ought women to preach?" The opinion appears to be unfavorable. St. Paul is still regarded sound.

OUR new President has been sworn in twice. It is to be hoped this is not an indication that he is going to pass his term in swearing. He doubtless will feel like swearing many a time.

REV. MR. PARKER of Hartford objects to reading notices from the pulpit, and suggests as an improvement that the choir sing them, and gives a formula for doing the same.

RECORDER HACKETT of the bench in this city is conscious that a great amount of perjury is committed in our courts. He says, "I have never known parents to fail to commit perjury to screen their children."

ONE Jew, four Christians, and five Turks have been chosen to represent Constantinople in the new Turkish Parliament. Russia would permit no such liberality as that in her dominions, even if there were a Russian Parliament.

THE *Graphic* says: "A hot mince pie will bring a man to repentance when a forty-parson power of exhortation will slip across the surface of his conscience like a puff of tobacco smoke over a glass of Schiedam snaps."

MR. BEECHER's lecture on hard times which he is delivering through the West with immense popularity seems to have a partial reviving effect upon business. He tells them, too, how they can live on small salaries and save a little besides. How much Beecher could tell his audiences if he would give them all he knows.

A CORRESPONDENT at Champaign, Ill., writes us about a pious Mr. R. B. Condit, a star in the Presbyterian Church who has decamped with over \$80,000 that belonged to other people, and mostly widows and orphans. He stood high in the Church, and was thought to be an honorable man. It is hard to tell who the good men are until they are proved able to withstand temptation.

MOODY's revival does not seem to prove as successful as his Chicago venture. The attendance is fair but the conversions are scarce. The candidates don't seem to scare as freely as Moody desires. Many people come in from the surrounding towns and the rural districts. As the *Boston Times* says, "They come full of hayseed and return full of holliness." As a financial success the revival bids fair to prove a failure. Moody, hurry up with your stories about sulphur and blood.

RICHARD A. PROCTOR, writing about the probability of there really being such things as "sea serpents," says it is not likely that naturalists know all the forms of animals that exist in the oceans. He reminds us that the first account of a giraffe was laughed at, that the gorilla was for a long time disbelieved in, and that those who originally described a gigantic cuttlefish were regarded as liars. Mr. Proctor's conclusion is that the stories of "sea serpents," therefore, are not unreasonable.

WE have a President at last. The Electoral Commission decided that Hayes had received a majority of the electoral votes, and he has been duly installed in the office, and as we go to press is busy and full of trouble in selecting his Cabinet. The trouble is, there are so many distinguished men who are willing and anxious to serve their country that it is impossible for Hayes, or any other man, to find places for all. It is to be hoped that good men may be selected, and that the wheels of government may run smoothly and pleasantly. Hayes' inaugural address is widely praised for its mildness, reasonableness and patriotism. It is to be hoped that he will make a good President.

THE Rev. Mr. Putnam, of St. Paul's Episcopal Church of Jersey City, has been charged by his parishioners with spending too much time in trying to feed the poor, whereby he neglects his sermons. They hire their minister to attend to their spiritual welfare, and they do not care whether the physical is looked after or not. What a glorious thing it would be if there were no worse charges to be brought against the clergy of this country than is brought to the door of Mr. Putnam, that of feeding the poor.

METHODIST ministers of this city propose to exclude reporters from ministers' meetings. They evidently do not like the manner in which the Anna Oliver affair has been shown to the world. There are differences of opinion however. One clergyman longs for some plan whereby ministers' meetings may be improved. Another desires that reporters submit their reports to the ministers before carrying them to the newspaper offices. A voice sung out, "The editors of the papers will not allow the ministers to overhaul the reports." So they go.

A FRIEND at Canton, Ill., sends us a full account about an aggravated case of burglary and larceny committed on different occasions by James Young, an active member of the Methodist Church and of the Young Men's Christian Association. He occupied the floor over George Black's grocery-store, and it was discovered that he had on several occasions entered Black's store by means of shoving the bolt of the lock on the back door and robbed the money drawer, as well as taking goods from the shelves. Finally Black and another man quietly waited for the pious brother and caught him in the act of taking money from the drawer. He was sent to jail in default of bail to await trial. Oh! the wickedness of the human heart, when lighted up with the Christian religion.

A PRETTY PICTURE OF HEAVEN.—The Rev. E. R. Keyes of the Swedenborgian church in Jersey City, on last Sunday, in a sermon opposing the idea of no sex in heaven, said: "Men and women appear as men and women in heaven. The same ineffable felicity that exists between lovers here will continue to exist in heaven. Those who would unsex the sexes at death have not duly considered the sources of ennobling enjoyment that are thus denied them. People couldn't endure existence in heaven with sex abolished. We might as well attempt to reproduce the sublime strains of Mozart or Haydn or Beethoven without the harmonious blending of bass and soprano and tenor and contralto, or seek to bring forth from the earth the green grass, the blushing flower, or the fruitful tree without the genial showers and the fructifying light and heat of the sun."

BAD FOR GOD.—So many Republican members of the Ohio Legislature accompanied President Hayes to Washington that the Democrats of that body were left in a majority, and although they were charged by the Speaker to do nothing rash in their absence, on the 1st instant a set of resolutions were introduced and adopted by which among other things, in consideration of the frauds that had been used and sanctioned in declaring Hayes to be elected to the Presidential chair that they had lost all confidence in Almighty God. This is certainly very severe on the individual referred to, and is placing him in a very embarrassing situation. To lose the confidence and respect of the entire Democratic party is no small matter, even on the part of a god. It has been suggested by an incorrigible Republican that the feeling was eminently mutual, for God has had no confidence in the Democrats for a long time. Now we are not so vindictive. We would like to see confidence restored again between these parties, and everything working lovely.

EUGENE CROWELL, M.D., of Brooklyn, has a very interesting article in the *Spiritual Scientist* of the 1st inst., upon the subject of "Spiritualism and Insanity." He has taken much pains to procure information upon the causes of insanity, the number of subjects, and the exciting causes of insanity in the various asylums of the country. He addressed letters of enquiry to all the institutions of the kind, and received reports from fifty-eight, which he gives in detail. In the entire number of asylums he finds there have been 68,876 patients, of which number 2,000 were ascribed to religious excitement, and 229 to Spiritualism. There are now 80,000 patients, the insanity of 580 of whom is ascribed to re-

ligious excitement and 76 to Spiritualism. The proportion of insane patients in the hospitals is 1 in 1,000. It will be seen at once that the proportion of Spiritualists who become insane is remarkably small. They are entitled to a representation in the asylums of the country of 1,333, and all they have towards this number is 76. So it will be seen that Spiritualism is not driving people crazy with the celerity that has been popularly supposed.

PROF. FELIX ADLER lectured last Sunday at Standard Hall on "The Office of the Priest." After telling of the valuable services to mankind of the priests of ancient Greece, he said: "It is a grateful task to recall the services of a class with whose present representatives we have so little sympathy. It is asked how have they degenerated, become oppressors of the people and enemies of liberty everywhere? It is by long and uninterrupted tenure of power too often abused, a power constantly arrogated to themselves. For them God is a king like a human king, having his ceremonials, and they, the priests, are his courtiers; all petitions must pass through them; to them he delegates his authority, they are his lieutenants, governors, viceregents on earth. They are selected, not for merit, but by grace; their follies are clothed with sanctity: with them obstinacy is zeal, stupidity is faith. Observe the Christian priesthood. We know how the power of the early Popes was abused, and how a man, assuming to be a god, became less than a man. With the Reformation there came only a partial reform; the excommunication was retained; the Protestant ministers also assumed to be vicars of Christ. The Jews form an honorable exception; for eighteen centuries they had the sense not to revive the priesthood. Their so-called rabbis were only teachers, and their positions depended upon their merits and ability. Morally speaking, the office of priest is no less perilous to the community than to the persons who fill it. The barest, emptiest pulpit harangue passes unchallenged in church if accompanied by a few quotations, and set to the regulation jingle. Hear them: 'In God's name I command you!' In the name of Heaven I forbid you!'—as if the whole Universe rested upon their shoulders! Poor, puny babblers!"

THE *Times*, in commenting on a recent sermon of the Rev. Mr. Talmage on insurance, uses the following remarks: "Litho and agile as are the legs of Mr. Talmage, his warmest admirer must concede that they are not successful in drawing comparisons. While in many respects they are the peers of the best circus and ballet legs, they cannot trace an analogy correctly. This, however, is not strange; we must not require perfection of anything human. When Mr. Talmage throws one leg over the pulpit he readily concedes its brilliancy and grace, and when he waves both legs in the air, we are melted by their irresistible pathos. A pair of legs characterized by brilliancy, wit, pathos, and eloquence should not be aspersed because they are lacking in some other quality. Were Talmage absolutely perfect in all respects, he would be a cherub with legs—a variety of cherub totally unknown to theologians or painters. When Mr. Talmage called Joseph 'the President of the first life insurance company the world ever saw,' he failed to perceive the true nature of Joseph's corn operation. It is, perhaps, requiring too much to ask that every Brooklyn minister should thoroughly appreciate Joseph's character, but there is really no excuse for misunderstanding his course in buying corn when the market was overstocked. That able Hebrew was the first financier on record who ever made a 'corner.' He bought enormous quantities of corn, which he held 'for a rise,' and when the years of famine arrived he was the only man in Egypt who had corn to sell. This operation presents itself to Mr. Talmage's legs as precisely analogous to the ordinary business of a life insurance company. But let us be patient. Perhaps Mr. Talmage did not charge Joseph with being connected with life insurance companies out of personal malice. He may simply have desired to propitiate a Brooklyn audience by attacking the virtuous patriarch, and may have excused himself by reflecting that Joseph is dead to such an immense extent that he cannot be injured now by any libelous charge.

Events of the Week.

THE potters of this city are on a strike.

Two hundred bricklayers are on a strike in Brooklyn.

ANOTHER insurance company has gone up. The Bangor Fire.

THE past week has mostly been pleasant. One rainy day and some high winds.

A NEW horse disease has broken out in Brooklyn which is proving fatal with numbers of horses.

A KEROSENE lamp exploded in Hackensack, N. J., on Monday night, by which two ladies were so badly burned that they died.

HEAVY and disastrous gales have prevailed off the British and French coasts. The *Herald* is laying considerable claim to having accurately predicted them.

JOHN BRADLEY, a discouraged bookkeeper, out of work and out of money, ended his life by Paris green. He died hard. It is not a good material to finish off with.

ABRAHAM WANNIKEN, aged sixty years, in Jersey City, suicided by shooting himself through the head. Out of health and out of money; perhaps he could not do better.

JOSEPH COBURN, the notorious pugilist, has had his trial for shooting two policemen when they were trying to arrest him, and has been sentenced to hard labor in Sing Sing prison for ten years. Stern justice!

A MOST destructive fire visited Nos. 1, 3, 5, and 7, Bond street in this city on the night of the 6th. Four tall and stately fire proof buildings were brought low. Several very extensive manufacturers of jewelry, watches, surgical, optical and philosophical instruments were burned out. The losses aggregate fully \$1,000,000. Several firemen and insurance patrolmen were injured.

A MYSTERIOUS case of a young woman, Amelia Parker, in Brooklyn has come to light, whose throat was cut because she persistently refused to marry Carpenter Beebe. Upon being refused, he seized her and cut her throat to the windpipe, and she fell to the floor. He carried her to a drug store and had her throat dressed, and she is likely to recover. He escaped to New Jersey but has been arrested.

PROF. HENRY, of the Smithsonian Institute, has received a telegram from Prof. Foerster, Director of the Berlin University, saying: "A new planet was found by Paliser on March 2d; eleventh magnitude; possibly Camilla." Leverrier, the French astronomer, is again after Vulcan, and calls upon his brethren to watch for the truant. Possibly Vulcan and the newly discovered planet may be the same.

WE are able to state that our friend, Prof. Wm. Falke, who recently died in Cincinnati, did not commit suicide. There was no reason for doing so. He was pleasantly situated; was getting a remunerative salary, and his surroundings were agreeable. He had been busily occupied and was sleepless; to induce slumber he resorted to chloroform as was his wont, and he doubtless used a little too much. He did not intend suicide.

GREAT excitement is prevailing at Bradford, Pa., and vicinity, over the discoveries of petroleum that have recently been made there. Some fourteen years ago Job Moses (an old friend of ours by the by) went to that locality according to current reports, by those who know, upon statements made by the spirits or "mediums" that oil abounded there. He commenced boring wells, but found no oil. Geologists and scientists and others laughed at him and assured him there was no oil there. Everybody called Moses crazy, but he kept on putting down wells. The amusement was an expensive one, and thousands upon thousands of dollars were consumed. Thus a handsome fortune was used up, and no oil found. Still he was confident he would find oil, and he was successful in inducing some capitalists to join him. At length oil was struck at a depth of 1,100 feet, and since then numerous wells have been put down, and 2,000 barrels of oil are produced per day. Moses is now making \$500 per day, and is no longer regarded as crazy. Towns and villages are springing up in the vicinity as by magic. Land has advanced from nothing to \$1,000 per acre. Great is petroleum!

Science and the Arts.

Is America the New World?—Continued.

BY L. L. DAWSON, CEDAR RAPIDS, IOWA.

In corroboration of the foregoing I quote from another work a description of a religion which in circumstances and theory is parallel to the Protestant religion of the present time, and the teaching of the Bible, but which preceded the Christian Era many hundreds of years. "Historical authority, relative to the crucifixion of the Mexican god, Quexalcote, and his execution upon the cross, 587, B. C., as a propitiatory sacrifice for the sins of mankind, is explicit, unequivocal, and ineffaceable. The evidence is tangible, and indelibly engraven upon steel and metal plates. One of these plates represents him as having been crucified on a mountain; another represents him as having been crucified in the heavens, as St. Justin tells us Christ was. According to another writer, he is sometimes represented as having been nailed to a cross, and by other accounts as hanging with a cross in his hand. The Mexican antiquities (vol. vi., p. 166) says, Quexalcote is represented in the paintings of 'Codex Borgianus' as nailed to the cross. 'Sometimes two thieves are represented as having been crucified with him. That the advent of this crucified Savior and Mexican god was long anterior to the era of Christ is admitted by Christian writers. In the work above mentioned, 'Codex Borgianus,' may be found the account, not only of his crucifixion, but of his death, burial, descent into hell, and resurrection on the third day. And another work, entitled 'Codex Vaticanus,' contains the story of his immaculate birth by a virgin mother. Many other incidents are found related of him in his sacred biography, in which we find the most striking counterparts to the more modern gospel story of Jesus Christ, such as his forty days' temptation and fasting, his riding on an ass, his purification in the temple, his baptism and regeneration by water, his forgiving of sins, being anointed with oil, etc. (Graves. The World's Sixteen Crucified Saviors, pp. 109, 110).

Again I quote: "The well-authenticated story of Quexalcote of Mexico, which the Rev. Mr. Maurice concedes to be, and Lord Kingsborough and Niebuhr (in his history of Rome) prove to be much older than the Gospel account of Jesus Christ. According to Maurice's 'Indian Antiquities,' Humboldt's 'Researches in Mexico,' Lord Kingsborough's 'Mexican Antiquities,' and other works, the incarnate god, Quexalcote, was born of a spotless virgin, and led a life of the deepest humility and piety, retired to a wilderness, fasted forty days, was worshiped as a god, and was finally crucified between two thieves; after which he was buried and descended into hell, but rose again the third day. The following is a part of Lord Kingsborough's testimony in the case: 'The temptation of Quexalcote, the fast of forty days ordained by the Mexican ritual, the cup with which he was presented to drink (on the cross), the reed which was his sign, the 'Morning Star,' which he is designated, the 'Tecupal or Divine Stone,' which was laid on his altar, and which was likewise an object of adoration. All of these circumstances, connected with many others relating to Quexalcote of Mexico are very curious and mysterious' (Vol. vi., p. 237 of Mexican Antiquities. Graves. The World's Sixteen Crucified Saviors, p. 325). 'The ancient Mexicans were in the habit of baptizing their infants soon after they were born' (Ibid., p. 168).

From Inman's 'Ancient Symbols' I quote the following: "The tree and serpent are common emblems, and have been found in Indian temples in Central America" (p. 55). In copies of sculptures in Palanque "one is a tree whose trunk is surrounded by a serpent" (p. 12). Another is a man and woman standing before a cross, proportioned like the conventional one in use among Christians (p. 13). Also that "The virgin and child are to be found even in ancient Mexico" (p. 76).

Another writer says: "The Exodus of the Israelites is so wonderfully similar to the Exodus of the people of Mexico, that if you had not previously suspected me of drawing some other picture, you would have felt, assuredly, that it was none other than the Exodus of the Mexicans that had been the original. It will not be pretended, I hope, that the inhabitants of Mexico, who before their invasion by the Spaniards, Pizarro and Cortez, had not heard of the existence of either Jew or Christian, could have borrowed their theology from our Hebrew Pentateuch. Yet is their *Masi*, the founder of their race, the perfect counterpart of the Hebrew Moses; and their Supreme God, the adorable Viteyiputzli, the very fac simile of Jehovah" (Taylor. Astronomical-Theological Lectures, pp. 123, 124).

Another writer says: "Mrs Simon, a learned authoress, has labored to prove that the Indians of America are the ten lost tribes of Israel. She proves that the ceremonials of the Indians and Hebrews are identical; that the Indians have among them the cross; that among those most ancient ruins of Central America a cross has been found with a crucified man sculptured upon it; that the Indians circumcise; have a sacred chest similar to the ark of the covenant, and that the fragmentary ceremonies remaining among them are so strictly in accordance with the Jewish, that they must owe their origin to them. In her account of the crucified man she proves entirely too much for her hypothesis; for these ruins are confessedly older than the Christian era, and pointing to a period more ancient than the dispersion of Israel" (G. C. Stewart. The Hierophant, pp. 101, 102).

From another writer I quote as follows: "In the early history of this country, the Spanish conquerors of Central America found the cross engraven on the walls of Mexican temples; which form of worship was probably derived from the ancient Toltecs" (Craven. Christianity Before the time of Christ, p. 9).

From another writer I quote as follows: "The Spanish conquerors were surprised beyond measure at the beholding of the cross—the symbol of their own worship—usually adored in Mexico. It was sculptured on the walls of the temple" (Hull. Christianity, its Origin, Nature, and Tendency Considered in the Light of Astro-Theology, p. 24).

The only inference we can draw from the foregoing historical quotations is that thousands of years ago the people of Mexico and Central America were not heathens, but were civilized if not very much enlightened.

Figuer speaks highly of the ancient Mexicans and Peruvians, and admits the possibility of their having at one time excelled us in enlightenment. I quote as follows: "The Chinese were civilized long before the inhabitants of Europe. Egyptian civilization dates back to at least 4,000 years before Christ, as is proved by the magnificent statue of Ghafreli, which belongs to that period, and which, since it is composed of granite, can only have been cut by the aid of iron and steel tools, in themselves indications of an advanced form of industry. This last consideration should make us feel modest; it shows that nations which we now crush by our intellectual superiority, the Chinese and the Egyptians, perhaps also the old inhabitants of Mexico and Peru, were once far before us in the path of civilization" (Human Race, pp. 36, 37).

He also says: "In America, just as in Europe, a great number of specimens of prehistoric pottery have been collected. They are, it must be confessed, superior to most of those found in the ancient world. The material of which they were made is very fine; the shapes of the vessels are of the purest character, and the utmost care has been devoted to their workmanship" (Primitive Man, p. 337).

Professor Gunning says: "It is a law which holds in natural history that a species of wide geographical range is of ancient type; the same law should apply to features. The slanting eye is found in the South American Indian and the Chinaman" (Lecture in Chicago, Feb. 13, 1876). Figuer, in his work, "The Human Race," illustrates the South American Indian and the Chinaman with slanting eyes.

It is evident from the foregoing that we must admit a great antiquity since the first appearance of man on the American continent, no doubt antedating all accepted chronology.

[TO BE CONTINUED.]

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER V.—CONTINUED.

ARTIFICIAL AND NATURAL SELECTION.

Both natural and artificial selection are quite simple natural, mechanical relations of life, which depend upon the interaction of two physiological functions, namely, on *Adaptation* and *Inheritance*, functions which, as such, must again be traced to physical and chemical properties of organic matter. The difference between the two forms of selection consists in this; in artificial selection the will of man makes the selection according to a *plan*, whereas in natural selection, the struggle for life (that universal inter-relation of organisms) acts *without a plan*, but otherwise produces quite the same result, namely, a selection of a particular kind of individuals for propagation. The alterations produced by artificial selection are turned to the advantage of those who make the selection; in natural selection, on the other hand, to the advantage of the selected organism.

These are the most essential differences and agreements of the two modes of selection; it must, however, be further observed that there is another difference, viz., in the duration of time required for the two processes of selection. Man in his artificial selection can produce very important changes in a very short time, while, in natural selection similar results are obtained only after a much longer time. This arises from the fact that man can make his selection with much greater care. Man is able with the greatest nicety to pick out individuals from a large number, drop the others, and to employ only the privileged beings for propagation, which is not the case in natural selection. In natural conditions, besides the privileged individuals which first succeed in propagating themselves, some few or many of the less distinguished individuals will propagate themselves by the side of the former. Moreover, man can prevent the crossing of the original and the new form, which in natural selection is often unavoidable. If such a crossing, that is, a sexual connection, of the new variety with the original forms takes place, the offspring thereby produced generally returns to the original character. In natural selection, such a crossing can be avoided only when the new variety by migration separates from the original and isolates itself.

Natural selection therefore acts much more slowly; it requires much longer periods than the artificial process of selection. But it is an essential consequence of this difference, that the product of artificial selection disappears much more easily, and that the new form returns rapidly to the earlier one, which is not the case in natural selection. The new species arising from natural selection maintain themselves much more permanently, and return much less easily to the original form, than is the case with products of artificial selection, and accordingly maintain themselves during a much longer time than the artificial races produced by man. But these are only subordinate differences, which are explained by the different conditions of natural and artificial selection, and in reality are connected only with differences in the duration of time. The nature of the transformation and the means by which it is produced are entirely the same in both artificial and natural selection. (Gen. Morph. ii. 248.)

NECESSARY EFFICIENCY OF NATURAL SELECTION.

The thoughtless and narrow-minded opponents of Darwin are never tired of asserting that his theory of selection is a groundless conjecture, or at least an hypothesis which has yet to be proved. That this assertion is completely un-

founded, may be perceived even from the outlines of the doctrine of selection which have just been discussed. Darwin assumes no kind of unknown forces of nature, nor hypothetical conditions, as the acting causes for the transformation of organic forms, but solely and simply the universally recognized vital activities of all organisms, which we term *Inheritance* and *Adaptation*. Every naturalist acquainted with physiology knows that these two phenomena are directly connected with the functions of propagation and nutrition, and, like all other phenomena of life, are purely mechanical processes of nature, that is, they depend upon the molecular phenomena of motion in organic matter. That the interaction of these two functions effect a continual, slow transmutation of organic forms, is a necessary result of the struggle for existence. But this, again, is no more a hypothetical relation, nor one requiring a proof, than is the interaction of *Inheritance* and *Adaptation*. The struggle for life is a mathematical necessity, arising from the disproportion between the limited number of places in nature's household, and the excessive number of organic germs. The origin of new species is moreover greatly favored by the active or passive *migrations* of animals and plants, which takes place everywhere and at all times, without being, however, entitled to rank as *necessary* agents in the process of natural selection.

The origin of new species by natural selection, or, what is the same thing, by the interaction of *Inheritance* and *Adaptation* in the struggle for life is therefore a *mathematical necessity* of nature which needs no further proof. Whoever, in spite of the present state of our knowledge, still seeks for *proofs* for the Theory of Selection, only shows that he either does not thoroughly understand the theory, or is not sufficiently acquainted with the biological facts—has not the requisite amount of experimental knowledge in Anthropology, Zoology, and Botany.

If, as we maintain, natural selection is the great active cause which has produced the whole wonderful variety of organic life on the earth, all the interesting phenomena of *human life* must also be explicable from the same cause. For man is after all only a most highly-developed vertebrate animal, and all aspects of human life have their parallels, or, more correctly, their lower stages of development in the animal kingdom. The whole history of nations, or what is called "Universal History," must therefore be explicable by means of "natural selection,"—must be a physico-chemical process, depending upon the interaction of *Adaptation* and *Inheritance* in the struggle for life. And this is actually the case. We shall give further proofs of this later on.

It appears of interest here to remark that not only *natural* selection, but also *artificial* selection exercises its influence in many ways in universal history. A remarkable instance of *artificial selection in man*, on a great scale, is furnished by the ancient Spartans, among whom, in obedience to a special law, all newly-born children were subject to a careful examination and selection. All those that were weak, sickly, or affected with any bodily infirmity, were killed. Only the perfectly healthy and strong children were allowed to live, and they alone afterwards propagated the race. By this means, the Spartan race was not only continually preserved in excellent strength and vigor, but the perfection of their bodies increased with every generation. No doubt the Spartans owed their rare degree of masculine strength and rough heroic valor (for which they are eminent in ancient history) in a great measure to this artificial selection.

MILITARY SELECTION.

Many tribes also among the Red Indians of North America (who at present are succumbing in the struggle for life to the superior numbers of the white intruders, in spite of a most heroic and courageous resistance) owe their rare degree of bodily strength and warlike bravery to a similar careful selection of the newly-born children. Among them, also, all children that are weak or affected with any infirmity are immediately killed, and only the perfectly strong individuals remain in life and propagate the race. That the race becomes greatly strengthened, in the course of very many generations, by this artificial selection cannot in itself be doubted, and is sufficiently proved by many well-known facts.

The opposite of this artificial selection of the wild Redskins and the ancient Spartans is seen in the individual selection which is universally practiced in our modern military states, for the purpose of maintaining standing armies, and which, under the name of *military selection*, we may conveniently consider as a special form of selection. Unfortunately in our day, militarism is more than ever prominent in our so-called "civilization"; all the strength and all the wealth of flourishing civilized states are squandered on its development; whereas the education of the young, and public instruction, which are the foundations of the true welfare of nations and the ennobling of humanity, are neglected and mismanaged in a most pitiable manner. And this is done in states which believe themselves to be the privileged leaders of the highest human intelligence, and stand at the head of civilization. As is well known, in order to increase the standing army as much as possible, all healthy and strong young men are annually selected by a strict system of recruiting. The stronger, healthier, and more spirited a youth is, the greater is his prospect of being killed by needle-guns, cannons, and other similar instruments of civilization. All youths that are unhealthy, weak, or affected with infirmities, on the other hand, are spared by "military selection," and remain at home during the war, marry, and propagate themselves. The more useless, the weaker, or infirmer the youth is, the greater is his prospect of escaping the recruiting officer, and of founding a family. While the healthy flower of youth dies on the battle-field, the feeble remainder enjoy the satisfaction of reproduction and of transmitting all their weaknesses and infirmities to their descendants. According to the laws of transmission by inheritance, there

must necessarily follow in each succeeding generation, not only a further extension, but also a more deeply-seated development of weakness of body, and what is inseparable from it, a condition of mental weakness also. This and other forms of artificial selection practiced in our civilized states sufficiently explain the sad fact that, in reality, weakness of the body and weakness of character are on the perpetual increase among civilized nations, and that, together with strong, healthy bodies, free and independent spirits are becoming more and more scarce.

[TO BE CONTINUED.]

The Evolution of Israel's God.—Concluded.

BY A. L. RAWSON.

The age before that of Alexander the Great's invasion was one of tradition only, in which the native tribes of Phœnicia and the hills of Samaria and of Judea contended with each other for the supremacy, the northern tribe of Ephron succeeding earliest in building up a kingdom; the southern tribe of Judah becoming its rival some time later. The early age was pictured by the scribes and poets as the golden age, in which heroes, kings, prophets, and sages lived long lives, honored by the people and favored by God. The actions or lives of these ancient mythical personages are symbols of the Jewish ideas of God, the nation and religion. The teaching in the schools was allegorical and mysterious, which has been misunderstood and rationalized by late teachers. Noah the man of rest has been elevated into an actual Noah, a man. The Egyptian mysteries were the source of both the Hebrew and the Greek symbolism, and by them we can reestablish the Hebrew original sense and simplify the interpretation of the obscure passages. Peter says (1. P. iii. 20, 21) Noah was a type of baptism in water as Jesus was of the baptism in blood, by which a haven of rest is formed. Paul says the exodus or passing through the Red Sea was a baptism. (1 Cor. x. i.) The 600 years of the Patriarchs to the exodus are the term of the life of Noah to the flood. The 40 days of Genesis vii. 12, are the forty years in the wilderness; the interval between the first and the second flight of the dove is that between Joshua and Samuel; the second flight of the bird of peace indicates the time from Samuel to David; the third flight ends at Solomon who is the true Noah or man of rest and peace, who located the Jewish symbols in a fixed place, and founded the theocracy. The day on which Solomon's Temple is dedicated is the 17th day of the seventh month (1 Kings, viii. 2), which is the date of Noah's rest on the mountain (Gen. viii. 4), in the same month (Ethaniam—two months of rains) was celebrated the feast of the Tabernacle which commemorated the restless wanderings of the people in Moab and out of Arabia. The identity of Solomon and Noah, in the mythical schemes is further shown in their names Noah (Hebrew noach) and that the title given to Solomon by David (1 Chr. xxii. 7-9), of a man of rest (Hebrew menuchah). The Hebrew shows the coincidence in the letters more closely than the English, but the idea of rest in each case is identical. The rainbow of Noah is a pledge of God's presence with his true servants, the same rainbow symbol Jacob saw at Bethel or Peniel (God face to face), and the same promise of presence is repeated at the dedication of Solomon's Temple as also in Deuteronomy (xii. 12). There are other aspects of the case, but enough has been shown to enable us to perceive that the Noah story refers to that "rest which remaineth to the people of God" (Heb. iv. 6), and that rest is attained by faith, and the ground on which that faith stands is the intuition of the Jew. However satisfactory that "inner consciousness" might have been to the Hebrews, it is not so to us in this age of scientific inquiry. A fact or a faith that is unsustained by the results of any and all tests possible is no fact and no faith worth notice, and all such will receive less and less notice as often as men discover their emptiness.

The Jews attempted to plant a state among the hills of Palestine, on the theocratic idea; having from certain known attributes of man assumed them as the divine attributes, and located them outside of man, in the heavens, far beyond his reach except through the mediation of the priest. Humanity has been made aware of this robbery during the present half century, and is slowly but surely regaining its lost treasures. True humanity which is Godlike is the proper character of man, and is possible to the whole race. This is the truth as opposed to the erroneous supposition that mankind are totally depraved and morally dead.

The Jews despised all nations outside of their little family of Hebrews, and were not very good friends with their relatives in that family. The Gentiles were cursed with ignorance and the neglect of God in their estimation. And this opinion was held by them in spite of the magnificent art works which beautified the known world, not one thought or stroke of which originated with the Jews. The five arts are the highest known means of expressing our feeling, sentiments, knowledge, both of nature seen and unseen, and the Hebrews are acquainted with only music and poetry. These two answer all the demands of their intuitive souls, and while they gratify and charm still they are not sufficient to reflect the whole broad expanse of the Universe without and within. They despised and prohibited sculptures and painting and neglected architecture, and did not cultivate science. Yes, there are exceptions. They cultivated the science of occult numbers, and of double meanings of sentences, words, letters, of the letter and spirit of the allegories, and the art of writing history backwards. But science in its true sense of dealing with real things they knew nothing about.

We may therefore conclude that so far as an intuitive knowledge of an assumed divine being could answer the Hebrews had many vague ideas of God, but of the real God of this Universe, the all in all of the exterior and of the interior Universe they could not possibly have had any clear notion nor definite idea.

THE END.

Letter from John Syphers.

LOCKPORT, ILL.

DEAR BROTHER BENNETT: I have just snatched up my pencil to send you a little echo from the West; from the plains of Illinois, the beautiful prairie State; although she's young, but yet she's great, for all her people love to *Agitate*. As to the weather, the lovely Miss Spring sat down (accidentally I suppose) in the lap of old King Winter, nearly a month ago. We were all suspicious that she was a little too fast, and our suspicions were realized, for last night he kicked her from his lap and treated us to another little gift of his beautiful snow. But then, by and by, he will want to linger in the lap of Miss Spring—she can then get even with him by treating him to a little dose of ditto, or tit for tat.

Everybody is sick of political agitation, out this way. They ask me if I am not going to give them a little agitation of a different kind. I tell them, that is just what I am going to do. Our printing-office begins to look like business; two presses in position, and worlds of type coming on—nonpareil, agate, diamond, little pica, long primer, short primer, and piles of great wooden type that I don't know the name of, but think it's "bulldozers."

We intend to throw some humor into our agitations on religious subjects, for they have always been discussed with too long a face.

But those whom I ask to become my patrons and subscribers have a right to ask who I am, what I am, and where I was educated.

As to who I am—some call me John the Baptist; some, John the Divine; some, John the Agitator; some, John the Mysterious; some, John the Good-humored Jolly Joker; but I call myself simply John Syphers.

As to what I look like, you must gaze upon my picture at the head of my *Agitator*, and determine for yourself.

As to where I was educated, I would simply say that I graduated in the great university of the Universe. I have a life-time scholarship in that institution, and I never expect to complete my studies.

As to the cot where I was born, it stood among the everlasting hills and mountains of old Pennsylvania. I commenced my education in an old log school-house, stuck away up in the head of a dark mysterious hollow. Instead of glass, it had greased paper in the windows—the only pure article of light in the institution came down the chimney, which was very large, occupying nearly one whole end of the house.

My first teacher was big, jolly Mike Strosinder, my cousin. He was of German extraction, and called me his industrious little white-headed cuss-tomer and relative from the woods. I made rapid strides in my literary attainments, mastered the alphabet the first day, and then came the a-b, abs and b-l-a-b-s, blabs, in quick succession. But my "master" wanted to promote me in some way as a reward for my industry, so he gave me the privilege of sitting on one end of the big back-log in the fireplace, where I could get a first-class article of light directly from the sky above, and coming down the chimney.

One morning the big boys and the master dug out of the hillside a couple of large stones, and brought them in and laid them in the fireplace to lay the fore-stick on. The stones, of course, were full of frost and ice, which by the hot fire soon became converted into steam. Suddenly, one of the stones exploded with a noise like a cannon, and raised me from my seat on the back-log half-way up the chimney, and just as I came down, the other stone went off and blew me clear out into the middle of the floor, with my hair on fire and full of coals and ashes, eyelashes scorched off, and the fringes on my little blue hunting-shirt on fire!

This was my first blowing-up at school, and it frightened me so that I forgot all I had learned and had to go back and commence at my a b c's again. But when I learned them the second time it was to stick, and if all the cannon in the world had gone off at once, they could not have scared them out of me.

The hills around that school-house were so high that I have often looked up through the chimney and seen the cows coming down the hills home!

I have a long lecture on "Bob Ingersoll and his Man-made Gods." It is a stunner! I will bring it out either in my first or second number of *The Agitator*. It is full of fun, incidents, and stories; also, a full account of Bob's religious beliefs and disbeliefs. I have known him for over twenty years, both as a drunken Democrat and as a sober Republican. I also have his negative and am making a large lot of his photographs. Every man should have one. That head of his is a perfect study. I believe it contains the largest brain in America to-day. Head large and full in front, and full on top. Knowledge and wisdom are two different things. Knowledge comes in through the front brain, but wisdom down through the top. Wisdom enables us to see the deeply hidden principles that underlie all things. A man with a flat top to his head may have knowledge, but he can never see principles. The very apex of Bob's cranium is ornamented with about nine dozen hairs; but then, when we come down to the cerebellum, or base of his brain, hair becomes more plenty.

Any man upon whom Mother Nature has bestowed such a head as she has upon Bob Ingersoll, and filled it with a good, first-class set of brains, and he does not use them in thinking for himself, and speaking for himself, he just ought to be bulldozed out of this world.

But Bob is the great Demosthenes of America to-day. He is more than a Demosthenes. His style of oratory is original and new.

Demosthenes and Cicero
In oratory were all the go;
But now they will not do at all—
We take our cue from Ingersoll.

Any person sending me a subscription for *The Agitator* and three postage stamps, I will send a photograph of the

immortal Bob. It will take one of the stamps to return you the picture; the other six cents will not cover the cost of the picture, but who cares for expenses?

The little *Agitator* will speak for itself. It will come to your home and agitate you twelve times in a year; and all we ask in return is that you send us the small sum of one dollar, or loan me a dollar, and I will write opposite your name on the book, "Paid for one year." Look at that large roll of bills in your vest pocket; send me just one, to Lockport, Ill., and you will never miss it. But if you do not send it, remember that I will miss it so very, very much. All who think they will take my paper, and pay for it on the receipt of the first issue, will please send me a postal card to that effect.

JOHN SYPHERS.

Two Dozen Questions.

1. Is belief or unbelief in all the peculiar doctrines of Christianity either a virtue or a crime, or is a person morally better for the one or morally worse for the other?
2. Can anything be said to be revelation which was known before?
3. Was anything ever created in vain?
4. Whence cometh evil?
5. May it not be set down as a conclusion of sound reasoning that moral law has evil to precede it?
6. Does not evil exist as a fact in the Universe, forever known to Infinite Wisdom, and is therefore co-eternal with Infinite Knowledge?
7. Did the moral code of Moses suit Jesus of Nazareth?
8. What does Christianity amount to if the man who accepts it and the man who spurns it may be alike good?
9. Is it not exceedingly difficult to define Christianity when Christians are so much divided in belief?
10. Is Jesus Christ the mediator between God and those whom he (God) knew and knows would and will die impenitent and go to endless punishment?
11. Is a man in great danger of endless punishment provided he is perfectly honest, true to his convictions, has been striving to the best of his ability to know and embrace the truth, and is still what is popularly known as an unbeliever?
12. Are there any damnable heresies in the world except those which lead to damnable practices?
13. If different councils had the right to reject certain sacred writings as not being the Word of God, why can not we of the present reject what seems to us fabulous and contrary to our ideas of morality?
14. Taken alone, in which is there most virtue for the prevention of disease, prayer, or sanitary measures?
15. What is the difference between the natural and the supernatural? or, what can be attributed to the power of God that is above nature?
16. If the Supreme God once took upon himself human nature, did he not in that act undergo a change; for anterior to the conception and birth of Christ, was he (God) not simply divine?
17. If divine justice required satisfaction by the death of Christ, could it condemn the men who put him to death, seeing they did only what justice required to be done?
18. Where Christians pray to God to save them through their Redeemer, do they not make a clear distinction between God and Christ?
19. Did not God make the serpent that tempted Eve?
20. Was the death of Christ a substituted expedient in lieu of universal damnation in the moral government of God?
21. If a person can be his own soul destroyer, why not his own soul savior; if he is a free moral agent in the popular sense of the term?
22. Is it not impugning the wisdom of God to say that he did not design that Adam and Eve should fall?
23. If God made provisions against the entrance of evil into the Universe, were not those provisions inadequate? If he made no provisions, did he not design the entrance of evil?
24. Suppose the Eden experiment had not failed, then would not men be justified by good works?

J. H. DENSLOW.

EDITOR OF THE TRUTH SEEKER:—Mrs. M. E. Lowry, a converted actress, has been holding revival meetings in our Methodist Church. Over one hundred selfish persons have been converted to the idea that "Jesus will settle their bills," and they will pass into heaven celestial paupers. One day when my name was mentioned to her she said, "I hope Dr. Brown will never be saved." Meaning, I hope he will go to hell. The same evening, during her revival harangue, she also said, "There is a man in this town I want either converted or killed." In her mind still lingers the same desire to kill as John Calvin had to burn. The common law is the only restraint over some revival evangelists who seem so anxious to save souls in another world, while they propose hell or murder for the earnest and honest infidel in this.

If she has religion, it is only of the hell kind, and can be received by believers who enjoy,

"Hell is a boiling brimstone pit,
Where poor, damned souls forever sit,
And burn, and bake, and roast, and fry,
And are gnawed by worms that never die."

Binghamton, N. Y., March 8, 1877.

T. L. BROWN.

A CHILD may lead a horse to water, but an hundred men cannot make him drink. One little effort may plant a council that the strongest opposition cannot overthrow.

ERROR is blind. REASON is argus-eyed. And yet the mass of mankind seek the former for counsel and wisdom, rather than the latter.

THERE is pleasure enough in this life to make us wish to live, and pain enough to reconcile us to death when we can live no longer.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 13.

Great Jehovah, we wish to know all we can of thee, and it is to thee we come for this knowledge. May we ask of thee concerning thy family relations, and the children thou hast begotten?

In Genesis vi. 2-4, it says thy sons "saw the daughters of men that they were very fair, and they took them wives of all which they chose"; and also after that when thy sons "went in unto the daughters of men, the daughters bore children to them; the same became mighty men, which were of old, men of renown."

May we enquire, Jehovah, as to the production of these sons? Didst thou beget them in the same way that all sons have been begotten in all ages and in all time, or did they come forth from thy brain in full size as the fabled Minerva is said to have emerged from the brain of thy competitor, Jupiter? As there was never a child born without a mother any less than without a father, is it not fair to conclude that thy sons spoken of were begotten like other sons with the assistance of a female, or several females?

This being conceded, does it not necessarily decide the great problem in the affirmative whether thou hast a personality? Does it not establish the fact that thou not only hast a form and organization, but thou hast also male organs of generation? Wilt thou make us to understand how thou couldst get sons unless this is so?

Is it not proper that in obtaining a full knowledge of thee and thy works we should know something of the mother or mothers of thy sons? Wilt thou inform us whether they were heavenly or earthly in character? If they were heavenly were they immortal like thyself, having not beginning of existence; or were they creatures of thy forming? Is not the first the more reasonable supposition? And is it not fair to suppose that female organs of generation are as divine and of as early an origin as the male organs? As thou didst allow thy most favorite patriarchs, kings and prophets to have several wives each, is it probable that thou wouldst deem the luxury inadmissible in thy own case?

Is it not an improbable theory that thou wert wholly of the masculine gender, and that thy great opponent, the Devil, was wholly of the masculine gender, and both for countless quintillions of years—from the earliest morning of eternity—and that there was no female that ever had an existence till about six thousand years ago, when, by a skillful surgical operation and a little extra manipulation a "slight variation" was produced, and our grandmother Eve became a female? Are we to understand, we repeat, that masculinity has ever existed—say for ten thousand decillions of ages—and that femininity is only sixty centuries old? Is it not far more probable that the latter is as ancient as the former? that one is the counterpart of the other, and that one could not exist without the other?

Look at it whichever way we will, the maternity of thy sons puzzles us. If their mothers were of the imponderable, ethereal, invisible nature which thou art said to have, how could they bear sons possessing tangible physical bodies like men, and so they could take the daughters of men for wives and produce a powerful, mighty race as posterity? Does not the fact that thy sons were such a class of beings go strongly to prove that their mothers were natural, physical women, possessing all the parts and characteristics that women have ever possessed?

Does not this admission involve another difficulty quite as perplexing as the other? Can we by any possibility comprehend how an immaterial, ethereal, invisible masculine could cohabit with an ordinary physical feminine, composed of flesh and blood, and a progeny be the result? Is it not as difficult to realize this and fully believe it as it is the mythological stories earlier told of the gods Brahma, Vishnu, Fohi, Ormuzd, Baal, Osiris, Devatat, Eros, Astarte, Zeus, Saturn, Jupiter, and a large number of other ancient gods, holding the sexual relation with females and begetting gods and demi-gods? Cannot all those legends and impossible narrations of mythologies be equally relegated to the same domain of invention?

Has not fondness for beautiful, fascinating women been a peculiarity of nearly all the gods that men have believed in, and does it not look much as though thou hadst, in this particular, borrowed from the pagan gods, who were believed in and made familiar to men long before thou wert heard of upon the earth? Can it be possible that thou or thy writers and defenders could have found it necessary to appropriate from the gods of the heathens, aught of their characters, actions, or attributes, particularly such features as pertain to sexuality, masculinity, and the cohabitation of the sexes?

Is it not true that Phallic worship, or the adoration of the god Priapus—the male organ of generation—is one of the oldest forms of worship known in the world, and which has descended from prehistoric ages to comparatively modern times? Was not the organ of masculinity regarded by many of the ancient nations as the creative, life-giving force, and was it not for ages looked to as the highest object of ven-

eration? Is there not abundance of proof that this form of worship was common in India, in Chaldea, in Persia, in Egypt, in Thibet, in Assyria, in Phœnicia, and many other countries? Is not evidence of this found in the carvings in stone and in images in the ancient temples found in many of those countries? Were not the towers of ancient India, the round towers of Ireland, the Druidical piles, and much elsewhere in the same direction erected as symbols in honor of the god Priapus, and largely used in the Phallic worship? Have not relics and coarse sculpture been found in Mexico and California, showing that the aborigines of those countries were also devotees of the same worship? Is it not clear that this form of worship was prevalent over considerable portions of the earth as far back in the primitive ages of men as the "Stone Age"? Do not the crude carvings and statues that have come down from that twilight age of the human race abundantly establish this fact?

Were not the generative organs of both sexes regarded as the most sacred parts of the human being, and were they not by means of symbols, figures, and devices of numerous kinds, for a long time held as the most legitimate objects of worship? Was not the male organ especially regarded as the creator of man and all human life?

Is it not true, too, that from this very source came many of the symbols that for thousands of years have been used in religious worship, particularly the Christian cross? Was not the cross first used as a symbol representative of the male generative organs, and for ages was it not regarded in that light? Was not the cross used in Egypt as a religious symbol representing life and fertility many centuries before the dawn of the Christian religion? Is not the same true of Thibet and other countries in Asia? Has not Christianity borrowed that symbol from the pagan world the same as she has borrowed from the same source her rites, her sacraments, her dogmas, and her worship? In fact, were not Mosaic Judaism and primitive Christianity largely made up from the ancient symbol-worship, and were not many of the old legends and traditions borrowed or appropriated from those early sources and gradually woven into the more modern religious formulas? Have not the religions of the world been mere outgrowths, one from another; and did they not all have their origin in prehistoric races of men when their ideas were crude and when the forces of nature and the elements were personified and worshiped as gods and goddesses?

To return, Jehovah, to thy sons mentioned in Genesis, may we ask were they thy *only* children? Hadst thou not daughters as well as sons? Is it not singular that among so many children that there should have been no females? Had there been the usual proportion of daughters among them would not thy sons have been saved the necessity of taking the daughters of men for wives and to be the mothers of their children? Or did they prefer the daughters of men because they were more physical, more tangible, more warm-blooded, and possibly more voluptuous?

Did not thy sons enjoy the sexual embrace with the daughters of men as fully as did the sons of men? Had they not about the same passions, the same loves and the same desires? Did they not inherit that characteristic from their father or was it wholly from the mothers' side?

Is it not the love of sexual pleasure that induces the cohabitation of the sexes far more than the desire for offspring? Does not this rule apply to gods as well as human beings? Is not pleasure the object and moving impulse in all cases, in all grades of animal life, from the highest forms to the lowest and most simple? Is it not a fortunate thing that this is the case? Were it not for this desire of pleasure—the sexual propensity—would there not be great danger that the race of men and the entire animal world would become extinct? Did this passion descend from the gods to men? or, *vice versa*, did it ascend from men to gods? According to all the traditions that come down to us, were they not an amorous, lecherous class? Is not this characteristic peculiar to all the higher forms of animal life? Are not the lower forms of animal life which have no sexual organs and propagate their species by the process of *gemination* or *budding*, which is simply parts of the body being detached and assuming an independent life, as with the star-fish, jelly-fish, coral, polyps, and the other species of the *protozoans* and *radiates*, far inferior in every sense of the word to the classes of animals that possess sexual organs?

In the ancient sex-worship, was not the *yoni* almost equal with the *linga* as an object of worship and adoration? Did not the gods themselves pay special veneration and service to this deity, and have not the sons of men closely followed their example, even down to the present day?

May we enquire how it was that the progeny of thy sons, in union with the daughters of men, became so extinct as to be unrecognized from ordinary men? Were they short-lived and unprolific, or was it owing to their being a mongrel race between gods and men, and therefore like mules and other hybrids not possessing the power of reproduction?

May we enquire, too, what became of the sons themselves? If they were of thy begetting, were they not immortal and deathless? Could death ever come upon thy sons? But we see them not on the earth now, nor have they been seen for thousands of years; how are we to account for it? Didst thou get weary of their toying and dallying with the daughters of men and therefore take them up to heaven and set them at other employment and in assisting thee to operate the Universe?

Were those the same sons that were a thousand years afterwards mentioned in the book of Job, where it narrates how thy sons gathered together to present themselves before

thee, at which time Satan also presented himself? Were not these sons of the earth, and did they not live among men? What has become of this last-mentioned lot of sons? Have they, too, passed out of existence to leave room for others for the last four thousand years, or have they been promoted to a higher state of existence to assist thee in running thy heavenly kingdom and in managing the new Jerusalem?

Is there not a great obscurity about these sons of thine, how they came into existence, what kind of women their mothers were, what was the ultimate destination of both mothers and sons, where they now are, and what are their employments? Is there not a great deficiency in thy book in this respect? Would not thy word have been vastly more perfect and more satisfactory had it given full information upon these subjects and not left us so in the dark about thy family relations and the members of thy immediate household?

[TO BE CONTINUED.]

What I Don't Believe.—No. 19.

194. I do not believe that Matthew's pretended fulfillment of Isaiah's prophecy was a fair representation as given thus (Matthew viii., 16), "When the evening was come they brought unto him [Jesus] many that were possessed with devils, and he cast out the spirit with his word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias (Isaiah) the prophet saying, Himself took our infirmities and bear our sicknesses." There is really no application or similarity between the two passages. Isaiah was not talking about casting out devils; in fact, he knew nothing about devils. He never used the word devil, neither is it to be found in any part of the Old Testament. He was speaking in his usual vague manner about an event that had already taken place. The language is in the past tense. He does not pretend to have the slightest allusion to what was to occur seven hundred years after he was dead. The casting out of devils was a business that was greatly believed in about the time the New Testament was written. At that period the devils seemed to be very fond of getting into people. Seven were said to have been cast out of Mary Magdalene; and from a wild crazy man that was found wandering among the tombs, two thousand devils were cast out or at least enough to fill two thousand head of swine, and cause them to rush down a steep place into the sea and be drowned. Isaiah had no conception of anything of this kind, and described nothing of the sort. In the days of the prophets they had wizards and witches and familiar spirits, but these were quite different from the devils that bothered people so fearfully in Christ's time. Before that time, and since, people have principally been the authors of their own devils, and the outside ones have been good enough to attend to their own business, if they have any business that requires their attention.

In the fifty-third chapter of Isaiah the prophet talks about some person who had lived and "hath borne our griefs and carried our sorrows." It is forcing the use of language when speaking of events that have already transpired to make it mean something different that is to take place several centuries in the future, but this has to be done to make this chapter have any application to what took place in the world centuries after it was written.

195. I do not believe that the next fulfillment of prophecy which Matthew claimed was any more truthful and correct, to wit, "When the Pharisees went out and held a council against him, how they might destroy him; but when Jesus knew it he withdrew himself; and great numbers followed him, and he healed them all, and he charged that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles, he shall not strive nor cry, neither shall any man hear his voice in the streets—a bruised reed shall he not break, and smoking flax shall he not quench till he sends forth judgment with victory, and in his name shall the Gentiles trust" (Matt., xii., 14-21).

The prophecy and the pretended fulfillment in this case seem to match very badly. Matthew is not at all happy in the way he endeavors to make them fit. The assumed prediction has no relation to the fulfillment. Isaiah said nothing about a council; nothing about anybody trying to destroy Jesus nor any other person, nothing about great numbers following him, nothing about his healing them, and nothing about his charging those healed to not make the facts known. What the prophet did say seems to have far more application to Cyrus or some other king than to Jesus. The latter did not rule over the Gentiles; moreover, he did not "show judgment" to them, nor did they trust in his name. And he *did* strive and cry, and his voice was heard in the streets and in the highways.

There is not the most remote connection between what Matthew calls the prophecy and what he calls the fulfillment. The application is extremely far-fetched. Who Isaiah was talking about cannot be known, and it is not likely that he knew himself, but it is most evident that his words bear no relation to the incidents to which Matthew endeavors to make them apply.

196. I do not believe that the passage in Zechariah ix., 9, about the king of Zion or Jerusalem returning to that city riding on an ass had any allusion to Jesus riding into the city similarly mounted, as Matthew represents. Riding on asses was the principal mode of traveling in those days, and because Zechariah was talking about the king of the Jews returning from captivity riding on an ass, it seems

hardly necessary that Jesus should send his disciple to steal an ass that the words of Zechariah might be fulfilled. It is not at all likely that Zechariah had the slightest reference to Jesus, or Jesus to Zechariah. It was the ingenious and prevaricating Matthew that brought them together in that assinine manner.

197. I do not believe that the loose and rambling remarks which Jeremiah made (xxxii., 6) about the letting or the purchase of a certain field had the most distant allusion to the betrayal of Jesus by Judas, or of his returning the money he obtained for his baseness, or what was done with the money as Matthew makes an effort to show. It is another instance of Matthew's inventive ability. Let any one read the chapter in Jeremiah referred to and he will see that the talk about selling the field alluded to has no more connection with Judas nor the money he obtained for betraying Jesus than it has to the purchase of a farm in Iowa. The forced application which Matthew tries so hard to make is only another proof of the false claims that have been set up to make prophecy agree with subsequent events. It is such kinds of fulfillment of prophecy that the Christian belief is greatly built upon.

198. I do not believe that the asserted fact that the garments of Jesus, after his crucifixion, were divided among the soldiers by lot was prophesied of at all as Matthew attempts to establish. In Psalms xxii., 18, the writer, whoever he was (for what are called the Psalms are undoubtedly the writings of different persons), complains of his hard fortunes, and speaks of his garments being divided by lot. His language is in the present tense, referring to events, real or imaginary, that were in existence at the time of writing. It did not purport to be prophecy, but Matthew found enough in it to justify him in saying, "this was done that it might be fulfilled which was spoken by the prophet." In twelve different instances does Matthew attempt in this manner to point out events connected with the career of Jesus predicted by the prophets, and not in a single instance was he honest and truthful. Not in a single instance can it be truthfully said that what is called the prophecy had any connection with what was represented to be the fulfillment. These instances, so far from adding any strength to the case Matthew attempted to build up by his ingenuity, only exposed its weakness and untruthfulness.

199. I do not believe that a fair application of the language in Malachi, iii., 5, "Behold, I send my messenger before thy face which shall prepare the way before thee," could have any reference to John the Baptist or the coming of Jesus, as Mark attempts to establish. The prophet's language imperfectly describes a time of terror and consternation, while the coming of Jesus was supposed to be happy and peaceful. It is only another instance where language called prophecy has been forced to apply to events to which it had not the slightest reference. The words of Isaiah, xi., 3, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make his paths straight," so often quoted as a prophecy of John the Baptist, is in the present tense, and is no prophecy. It bears no more relation to John the Baptist than to any person who might speak in the wilderness. The Baptist prepared no way, nor did he straighten any paths. The language of the supposed prophecy has no force or application connected with Jesus.

200. I do not believe any other of the passages in the Old Testament called prophecies were written with any reference to an individual who was born and had a short and inglorious career in the world seven hundred years later. For instance, the passage in Deuteronomy, xviii., 15, cited by the writer of the Acts (Chap. xiii., 22) as applying to Jesus, and which reads in this wise, "A prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall you hear in all things whatsoever he shall say unto you." It is altogether a false assumption and an imposition to attempt to make the passage refer to Jesus. It was Joshua that was meant, and as the book containing the quotation was not written until after the time Joshua came upon the tapis it was easy enough to predict him in that manner. If a man was at this time writing a history of the times of Abraham Lincoln it would be easy enough to throw in some remarks referring prophetically or otherwise to Ulysses S. Grant or Rutherford B. Hayes. It does not take a very profound prospect to do that, but to speak with any accuracy of a man who is to come upon the earth twelve hundred years later is quite another thing, and I do not believe it has ever been successfully accomplished.

The allusions found in the books of the prophets thought by Christians to indicate the coming of their God are all either of a very ambiguous character or refer to events that have already taken place. Some of them are of a wild, rhapsodical, indefinite character that may be made to fit one thing about as well as another. Matthew far excelled the other writers of the Gospels in trying to fit predictions and fulfillments, but he made a failure of it as we have seen. Unless others possessing more accuracy can be shown, it is hardly worth while to lay much stress upon the claim that the old prophets saw and foretold the advent of Jesus into the world. Nothing could hardly be further from the real truth.

[TO BE CONTINUED.]

SCIENCE HALL.—Friend Hugh Byron Brown delivered before the Society of Humanity, last Sunday evening an excellent discourse, entitled "The Safe Side." Want of room prevents our giving even an abstract of it in this number, but we hope in our next to lay a part at least before

our readers. His lecture was followed by a few remarks from G. L. Henderson, who is here temporarily from the West.

Unbelief of Franklin, Washington and Jefferson

We received the following letter of enquiry several weeks ago and intended to reply to it earlier, but other duties engaged our attention. We hope it is not too late to answer our friend's purpose.

KEY WEST, Florida.

Dear Sir: I have noticed in several Freethinking papers, the mention of Washington, Jefferson, Franklin, and Jackson as "Infidels." Will you be so kind as to give a constant reader and a "truth seeker," the grounds for such claims. From Washington's address to Congress in 1783, from his farewell address, and from his Inaugural, it would seem he could not be numbered in the list of Infidels. Jefferson's two Inaugurals, especially the closing passages, would cause one to conclude that he was not a Materialist at least, and in faith and veneration was in consonance with his fellows. Jackson died a communicant, and I have failed to find aught in Franklin's biographies to warrant counting him as an Infidel. The unauthorized claiming of great men for Infidelity adds nothing to our strength, but causes substantial claims to be doubted.

TRUTH SEEKER.

According to our information neither Franklin, Washington, nor Jefferson were Atheists. They were unbelievers in the divinity of Jesus and in supernatural and revealed religion. They were Deists. Franklin and Washington were non-belligerent and rather reticent upon religious subjects; especially was this the case with Washington. Jefferson was more unreserved and outspoken. He was as positive an unbeliever in the Christian religion as was Thomas Paine, or any man who has ever lived in this country.

Franklin often admitted that he was a Deist, but denied being an Atheist. As far back as 1828 he made a formal written statement called his "creed," in which this passage occurs: "There is one supreme, most perfect Being, author and father of the gods themselves. He is infinite and incomprehensible. He does not expect nor desire the worship of man; he is above it." Parton tells us that Franklin was in the habit of amusing his friends at the expense of Bible admirers by opening the Bible and pretending to read from it parables and stories that conflicted with the usual Christian opinions. In a letter to Geo. Whitefield he wrote, "I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other; and much less to our Creator. You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree and eternal in duration. I do nothing to deserve such a reward. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation would be modest in his demands compared with those who think they deserve heaven for the little good they do on earth. For my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it."

During his last illness Franklin received a letter of enquiry from Dr. Ezra Stiles of Yale College, asking for his opinions upon religious subjects. In his reply Franklin expressed a belief in the Supreme Being, the creator of the Universe. He stated that he had doubted the divinity of Jesus though he was willing to admit that his code of morals was the best the world had known. Franklin was at this time eighty-five years old and he stated that inasmuch as he expected so soon to know the truth he did not care to speculate on the subject. He lived but a short time after this [See Parton's Life of Franklin].

Washington also believed in one God only. He did not believe in the divinity of Jesus Christ nor any other man. He had little to say upon religious subjects in his intercourse with his fellow men, but those who knew him intimately knew him to be a Deist and that he did not accept the cardinal dogmas of Christianity.

Jefferson wrote in his journal in 1800 and which has been published in his works [vol. iv., p. 512.] that he had it from Dr. Rush and Asa Green that the clergy addressed Washington on his departure from the government that it had been observed that he had never on any occasion said a word to the public which showed a belief in the Christian religion and they so worked their address as to make him give a public declaration of whether he was a Christian or not, but they were not successful. Jefferson writes: "The old fox was too cunning for them. He answered every article of their address particularly, except that which questioned him about his belief in Christianity, which he passed unnoticed." Gouverneur Morris who was intimate with Washington, and said the latter believed no more in that system (meaning Christianity) than he did himself (he was well known as an unbeliever).

The Rev. Dr. Wilson, for many years a pastor in the city of Albany, in a sermon which was printed in the *Daily Advertiser* of that city in 1829, said, "Washington was a man of valor; he was esteemed by the whole world as a great and good man, but he was not a professor of religion, or not at least until after he was President. When Congress sat in Philadelphia, President Washington attended the Episcopal church. The rector, Dr. Abercrombie, has told me that on days when the sacrament of the Lord's Supper was administered Washington's custom was to rise just before the ceremony commenced and walk out of church. This became a subject of remark in the congregation as setting a bad example. At length the Doctor undertook to speak of it, with a direct allusion to the President. Washington was heard afterwards to remark that this was the first time a clergyman had thus preached to him, and that he would henceforth never trouble the Doctor nor his congregations on such occasions. And ever after that upon communion days he absented himself from the church."

Robert Dale Owen afterwards called upon Dr. Wilson in Albany and conversed with him upon the subject of his sermon. After reading over the above paragraph, he said: "I endorse every word of it." In relating a conversation he had with Dr. Abercrombie upon Washington, he quoted the Doctor's remarks thus: "As I conceive that truth is truth, whether it be for us or against us, I will not conceal from

you any information on this subject, even such as I have not given to the public. Sir, Washington was a Deist. I have perused every line that he ever gave to the public, and I do not find one expression in which he pledges himself as a believer in Christianity. I think any man who will candidly do as I have done, will come to the conclusion that he was a Deist and nothing more."

This was published in "Discussion between Bachelor and Owen," page 367.

There can be no doubt of Jefferson's Deism, or of his lack of faith in the Christian system of theology. Hundreds who knew him best were fully apprised of this. During the time he was running for the office of President his want of faith was charged upon him again and again, and it was not denied. Preachers of the straight schools howled from their pulpits Sunday after Sunday that if he was elected the government would pass into the hands of an Infidel. When he was elected, many of the orthodox sheets were clad in mourning, and when he was inaugurated, flags in some places were at half mast in grief because an Infidel was at the head of government.

Bancroft thus writes of him: "His instincts all inclined him to trace every fact to a natural law, and to put faith in ideal truth. During his later years he watched with deep concern the ceaseless movements of the human soul toward freedom and purity. Dr. Channing became an interesting figure to him, and he hailed with delight the inroads which Channing appeared to be making in what he considered the most pernicious of all priestly devices, the theology of Calvin. It is hard to say which surpassed the other in boiling hatred of Calvinism, Jefferson or John Adams."

In 1822 Jefferson wrote, "I rejoice that in this blessed country of free inquiry and belief which has surrendered its creed and conscience neither to kings nor priests, the genuine doctrine of only one God is reviving."

In a letter to Colonel Pickering he denounced "the incomprehensible jargon of the Trinitarian arithmetic, that three are one and one is three."

After his eightieth year he was very emphatic in denouncing the "blasphemous absurdity of the five points of Calvin and of the hocus-pocus phantasm of a God, created by Calvin, which, like another Cerberus, had one body and three heads."

In a letter to Dr. Cooper, Jefferson wrote: "In our Richmond there is much fanaticism, but chiefly among the women. They have their night meetings and praying parties, where attended by their priests and sometimes by their hen-pecked husbands, they pour forth their effusions of love to Jesus, in terms as amatory and carnal as their modesty would permit them to use to a mere earthly lover." He further said: "The final and complete remedy for the fever of fanaticism is the diffusion of knowledge."

In his "Notes on Virginia" (p. 47) Jefferson wrote: "Difference of opinion is advantageous to religion. The several sects perform the office of *censor-morum* over each other. Is uniformity attainable? Millions of innocent men, women and children, since the introduction of Christianity have been burnt, tortured, fined, imprisoned yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools and the other half hypocrites; to support error and roguery all over the earth," etc., etc.

In a letter to his nephew, Peter Carr, who was attending college, in 1787, appear these passages: "Religion. In the first place, divest yourself of all bias in favor of novelty and singularity of opinion. Indulge them on any other subject rather than that of religion. On the other hand, shake off all the fears and servile prejudices under which weak minds are servilely crouched. Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God, because if there be one, he must more approve the homage of Reason than of blindfolded peace. Read the Bible as you would Livy or Tacitus. For example, in the Book of Joshua we are told that the sun stood still for several hours. Were we to read that fact in Livy or Tacitus, we should class it with their showers of blood, the speaking of their statues, beasts, etc. But it is said the author of that book was inspired. Examine, therefore, candidly what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the laws of Nature," etc., etc.

For want of space, we are unable to give any other radical extracts from Jefferson's writings.

We have understood for many years that Andrew Jackson was an unbeliever in the Christian religion, but we have not sufficient data by us to fully establish it.

By the time the next number of THE TRUTH SEEKER is issued, Lord Amberley's great work THE ANALYSIS OF RELIGIOUS BELIEF will be ready for delivery. It will be mailed at once to those who have sent us the pay for a copy. Those who have notified us they would take a copy when issued are requested to forward the money and they shall be promptly served. We also recommend others who would like to become possessed of the work to order a copy early. We regard it one of the greatest works that has appeared for years. It exhibits deep thought and great research. It enters largely into the great religions of mankind; into the "holy books," "holy persons," "consecrated places," myths, mysteries, legends and traditions, at much length. It is a fine volume and is really worth double the price we ask for it. The English edition sold at \$15.00. Our edition contains it all and we mail it for \$3.00 in cloth, \$4.00 in leather and red burnished edges, and \$4.50 in morocco, gilt edges.

We see, just as we are going to press, that at the meeting held at Paine Hall, Boston, on the 3d inst, an organization was effected and a board of seven trustees named to whom to deed the Paine Hall property, to wit: J. P. Mendum, Horace Seaver, T. L. Savage, D. R. Burt, B. F. Underwood, Osmore Jenkins, and Thomas Robinson. It is to be hoped that the board will be able to work harmoniously, and that everything pertaining to the hall will move along pleasantly. We cannot help feeling a regret that the propriety of taking this step could not have been seen two years ago. We feel that the correctness of the course we advocated is confirmed by the action just taken.

THE TRUE HEALER.—We see by the Fort Wayne (Ind.) papers that Dr. Ormsbee, who has been West during the winter months, is on his route homeward. The Chicago papers, during his stay in that city, teemed with statements of cures wrought by him, and were all told we should look for greater demands upon his time by the lame, the halt, the blind, the deaf, as well as those afflicted with acute diseases than even now exists. His return to New York will be anxiously awaited by suffering acquaintances of numerous former patients and old-time friends.

Gems of Thought.

As to the existence of a personal God, I affirm that dogmatic assertion in the negative is as unwarrantable as dogmatic assertion in the affirmative. But if there lives a God on high, he will not count their services least who put their shoulders to the wheel to work in the cause of an ampler justice and a wider truth.—*Prof. Felix Adler.*

For myself, I use the term God in the sense of Nature expressing collectively, the unfathomable infinity of space, force, and life without us. The Theist who subordinates and defames Nature and sets a ruler over it, as though it could not take care of itself, is mostly now a person, like the obsolete words in a dictionary, needful for reference, but not for use.—*George Jacob Holyoake.*

For myself I fear I am but a cosmist; a student of the order, amazed, awed, but knowing nothing of the origin or direction, or purpose of Nature. I am but as one standing on the shore of an unfathomable sea. Navigators of Science are upon its mighty waters. They will discover new lands. But will the proud and mighty owner think it of consequence to submit his title deeds to any human court?—*George Jacob Holyoake.*

ALREADY is the world outgrowing the need of Gods and creeds. Fathers and Sons and Holy Ghosts are going with the passing generations, and their names will only be remembered by the historians of the far off future, to be uttered in accents of a language yet unspoken. Christendom is fast losing faith in its Jesus and Jehovah, and they in time are destined to die out of the convictions of the race, as did the gods of Greece and Saxony, China and Chaldea. And as the world moves grandly on, the last of the gods will be left behind with all the dead conceptions of the past.—*S. H. Preston.*

As the flowers' soft fingers bring into life The fast mould'ring forms of the tomb, And from chill and blight, in beauty again, Uplifts them to fragrance and bloom,— So out of the graves, deep down in our hearts, Where lie in dust and decay, Our hopes and wishes, all blackened and burnt, That lived in life's earlier day, Shall thousands of buds unfold in the light, To gladden and brighten our life, That glides into Autumn secure in love That knows not unkindness nor strife.

—*Susan H. Wixon.*

It is said Thomas Paine was an infidel. Infidel to what? Infidel to justice? to truth? to human rights? In all these he was a most devout believer. Infidel to the right of king and priest by "divine rights" to crush out the reason and conscience, and trample upon the liberties of their fellow men, he certainly was, but in devotion to his highest convictions of truth, justice, and duty—in faith in the triumph of liberty over tyranny—of truth over error—he will always stand as an illustrious example of that higher reverence, that diviner faith of the incoming religion, a religion based in the common wants of a common humanity.—*Prof. M. N. Wright.*

WHAT is gained by philosophy? A capacity of conversing, without embarrassment, with all classes of men; the courage to exercise our right of speaking the truth to the world. What pertains to philosophers more than to others? The privilege of living in their accustomed manner, provided all laws were abolished; if there were no laws, a right minded man would live honestly. Philosophy does not consist in denying ourselves the natural enjoyments which pleasantly occupy some moments of our lifetime, and which should be regarded as an equivalent for the troubles with which our path is strewn. To impose upon ourselves useless self-denial, and as it were, to study how to inflict it, is a species of insanity. The business of philosophy is to regulate the senses in that manner which will render them the most productive of pleasure.—*Aristippus.*

THEY who accept the universal religion can but desire the increase of knowledge, for even though new facts and deeper reasoning should overthrow something of what they have hitherto believed and taught, they will rejoice that their mistakes should be corrected, and their imperfections brought to light. They desire but the Truth, and the Truth has made them free. And as their action will be inspired by the hope of contributing their mite to the treasury of human knowledge, well-being, and moral good, so their death will be the expression of that peaceful faith which has sustained their lives. Even though torn away when, in their own judgment they have still much to do, they will not repine at the necessity of leaving it undone, even though they are well aware that their names, which might have been illustrious in the annals of our race, will now be buried in oblivion. For the disappearance of a single life is but a ripple on the ocean of humanity, and humanity feels it not. Hence they will meet their end, "sustained and soothed by an unflinching trust."

"Like one who wraps the drapery of his couch about him, And lies down to pleasant dreams."

But the opposite fate, sometimes still more terrible, that of continuing to live when the joys of life are gone, and its purest happiness is turned into the bitterest pain, will be accepted too. Thus they will be willing, if need be, to remain in a world where their labor is not yet ended, even though that labor be wrought through suffering, dependency, and sorrow; willing also, if need be, to meet the universal lot—even though it strike them in the midst of prosperity, happiness and hope; bowing in either case to the verdict of fate, with uncomplaining resignation and fearless calm.—*Lord Amberley.*

Odds and Ends.

A SERPENT's fang is a little thing, but death is its victory.

A BABY is a wee little thing, but a constable was once a baby.

A LAP dog is a little thing, but he is a very silly thing besides.

A CROSS word is a little thing, but it is what stirs up the elephant.

THE tongue is a little thing, but it fills the universe with trouble.

A STAR is a little thing, but it can hold this great world in its arms.

AN egg is a little thing, but the huge crocodile creeps into life out of it.

A HORNET's sting is a little thing, but it sends the schoolboy home howling.

AN orange peel on the sidewalk is a little thing but it has upset many a giant.

A KIND word is a little thing, but it is just what soothes the sorrows of a troubled heart.

A WORD is a little thing, but one word has been many a man's destiny, for good or for evil.

A SPARK is a little thing, but it can light the poor man's pipe, or set the world to burning.

THE acorn is a little thing, but the black bear and his family live in the oak that springs from it.

A PENNY is a very little thing, but the interest on it from the days of Cain and Abel would buy out the globe.

A MINUTE is a little thing, but it is long enough to pull a dozen aching teeth, or to get married and have your own mother-in-law.

Life is made up of little things. Life itself is but a little thing; one breath less, then comes the funeral.—*Josh Billings.*

"Pa, I guess your man Ralph is a good Christian." "How so, my boy?" "Why, pa, I read in the Bible that the wicked shall not live out half his days; and Ralph says he has lived out ever since he was a little boy."

TIMES are certainly growing awful close, and the most rigid, pinching economy is being introduced into our best families. A man on North Hill, who for years past has fattened his pigs on the gratuitous contributions of slop which his neighbors were glad to have carried away, has been forced to extend his circuit six blocks, and still he lost two pigs by starvation last week. Pork creature, he says he never saw such hard times at his house before.

It is related that in a certain town in the northern part of Maine the people were holding a meeting, when the pastor remarked that if any present had relatives or friends in distant lands, prayers would be offered in their behalf. No sooner was the sentence completed than a simple looking individual arose and thus addressed the pastor: "I would like you to pray for my brother. He went away two weeks ago, and I haven't heard from him since. I don't know just where he is, but you need not pray below Bangor."

BEATEN BY A LARGE MAJORITY.—A boy aged twelve, whose uncle is a member of the Legislature, was permitted to make a trip to Lansing a few days ago in order to visit the State House. He came home chuck full of importance, and when his little brother ran to meet him at the gate William coldly waved him back and said: "I refer you to the committee on fisheries, bub, and how's my dog?"

His mother was glad to see him, and when she asked if he had enjoyed himself he replied: "Oh, I suppose so, though I now move to strike out all after the enacting clause."

"What sort of talk is that, Willie, dear?" she asked in great surprise.

"Never mind the talk, mother, but move the previous question and bring on the pancakes."

The hired girl came in with the dinner and wanted to know how he liked Lansing. He looked at her with great dignity and replied: "I now move to lay your petition on the table, Hannah, for future consideration."

She got mad about it, and William slyly informed his mother that it was his opinion that Hannah's title should be made to conform to the body of the bill. He went out to see the boys after dinner, and a house painter asked him where No. 657 was.

"We'll have a call of the House and see," replied the boy, as he looked around.

"Whose house?" asked the painter.

"Or you can rise to a question of privilege," continued the lad.

"I don't want no sass," said the painter, who thought the boy was making fun of his red nose.

"Of course not! Let's pass the bill to a third reading, or else go into committee of the whole and debate it."

"I think you need dressing down!" growled the painter, and he banged William into a snow-bank and pushed a heap of snow behind his collar.

"Have the minority no rights?" yelled the boy, as he kicked the painter on the shin.

He would have been walloped had not his mother appeared. The painter moved away at sight of her, but called out:

"I'll see you again, boy."

"I refer the whole subject to father, with instructions to report a bill to walk you into the police court," replied the representative, and he went in to tell his mother the difference between suspending the rules and rushing a bill, or referring it to the committee on cornfields till some one came around with the cigars.—*Free Press.*

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THE TRUTH SEEKER

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FREE THOUGHT
AND
HUMAN HAPPINESS

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Notes and Clippings.

A STORY entitled "Hell on the Wabash" is to be published in the *Cincinnati Commercial*.

THE proportion of Roman Catholics to Protestants in Ireland is nearly three and a half to one.

THE Rev. John Moody is in prison in Cincinnati for appropriating to his own use money that he had collected ostensibly to build a church.

MRS. JASKAR of Augusta killed herself because, being eighty years old, and fifty years a widow, she despaired of ever getting another husband.

ROBERT COLLIER thinks people had better marry young. A good many think it a childish performance, while every once in a while some folks try to play at it in their second childhood.

A BOSTON girl, when asked to look through a telescope and see "Venus in all her glory," replied frigidly: "I have no desire to look at any member of my sex who dresses as she is represented to."

PORTER O. BLISS is announced as the editor of a forthcoming weekly entitled *The Library Table*, which is expected to be an American Athenaeum, only a trifle more so. We predict that it will be ably conducted.

JOE COBURN has gone to Auburn and is less satisfied than ever. It is hard to suit that man Coburn. It is doubtful if he is fully pleased during the ten years that he will be detained in that unpopular State boarding-house.

SOMEBODY in Boston said to John Weiss lately: "Do you think that the intelligence of Boston is insulted by this Moody and Sanker enterprise?" "No," replied Mr. Weiss, "for I don't think the intelligence of Boston has been addressed."

THE verdict of the Ashtabula inquest is severe on the defectiveness of the bridge and the culpability of the railroad company. The verdict will help many to recover large damages in the suits now being pressed. It will probably take a considerable portion of Vanderbilt's money to pay off the bills.

THE fearful accident that happened at St. Xavier's church is additional proof of how dangerous it is to go to church. If those unfortunate victims had been almost anywhere else in the city, that accident would not have befallen them. We have about concluded to go to church but very little, especially when hell is the theme.

THE births in France during 1875, according to late returns to the French Bureau of Statistics, numbered 950,975, besides 49,834 of still-born. The deaths were 845,062, and the consequent increase of population was 105,913. The male children were 453,092 legitimate, and 14,180 illegitimate. The females were 431,008 legitimate, and 32,687 illegitimate.

THE Rev. Dewitt Moulton is in great disgrace in Boltonville, Ill., on account of a suit brought against him by a lady church-member, who demands that he acknowledge the paternity of her child. The reverend gentleman is bound over to appear at the next term of Circuit Court, March 18th, in the sum of \$500. His brother-in-law, D. C. Church, of Neenah, went his bail.—*Chicago Evening Journal*.

CLERICAL ELOPEMENT.—A. J. Warner, pastor of a Methodist Episcopal church in North Vernon, Ind., eloped with Sister Stanton, one of the sisters of his flock, carrying with them all the church and Sabbath-school funds of which he could become possessed. He left a wife and four little children. He started ostensibly for the conference to be held at Maysville, Ky., but took good care to go in the opposite direction.

A REMARKABLE FULFILLMENT OF PROPHECY.—The reason why the North Pole is so inaccessible. In Psalms cxviii., 10-12, it reads: "All nations compassed me about; they compassed me about; yea, they compassed me about; they compassed me about like bees; but in the name of the Lord I will destroy them." The most remarkable feature of this quotation is, it was written 2,500 years before the compass was invented.

BISHOP GILBERT HAVEN went to Siberia on a two years' mission, but has already escaped into Southern Europe. He had the chills so badly that he feared his faith, even, would be frozen out of him if he tarried much longer in the cold, and he would have nothing to insure his passport into the heavenly kingdom to join in the endless song of Moses and the Lamb.

IN a Belgian village a man who was seized with an epileptic fit was supposed by the natives to be possessed of a devil. The priest was summoned, and he proceeded to expel the evil spirit by the recitation of prayers. The fit having by this time exhausted itself, its cessation was attributed to his prayers. The priest, however, not content with the credit attributed to him, proceeded to accuse a woman, who kept an inn hard by, of being the cause of the devil's presence, and she is now about to sue the priest for defamation of character.

ANTHONY COMSTOCK, that pious branch of the U. S. Mail Service and the Young Men's Christian Association, and the vigilant watcher of other people's mail matter, has been making a raid upon the lottery dealers of this city, and caused the arrest of some thirty of them. While we have no sympathy with that class of swindling criminals, we cannot see what business Comstock has to be smelling around and poking his nose among their letters and circulars. The good he does accomplish is done in such an underhanded, inquisitive, Paul Pry sort of way as to entirely destroy its worthiness.

THE immense salaries which life insurance companies have been paying their officers tend to make clear why so many of them are failing and passing into the hands of receivers. Just think of \$12,000 to the president, \$8,000 to the vice president, \$3,000 to the secretary, and so on. Would it not take a perfect brigade of simple and confiding patrons to meet such expenses? Men are fast learning that it is better for them to keep their money in their own hands and not consign it to the care of \$12,000 antiquated, sinecure insurance presidents.

THE Rev. Mason Noble, of Sheffield, Berkshire Co., Mass., a popular Congregational clergyman, has been formally charged by Miss Belle J. Clark, a former pupil in the Westfield Normal school, and who had been employed as seamstress in the clergyman's family, with making improper advances towards her. The scandal is causing great excitement in the community, and the church authorities are having the matter investigated. The clergyman is young, talented, and popular; but those unfortunate occurrences will happen sometimes. "You can't sometimes most always tell."

FOUR years ago, Mr. Henry C. Bowen subscribed \$500 in five annual installments of \$100 each to the Bethel Mission of Plymouth church. Last year the church excommunicated him, but it exercised the exquisite meanness to call, through its Treasurer upon Mr. Bowen for his annual payment of \$100. He paid it promptly, like a man, and in so doing showed himself far above the mercenary brethren who could call upon him for money to help sustain their church after they had expelled him from it. The *Graphic* says, "It is a good deal like making a martyr pay for the kindling wood that is to roast him."

OUR daily papers moralize thus upon the sad catastrophe which occurred in St. Xavier's church on Sixteenth street. *Herald*: "People must have more self-control." *Tribune*: "Better means of exit needed." *Times*: "No possible precaution can prevent a crowd of people from becoming panic-stricken." *World*: "Crooked, narrow staircases—disgrace to the city—shameful for people to lose self-control—shoot the wretch who cried 'Fire.'—*Graphic*: "A great many people in divers churches must burn and crush before average human nature is proof against panic."—*Common Sense*: "Cease frightening old women of both sexes with harrowing pictures of hell and the devil."

THE great use of women's skirts is to hide unshapely ankles; to collect mud and filth; to make dresses wear out quickly and benefit the dry-goods man; to make walking a hard task; to make going out of churches, theatres, and crowded halls a matter of fear and trembling to a man lest he put his foot into it or upon it and rip a \$100 dress to tatters, and thus ruin the effect of a pious sermon or a pleasing play; to make women the first to stumble on the stairs

and choke up passage-ways, as they did at the Brooklyn Theatre fire and at the late panic at St. Francis Xavier's church. When will common sense control the ladies enough to cause them to shorten their skirts so they cannot be trodden upon or dragged upon the street?

EXTRACT from a letter of O. A. Brownson in the *N. Y. Tablet*, 1870. "If the Pope should declare an oath, imposed by the Constitution, contrary to the Divine law, I held formerly, and I hold now, that I could not take it; or if the Legislature should pass a law, and the Pope should declare that what it required of me as a citizen, is forbidden by the law of God, I could not obey it, and must submit to the consequences of my disobedience, as did the martyrs in reference to the laws of the emperors." This simply means that we must obey God rather than man, and the Pope is the highest authority with every true Catholic for saying what the law of God does or does not forbid."

ON one evening last week at St. Francis Xavier's church on 16th street, Father Langcake held forth to a congregation composed wholly of women on the subject of hell and endless punishment. Of course their minds were wrought up to a fearful state, and upon a lady's fainting and a boy's singing out "Fire!" the greatest panic ensued, and in the rush to get out, seven persons were trampled to death. It must have been a fearful, pitiful scene. If it had been desired to produce such a panic, probably no subject could be so well calculated to bring about the necessary conditions as the orthodox and lovely theory of hell and eternal torment in its flames. If priests wish crazy people to be abundant, let them continue picturing hell, the devil, and an angry, vindictive God, to credulous, weak-minded women.

IN the funeral service of a Spiritualist in Hartford, Mrs. Emma J. Bullene, a medium from this city, preached a sermon in which she said: "In some cases the separation of the spiritual from the physical part is much more speedy and complete at the minute of death than it is in others. In cases of sudden and violent death, in full health, the process is slower, and often, in such cases, the soul has not severed its connection with the body for more than an hour after death has apparently taken place. To the subject himself death is exactly like a deep sleep. There is an interval of unconsciousness, during which the process of the separation of this fine spiritual part from the body is taking place. It rises like a silvery light, or luminous, magnetic mist, out of the brain, and is at first seemingly vague and unformed, but rapidly re-forms above the abandoned body, and develops into a perfectly-formed spirit—the same features we knew in the body, but more refined and beautiful. In cases of wasting sickness, the separation begins much earlier." We are glad to know at last just how this matter is. It is a subject upon which we have felt the slightest bit of doubt, and we are pleased to have it settled. We shall sleep better after this.

"HELL AND DAMNATION" is the title of a work just issued by the Rev. Mr. Humphrey, who is pastor of a Presbyterian church near Pittsburgh, Pa. He says he uses this title because it is exactly what the book is about, and because a mawkish sentimentality prevails on the subject which ought to be put down. The whole of this not very large book is a plea for the fervent preaching of the doctrine that there is a hell, that lost souls go there, and that the smoke of their torment ascendeth up forever. This gentleman must be fond of Watt's hymn, which begins:

My soul on awful subjects dwells
Damnation and the dead;
What horrors seize a guilty soul
Upon a dying bed.

Another verse of this precious metrical composition reads thus:

Then swift and awful she descends
Down to the fiery coast,
Among abominable fiends
Herself a frightened ghost.

Although this hymn is in some of the Presbyterian hymn books, it must be said, to the credit of that denomination, that it is not frequently sung. It ought to be sung, if ever at all, very late at night, in a dark cellar, and its singing should be accompanied by the reading, in a sepulchral voice, of a few choice extracts from Brother Humphrey's work on "Hell and Damnation."

Events of the Week.

DESTITUTION and starvation exist in parts of India.

THE rinderpest and the foot and mouth disease are among the cattle in England.

THOMAS HENDERSON of this city has been made insane by religious excitement.

THE State election in New Hampshire on the 13th resulted in a Republican victory.

THE war-cloud in the East is blackening again. Russia is trying to frighten all Europe.

THE planing mill of Turner, Lairsh, & Co., Philadelphia, was destroyed by fire. Loss, \$30,000.

THE Astors will reduce their rents ten per cent. on May first. There is a good margin to fall on.

COL. ROBT. G. INGERSOLL delivered a lecture at Steinway Hall, on the evening of the 14th. Subject, "Political Questions and Answers."

CONDUCTOR POWELL was run over and killed by a train at Concord Station, on the Baltimore and Central railroad.

CASPAR AND HENRY JOHNSON, uncle and nephew, were drowned in attempting to ford Laughery Creek, at Friendship, Ripley county, Ind.

THE officers of St. John's Guild waive an investigation of its mismanagement and dishonesty. When men refuse to have their acts duly examined, there are strong grounds for suspicion.

THE friends of Mrs. Phoebe A. Hanaford have raised by subscription the sum of \$1,200 for her new church in Jersey City. They have resolved to rent and furnish Library Hall as a place of worship.

FLOODS have occurred in several of the rivers of the adjacent country. In the Mohawk the water rose nearly twenty feet above low water mark. Some of the towns along the banks were partially submerged. The Susquehanna and the Connecticut have been acting much in the same way.

PRESIDENT HAYES has nominated the following members of his Cabinet, and though a temporary opposition was raised in the house of his friends, his nominations were all confirmed: Secretary of State, Wm. M. Evarts; Secretary of the Treasury, John Sherman; Secretary of War, Geo. W. McCreary; Secretary of the Navy, Richard W. Thompson; Secretary of the Interior, Carl Shurz; Attorney General, Charles Devens; Postmaster General, David Key.

DANIEL BRENNARD, a drummer for a Chicago grain house, jumped into the North River from Pier 24 last Saturday evening. He had been in the city nearly a week, and had been drinking heavily. His money was all spent and he had pawned his coat and vest for liquor. Night coming on, and having no shelter, he sought the bed of the river, but a policeman intercepted his plan and dragged him to the shore. It is to be hoped he may learn to do better.

ON Saturday last a furious gale passed over the country. In many places the wind rushed at the rate of sixty miles an hour. Not a little damage was done to the shipping on the coast. In several cities buildings were unroofed, church spires prostrated, signs scattered in the streets, etc., etc. In this city a good deal of this kind of work was done. One large wholesale grocery establishment was so affected by the furious wind that the walls fell and the building and contents all came down in a heap together. The damage is stated to be \$50,000.

A GREAT proof of the value of fire-proof safes is given in the numbers of them taken from the ruins of the late Bond St. fire. Several of them were precipitated from the fourth and fifth stories and for twenty-four hours were exposed to a high degree of heat. Upon being opened, the contents were taken out comparatively uninjured. In one case, a lady's valuable shawl, worth \$1,500, which was deposited for safe keeping, was taken out wholly uninjured. The owner stood by when the safe was opened, and her joy can easily be imagined when she learned that her valuable shawl had gone through the fire unscorched.

Science and the Arts.

Is America the New World?—Continued.

BY L. L. DAWSON, CEDAR RAPIDS, IOWA.

When we consider the length of time necessary for man to go through the different stages, to bring him up to a high enough civilization to make such walls and buildings as are indicated by the ruins in Central and South America; it almost staggers the imagination to compute it. First, man is supposed to be a savage or barbarian on his appearance on the earth; he must go through the hunter stage, then the shepherd stage, then the agricultural stage, then enter well into the mechanical and scientific stages, before he is competent to build on so large and architectural a scale as these ruins would indicate. Then, after having put up such massive buildings, their occupancy must have been of long duration, and then, on the decadence of a nation, the remnant would have lived there a long time before they would become untenable, and after the nation has become entirely destroyed it would take a long time for soil to accumulate on the terraces capable of bearing a dense forest, as at Copan, even on the extreme top of the temple; and after the soil had accumulated, we do not know how long it may have been before the wind wafted, or a bird dropped the seed on it that germinated. And then we have to wait for seeds to develop into trees seven feet in diameter. Who can tell how long a time was necessary to bring all this to pass?

Humboldt describes a tree now growing in the famous gardens of Montezuma as more than six thousand years old; and another, in Central America, as but little less than twenty thousand years old (S. J. Finney. Is the Bible Divine, p. 65).

These nations of Central and South America must have existed a long time before they began the large structures of which we see the remains, for after having come up through the different stages of which I have spoken—during the earliest of which they probably led a wandering life—and when they had reached the latter stages they became settled, and formed a government, which must have been strong when they began their national improvements. For a government must be strong that can control so many slaves as were necessary to construct such works, or if not having slaves, can enforce a requisition on their subjects for the necessary number of laborers, or else they had a well-stocked treasury that could withstand so heavy a drainage as would result from remunerated labor. We have no account that the earlier races of America used metal as a currency, neither is it common for freemen to quietly submit to the demands of government for such heavy and protracted labor without remuneration; so we must conclude that they must have held many people in subjection as slaves. This view of the subject is corroborated in the following extract: "When we read of the great national highway of Peru, macadamized or paved with slabs of stone, stretching for more than a thousand miles, and connecting together the most distant parts of the empire; of the princely palaces of the Incas, built of hewn stone, and supplied with water by aqueducts of costly structure; and when we see such cities in Central America as Palenque, Copan, and Uxmal, magnificent even in their ruins, we must admit the former existence of a well-organized government. When in Mexico, we behold such a vast structure as the terraced pyramid of Cholula, one hundred and seventy-two feet in height, with a base of 1335 feet, nearly double that of the great pyramid of Egypt, with its masonry of brick, and covering an area of forty-five acres; and find that the object of this immense expenditure of human labor was to enshrine, in an interior chamber of stone, two corpses, whose living names have long since perished from the recollection of their own people, we are brought to the sad conclusion that the industry of the great mass of the population was at the absolute command of the few" (Foster, Prehistoric Races of the United States, p. 345). "The early condition of Mexico has been partly ascertained by means of Mexican pictures. These pictures contain chronological histories, of which Humboldt gives a description. It commences with the deluge of Coxcox, or the fourth destruction of the world, according to the Aztec cosmogony. Coxcox and his wife having been saved from drowning, the gift of speech was bestowed on their descendants, and fifteen families settled in Mexico. Another Mexican author who wrote shortly after the conquest, divides the history of the world into four great parts: the age of giants, which lasted 5206 years, the age of fire, 4804 years; the age of winds, 5010, and the age of water, 4008 years; (making a total of 19028 years). The Mexican paintings were executed on skins, cotton, cloth, and the leaves of the maguey or agave" (Zell's Encyclopedia, Article Mexicans).

I have also heard that the west coast of America is thought by some to be the Ophir to which Solomon sent his ships for gold, and timber for building. One writer that I have lately read speaks of "California, the land of ancient Ophir." The word *Ophir* means ashes or abounding with ashes, and there is no portion of the globe that the name would be more appropriate for than the west coast of America, with the many volcanoes that were in active operation at that time, that would take three years to make a voyage to and return—his ships starting from the Red Sea. It is well known that gold exists on the west coast of America, and these various kinds of valuable timber. The Bible says in one place that the timber was algar trees; in another place it says algum trees. Josephus says pine trees. In Central America there are mahogany trees, and in California are the finest pine trees that can be found, five to twelve feet in diameter and one hundred to two hundred and fifty feet long. Who knows but the petrified pine logs found under the bed of the Old Blue River in California

were got out by Solomon's artificers, to be floated down to the coast, but by some untoward circumstances were left for the wonderment of future generations. If the west coast of America was the land of Ophir, it would show that communication between the civilized people on each side of the Pacific Ocean was of ancient date, neither can we tell how long that communication existed before Solomon's time. If such was the case, it might not be impossible that a Peruvian vessel was disabled by a monsoon in the China Sea, or the Indian Ocean, and then, being caught in the current that follows up the east coast of Asia between China and Japan, it might have drifted upon the coast of China. And Mr. Brooks' assertion that the Peruvians were those that first imparted to the Chinese the knowledge of the arts and sciences may not be far out of the way; it would, at least, be clothed with an air of probability. And it may be that the Christianity that is supposed to have originated with the people of the Eastern Continent, was communicated to them by the early races of America, among whom has been found, as stated before, the tree and serpent, symbolic of the Garden of Eden; the legends of the Deluge, the building of a tower by the survivors, the confusion of languages and the dispersion of the nations; the story of Moses and the Exodus; the birth and crucifixion of a Savior, etc., parallel to all that is given in the Bible, but at a time far more remote than is claimed for the Bible.

If, then, the Continent of America is the elder one, as scientists have shown, why should we look eastward to Asia, the youngest division of the globe, and reverence it as the favored of all lands, in being the birth-place of man?

We would do better to look right at home and investigate what we find here, and we may change our views on ancient history very materially. We have ruins that are the handiwork of races that I have no doubt antedate the commonly-accepted chronological tables, and I think if proper investigation is made of our early history and the ruins found in our country, a much more satisfactory conclusion could be arrived at than we have now.

I will now close with a poem entitled

Thoughts on the Creation of our Continent.

BY O. H. GILMORE.

It is little we know of the land that we cherish,
When its limits were fixed, and its mission had birth;
What its future will be, how soon it may perish,
Or its atoms begin to combine into earth;

How long it was known as a child to the ages
Watching them come and depart in their course,
Till moulded in form ere the advent of sages,
By the action of pressure and chemical force;

How near to the time which we paint as creation
It woke from its billowy sleep,
Ere the years had a place or the heavens formation,
And darkness alone was abroad on the deep;

Or how long it was known to the flames ere they fell
And were bound in their fury below;
Or the life that was chill enlivened each swell,
And the rocks had begun from the dying to grow.

Still less do we know of the millions of yore,
Who peopled its mountains and tented its shore.
Their names are entombed, their records are east
With the debris of earth in the vaults of the past.

We say it is new, yet we speak but of race—
For its foundations grew, and their strength was imparted
Ere the rushing of waves bore the earth to its place
Where the pyramids stand, works of genius departed.

The marks which were made in those conflicts to be,
And the footprints that accident holds in its breast,
Are all that remain of us mortals to see
Of its changes, convulsions, and rest.

It exists by permission, it stands not by right,
As form is a state submissive to change;
The complete of to-day is the wreck of to-night;
Forces are but to displace and arrange.

It may stand till the cycles grow weary with flight,
And the works of our genius put Nature to fear,
Or a quiver beneath may submerge us from sight,
And the waves of oblivion close over our bier.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER V.—CONTINUED.

MEDICAL SELECTION.

To the increasing enervation of modern civilized nations, which is the necessary consequence of military selection, there is further added another evil. The progress of modern medical science, although still little able really to cure diseases, yet possesses and practices more than it used to do the art of prolonging life during lingering, chronic diseases for many years. Such ravaging evils as consumption, scrofula, syphilis and also many forms of mental disorders, are transmitted by inheritance to a great extent, and transferred by sickly parents to some of their children, or even to the whole of their descendants. Now, the longer the diseased parents, with medical assistance can drag on their sickly existence, the more numerous are the descendants who will inherit incurable evils, and the greater will be the number of individuals again, in the succeeding generation, thanks to that artificial "medical selection," who will be infected by their parents with lingering, hereditary disease.

If any one were to venture the proposal, after the examples of the Spartans and Redskins, to kill, immediately upon their birth, all miserable, crippled children to whom with certainty a sickly life could be prophesied, instead of keeping them in life injurious to them and to the race, our so-called "humane civilization" would utter a cry of indignation. But the same "humane civilization" thinks it quite as it should be, and accepts without a murmur, that at the outbreak of every war (and in the present state of civilized life, and in the continual development of standing armies, wars must naturally become more frequent) hundreds and thousands of the finest men, full of youthful vigor, are sacrificed in the hazardous game of battles. The same "humane civilization" at present praises the abolition of capital

punishment as a "liberal measure!" And yet capital punishment for incorrigible and degraded criminals is not only just, but also a benefit to the better portion of mankind; the same benefit is done by destroying luxuriant weeds, for the prosperity of a well-cultivated garden. As by a careful rooting out of weeds, light, air, and ground is gained for good and useful plants, in like manner, by the indiscriminate destruction of all incorrigible criminals, not only would the struggle for life among the better portion of mankind be made easier, but also an advantageous artificial process of selection would be set in practice, since the possibility of transmitting their injurious qualities by inheritance would be taken from those degenerate outcasts.

Against the injurious influence of artificial military and medical selection, we fortunately have a salutary counterpoise, in the invincible and much more powerful influence of *natural selection*, which prevails everywhere. For in the life of man, as well as in that of animals and plants, this influence is the most important transforming principle, and the strongest lever for progress and amelioration. The result of the struggle for life is that, in the long run, that which is better, because more perfect, conquers that which is weaker and imperfect. In human life, however, the struggle for life will ever become more and more of an intellectual struggle, not a struggle with weapons of murder. The organ which, above all others, in man becomes more perfect by the ennobling influence of natural selection, is the *brain*. The man with the most perfect understanding, not the man with the best revolver, will in the long run be victorious; he will transmit to his descendants the qualities of the brain which assisted him in the victory. Thus then we may justly hope, in spite of all the efforts of retrograde forces, that the progress of mankind towards freedom, and thus to the utmost perfection, will, by the happy influence of natural selection, become more and more certain.

CHAPTER VII.

TRANSMISSION BY INHERITANCE AND PROPAGATION.

The reader has, in the last chapter, become acquainted with natural selection according to Darwin's theory, as the constructive force of nature which produces the different forms of animal and vegetable species. By natural selection we understand the interaction which takes place in the struggle for life between the *transmission by inheritance* and the *mutability* of organisms, between two physiological functions which are innate in all animals and plants, and which may be traced to other processes of life—the functions of propagation and nutrition. All the different forms of organisms, which people are usually inclined to look upon as the products of a creative power, acting for a definite purpose, we, according to the Theory of Selection, can conceive as the necessary productions of natural selection, working without a purpose,—as the unconscious interaction between the two properties of Mutability and Heredity. Considering the importance which accordingly belongs to these vital properties of organisms, we must examine them a little more closely, and employ a chapter with the consideration of Transmission by Inheritance. (Gen. Morph. ii. 170-19.)

Strictly speaking, we must distinguish between Heredity (Transmissivity) and Inheritance (Transmission). Heredity is the power of transmission, the capability of organisms to transfer their peculiarities to their descendants by propagation. Transmission by Inheritance, or Inheritance simply, on the other hand, denotes the exercise of the capability, the actual transmission.

Heredity and Transmission by Inheritance are such universal, every-day phenomena, that most people do not heed them, and but few are inclined to reflect upon the operation and import of these phenomena of life. It is generally thought quite natural and self-evident that every organism should produce its like, and that children should more or less resemble their parents. Heredity is usually only taken notice of and discussed in cases relating to some special peculiarity, which appears for the first time in a human individual without having been inherited, and then is transmitted to his descendants. It shows itself in a specially striking manner in the case of certain diseases, and in unusual and irregular (monstrous) deviations from the usual formation of the body.

[TO BE CONTINUED.]

California Letter.

SAN JOSE, Jan. 11, 1877.

DEAR TRUTH SEEKER: I wish you not only a happy New Year, but a year fraught with tangible results in the work which you have in hand.

I found on my table, on my arrival home from the lecture field, a copy of the "Sages," etc., for which accept thanks. The book needs no puffing, and yet one needs to see and read it to appreciate its merit. But for the benefit of such as have not had the pleasure of perusing its contents, let me say, I have seldom met with a book that bears upon its face more abundant proofs of true merit. It affords me great satisfaction to be brought face to face with those old sages and thinkers, who have contributed so much to human welfare. It inspires one with high thoughts and a love for the cause of truth and reform.

To many like myself who are not blessed with a large library and plenty of time to wade through its musty volumes, the "Sages," so compact in form, so rich and varied in information, will be found a treasure beyond price, and I can but hope that the friends of Liberalism will not forget to send for a copy of this book.

I see by the last TRUTH SEEKER that its third volume is completed, and I heartily desire its future prosperity—not as an empty compliment, however much encouragement may be found in good wishes, but will send enclosed the money to renew my subscription for the coming year; besides, will do all I can to increase the patrons of THE TRUTH SEEKER in my lecture field.

Friends of Freethought, let me appeal to your high sense of justice and love for the cause of truth, to sustain Brother Bennett, our champion for human liberty, who has ventured his all—money, time and brains—in an enterprise which, I trust, lies near to every Freethinker's heart.

Excuse me, dear friend, for what a few thoughtless people may deem an undue interest in THE TRUTH SEEKER. I love the cause of truth for which this paper is a bold and able exponent—not but that the *Religio, Investigator*, and *Banner of Light* are all excellent papers, doing each its own work. So, also THE TRUTH SEEKER is doing a much needed work, for which its editor has marked and peculiar ability.

How zealous Christian believers are! How they tax themselves to build up a false system of religion in the world; with what energy and generosity they sustain their pulpits and priests!

Christian men and women give their hundreds and thousands to support such mountebanks as Moody and Sankey, and strain every nerve in their power to fasten upon the world the dead carcass of an effete system of religion full of paganism.

How much less—or rather how much more—should we do to sustain and build up science and knowledge, and advance the true interests of our kind, by spreading the gospel of Nature and the religion of humanity.

Liberals, friends of Freethought, don't let THE TRUTH SEEKER eke out a precarious, from hand to mouth, existence, through want of means at your hands.

Men build monuments to perpetuate a name; but the pile of stone crumbles to dust, and the memory of it is lost forever. THE TRUTH SEEKER is leaving its mark on the tablets of living monuments, which cannot crumble to ashes, and cannot die.

For when men and women are cured of that disease commonly known as religion, they send their healthful type down through the ages, and only eternity can reveal the multiplied effects of Freethought and free expression in the interest of truth.

Our cause on the Pacific Coast is steadily advancing. I have spent two Sundays in San Francisco since my return from the Upper Coast, and had the pleasure of listening to J. M. Peebles at Charter Oak Hall, who, in connection with the Boy Orator, a recent importation from England, is drawing full houses, under the auspices of the First Society of Spiritualists.

I had also the pleasure of meeting at Social Hall with the Lyceum of Self-Culture, a fine audience of Freethinkers, a large sprinkling of whom are ladies. The order of the meeting is an opening of the subject in hand in a speech of thirty minutes, followed by ten minute speeches by all desiring to participate.

This society has been regular in its meetings during the last eight years with unabating interest. On this occasion, after a piece of music rendered in fine style, the ball was opened in accordance with a previous invitation, by Rev. Dr. Gourd, a Methodist pastor of one of the city churches; the subject, Christ and his Mission.

The Doctor is a fine orator and full of magnetic power, and the subject, although a somewhat stale one to most Freethinkers, was handled in a masterly manner. Wisely avoiding all dogmatism, he confined himself to the humanitarian aspect of the life of Jesus.

I was glad, for his feelings, that he did not refer to the conception or atonement of Christ, as these Freethinkers are remorseless and severe. Sharp as Damascus blades, the dross of orthodoxy had melted as in a furnace of fire.

The orthodox clergy have sounded the bugle of preparation in view of Moody and Sankey's expected visit to this coast; and but for the baneful effect upon the young, who suffer most from the virus of superstition during these wild excitement, we would say send them along; agitation is the life of the world; it infuses new life into the ranks of the Liberals. Let mind rub against mind; let ideas clash; let the two extremes meet, truth will take care of itself.

As Hammond, the gospel clown, gave to Freethought a grand impulse in every town on this coast, so the visit of these jugglers will inspire disgust in the minds of all sensible people, and open the ears of a large class of indifferent people to the obverse side of the question.

I see by the Liberal papers that the subject of organization has been claiming a large share of attention for some time past, and as I am specially interested in the subject, and having organized several societies and children's lyceums within the last few months, and finding a general waking up to the subject, as well as a great diversity of opinion, permit me, for the purpose of calling out THE TRUTH SEEKER or any of its patrons on this subject, to offer a few remarks.

That organization is a great need I have no doubt; but the basis for organization as set forth in the *Banner of Light* by the Philadelphia Convention, in my opinion, does not meet in the fullest manner the need. In its platform we find a smack of religious clap-trap, such as: "Deep religious nature in man." "Marvels of Jesus Christ." "A religious organization free from unbelieving Atheism."

This smells too strongly of that old "hell-and-damnation" religion, known as Christianity, which has always pushed unbelievers out in the cold.

In its statement of aims it wants a "religious basis upon which to cultivate love and charity, and to stimulate religious effort and faith in God." As though love to each other, and moral duties, attributes of a common humanity, were inseparably related to religion or superstition, which are synonymous terms.

This is the old cry of the church in all times past, that moral virtues are as filthy rags without dogmatism or statements of belief to rest upon.

This august body, assuming to act for the Spiritualists of

America, under the head of a "Declaration of Principles," says:

"We recognize Jesus of Nazareth the leader of men, and his two great affirmations of love to God and man as the ground of growth in man, and the only true basis of society."

So says the church:

"Jesus, the name that charms our fears.
And bids our sorrows cease;
'Tis music in the sinner's ears;
'Tis life and joy and peace."

So says the church: "There is no other name given under heaven or among men whereby we may be saved." So says the church: "He is our leader, and ruler of the nations." Hence make room for him in the Constitution of the United States

What principle is set forth in the statement that Christ is the "leader of men." I fail to see any fundamental principle in this statement as a basis for the organization of Liberals. But we think we see in it an effort to join hands in the wholesale robbery of stripping the laurels from every other brow and crowning Jesus of Nazareth supreme leader and ruler. We are not quite sure that this god-man ever lived, and if he did live, as stated in the New Testament, he is but one of the saviors of men, and as such we accord to him rational tribute.

They further state that the object of such society is to "strengthen faith in God." This cry of faith in God has been the watchword of proscription and cruelty in all the past history of the church. Shall we, as Liberals, continue to hold fast to this soiled and threadbare toggery of paganism, or shall we, like full-grown men, dig down through the crust of mere belief to the bed-rock of immutable law, and there find a broad basis in a knowledge of man's nature, and faith in man's perfectability by the natural means of culture and development.

Faith in God, forsooth! What can we know of God? Absolutely nothing. Simply because finitude cannot grasp infinity, as infinity makes us part of that stupendous whole whose body nature is, and God the soul.

The Hindoo skeptic seemed to realize man's weakness in the following scrap of poetry:

"When the fish swims out of the water,
When the bird soars out of the blue,
Man's thought may transcend man's knowledge,
And your God be no reflex of you."

It seems that our people might, as Liberals, "if the word means anything," organize on a basis, for social, mental, and moral culture, in which God, Christ, heaven, hell, or devil, need form no figure or part; not that I have any objection to reverence for Deity, but Deity is an open question to all, and open questions, finding their limit in belief, are at the best a narrow basis. Men are no better for a belief in God, but on the contrary, many are made worse by such belief and trying to hold others within such lines.

Even a belief in a future state should not be a flaming sword to guard the tree of knowledge, and push at arm's length all who do not believe in spirit life. This is also an open question to thousands of good Liberals whose influence and relations we can ill afford to lose. Selfhood, to separate, to crystallize, is good; but to join hands to do a good work is better. For the defense of our free institutions against Romanism we need union among Liberals; for protection against the aggressions of Christianity in all its forms, we need the hearty co-operation of all friends of human progress.

DR. J. L. YORK.

"The Safe Side."

BY HUGH BYRON BROWN.

The following address was delivered in Science Hall, before the Society of Humanity, on Sunday, March 4th.

This is the inevitable dernier resort of the Christian when driven to extremity by the force of his opponent's logic, or when pressed by unanswerable arguments and incontestable facts. The fallacy of this argument, if it may be called such, lies in the assumption that there are but two sides to the controversy respecting the truth of religion; and that it is imperative that we should either believe and be saved by the Christian religion, or doubting, be damned for our sincerity.

Before the "safe side" argument can have any force whatever, it must first be shown that a supernatural religion of any kind is a necessity of man's nature and not a resultant of his ignorance and undevelopment from which knowledge and subsequent culture will entirely free him; and that without it he can not be as good a man morally, and as great intellectually as with it. It must also be shown that the claim of the Christian religion to be the only true religion is founded in truth, and that all the others that now exist and that formerly existed in different ages and countries are false, which, although always assumed is nevertheless not proven.

It must also be first determined which of the many conflicting sects of the Christian Church has the truth; for if it abides only in the Catholic communion, as claimed by the Pope, then the "safe side" is clearly not the side of Protestantism. If the faith of the Universalist be true, then one sect or religion is equally as safe as any other. And if the doctrine of eternal decrees is true, as held and formerly understood by the Presbyterians, there is no telling where the safe side may be found, as safety does not in that case depend at all on anything that the individual can do, or fails to do!

If theology were a positive science (it being the very antipode of that), capable of being proved and demonstrated, like, for instance, the science of mathematics, or were its doctrines self-evident and indisputable like the axiom "a whole is equal to the sum of all its parts," it would be within the power of man to determine which of the various religions or of the different sects is the true one, or the one containing the most truth, and therefore the nearest right.

But as this is impossible, it is simply absurd to assume as Christians do, that all the other religious faiths that have or still exist in the world are, or were false, and that only theirs, the youngest in point of time (except Mohammedanism) bears upon it the stamp of divine authority.

Tried by any criterion of criticism or by the legal rules of evidence, this assumption of absolute truth and perfect safety can be no more established for the Christian than for any other system of religion. All of them have certain fundamental ideas in common, and differ only in detail, and which fundamental conceptions are purely creations of the imagination as the ceremonies, habits and customs of a people are the application of these conceptions to the circumstances and peculiar conditions of those who entertain them.

It is apparent therefore that the argument of the "safe side" can be urged with equal propriety and force by the believers in the Shaster, the Koran, or other sacred writings, as well as by the Christian.

Indeed, were it not for the evident sincerity of those who urge this argument, one might imagine that they were perpetrating a grim joke on their faith, for by popular teachings of orthodoxy, all who die without a saving faith in Christ will be lost eternally, which includes all of those who have never heard of the gospel and most of those who have!

The prospect for safety in the Christian faith, as delineated by a Christian poet, is certainly anything but encouraging.

"Far in the deep where darkness dwells,
The land of horror and despair,
Justice has built a dismal hell,
And laid her store of vengeance there!

Eternal plagues and heavy chains,
Tormenting racks and fiery coals,
And darts to inflict immortal pains,
Dipped in the blood of damned souls."

But aside from this it is illogical to say that one side of a question or one particular religion is any safer or better than another, only as it is nearer the truth, and in harmony with the nature and requirements of man, which, in the case of many of the Christian sects, is at least not proven if susceptible of proof.

It is only the truth that has power to save and bless; an unwavering faith in that which is not truth will no more compensate for its lack, than will hopes built on dreams. If a new world had not existed awaiting discovery the hopes and confident expectations of Columbus of being able to find it, would probably only have terminated in his destruction; and had he listened to the arguments and advice of the Junta of Salamanca, which apparently was decidedly the "safe side," the new world would not then have been discovered.

And so in every great epoch of the world's history, or in the achievement of some great moral, political or industrial benefit to the race, the work is accomplished, and the good done, not by the conservative, nor on the side deemed by popular opinion to be the safe one, but in the way apparently the most unsafe and dangerous; and by those who are denounced as

"Knaves and fools, or traitors plotting crime."

That there is such a thing as a safe side, and a side that is not safe, is unquestionably true; but the safety and danger lie in the nature and constitution of things and are inevitable results of the law of causation from which it is impossible to escape, and not from the arbitrary mandate or decree of an omnipotent will acting independent of, and frequently in opposition to, natural law.

One is on the safe side who is in harmony with the laws of his being—who is reconciled to the order of nature, and whose study is to conform thereto; who prefers knowledge to ignorance—loves truth and hates injustice and wrong, and who lives not exclusively for himself but for others; for such are the conditions that will in the nature of things lead to safety, as their opposites tend to evil and unsafety.

The Christian idea underlying the safe side argument is really a monstrous conception. It assumes an infinite and beneficent creator of mind, who takes offense at its exercise if the conclusions arrived at, no matter how honestly and sincerely entertained, are different from those believed to be written in a book, and who for such an honest exercise of the faculty of reason, has decreed a punishment that shall be endless in its duration and excruciating in its nature.

The fact that such an infernal conception, at war with every principle of justice and common reason, should have obtained in the minds of men, shows how the human mind has been perverted and distorted by ecclesiastical teaching.

But the plea of the "safe side" is the argument of the coward, who does not follow the convictions of his reason, or who, too indolent to exercise his judgment, and know for himself what is right, skulks behind popular opinion, and drifts along with the tide, and finds his highest satisfaction in the thought that he is on the "safe side," whatever may become of others.

If the world moves in any direction, it is not because of any help lent by him. He does not know what it is to have the courage of his opinions, if indeed he has any that he would not sacrifice in a moment, if they interfered with either his interest or his pleasure!

No progress in any direction is possible when this argument is accepted as the rule of action. Under its shadow every evil, wrong and injustice flourishes with impunity and would remain forever to curse the race.

No tyranny, however galling; no institution, however corrupt; no monopoly, however oppressive; no creed, however dark and cruel, that has not been sustained, sheltered and defended under the plea of the "safe side."

Catholicism was deemed the "safe side" during the Reformation. The royalist and the tory fought on the "safe side" during the French and American revolution—as did the slave-holder in the anti-slavery struggle, and as do the orthodox Christians of to-day in the war now being waged by the Freethinkers against superstition.

[TO BE CONTINUED.]

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D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 14.

Great Jehovah, we would now ask thee in reference to thy last begotten son, even he that is called Jesus: Is he more distinctively and peculiarly thy son than those sons of thine mentioned in Genesis, who took the daughters of men for wives? or those mentioned in the Book of Job, who gathered together from various parts of the earth to present themselves before thee? Thou hast called Jesus thy "only begotten son," but how can this be? If those others were thy sons, didst thou not beget them? If thou didst not, who did? If they were begotten by another, could they truthfully be called *thy* sons?

Was it not, rather, because Jesus was thy youngest son—thy babe, so to speak,—and for that reason, thou hadst a greater affection for him than for thy other sons, that thou caldest him thy "only begotten son"? Would not my "best beloved son" have expressed the truth of the case quite as correctly?

May we ask why Jesus should be regarded as thy best beloved son, or thy only begotten son? Was he better than thy older sons? Was he braver, smarter, or holier? Was he more like thee? or was he more like his mother? Was it because thou hadst a greater affection for his mother than thou hadst for the mothers of thy other sons, the same as thy servant David had a greater affection for the mother of Solomon than for any of his other wives, the mothers of his other children? Did not the holy man David love Bathsheba more affectionately than his other wives, because he had taken her from the honest and loyal Uriah? Were thy affections moved in a similar way towards Mary who was espoused to the simple-minded, unsuspecting Joseph?

Jehovah, as one of the grand systems of religion in the world—one standing third or fourth in magnitude, counting the numbers of its adherents—one that prevails over the parts of the earth deemed the most civilized, rests upon the version of thy intercourse, nearly nineteen hundred years ago, with the young Jewish maiden Mary, permit us to be somewhat particular in our enquiries touching it, as in the Christian system of theology it was a most important event. Is it not most essential, in fact, that we have a correct and explicit understanding of the entire business?

How is it, in consideration of its magnitude and importance to the world of mankind that the manner of the conception and entrance into the world of thy son is so indefinitely disclosed that two of the persons distinguished as *evangelists*, Mark and John, and who were chosen to give to the world the particulars of the life and mission of thy youngest and best beloved son, should have entirely omitted all reference to those occurrences, which, if the system is true, were the most important events that have ever occurred in the world? Did those writers discharge their full duty in suppressing the recital of such a momentous event, or in neglecting to relate it? Can they justly be regarded as truthful and reliable historians, when they entirely ignore and keep out of sight such important operations? Was not, really, the begetting of a son by the God of Heaven and the Universe upon the person of an obscure, modest Jew girl, one of the most remarkable events that has ever taken place since time began, and since thou thyself had an existence? Was not that very transaction, which though perhaps it took but a few minutes to accomplish, one most momentous to the erring, sinful sons and daughters of men? Has it not more to do with their present and future happiness than all else that has taken place in the world, or anywhere else? Is there any other way made known by which the quintillions of the human race could be saved from thy adversary, the Devil, save by thy son's being begotten and born into the world to suffer and die for them? Can, then, Mark and John be in any manner excused for passing over in utter silence matters and events of such immense and unparalleled magnitude and importance? Does not this very fact greatly detract from the credibility of what they did say? Is not a historian or a chronicler of events, who suppresses most momentous occurrences, or who fails to give them, nearly as unreliable and as unworthy of belief as those who absolutely misstate the truth?

Was that suppression done by thy orders? If not, by whose direction was it done? If those narratives were not written by thy authority, then by whose authority were they written? If the salvation of the human race depends upon the events under consideration, is it not right and just that every human being should have all the facts in the case?

Is it not to be regretted also that the only two persons who seemed to know anything about that interview—that *Nason*—between the Jewish maiden and thyself, Matthew and Luke, should not have been able to relate it in the same way? Does not Matthew make the whole thing to rest upon a dream which Joseph had, while Luke attributes it all to a vision which Mary had?

Was Matthew present when Joseph did his dreaming, that he should be able to tell the world what it was? Was Luke present when Mary had her vision and talked with Gabriel, that he should be a competent witness to give a

recital of it? Is it not unfortunate that the history of the great event of the begetting of a god, which by his life and death was to save the whole world of mankind, past, present and future, should all rest upon a dream and a vision, and both told by second parties who were not present, and had no possible way of knowing anything about the facts they pretended to narrate? As the gospels of Matthew and Luke were not written for fifty or sixty years, at the very least, after the time that dream and that vision were supposed to have taken place, and as the writers had to go wholly by hearsay evidence—common rumor—or as they were under the necessity of drawing upon their imaginations (and one of them at least had an active one), is there not great probability that they have given an unreliable and unauthentic report? Are not the chances far more than equal that they did not give the dream and the vision strictly as they appeared to the dreamer and the visionist? What reliable data would a writer now have, to relate a dream dreamed over a half a century ago, about the advent of a person into the world long since dead and passed out of sight, and all the parties connected with the event dead also? Would he not have to dream it all over again—a dream of a dream or a vision of a vision?

What facilities had Matthew for knowing what Joseph's dreams were two generations before the time of writing? What were Luke's means of knowing what visions young Mary might have had half a century previously? Were they inspired to write what they did write? Did they lay any claim to inspiration? Did they not write simply in the style of a narrative as a writer would now give details of the American Revolution or of the early settlement of Western New York? Were not the chances for errors and misstatements most excellent? and were they not sufficiently improved?

Is this, Jehovah, the foundation upon which the great Christian religion rests—the narrations and stories of four men, written after years of time had passed, and from memory, tradition, and hearsay, or more probably still, not till more than two hundred years had passed away? Is there the slightest proof that the Gospels of Matthew and Luke were known to have an existence till the third century? Was it possible that either of the four writers called *evangelists* could, of their own knowledge and observation, write one-fourth part of what is accredited to them? Did either of them claim to have any other sources of information save tradition and hearsay? Did either of them claim that they were present and saw with their own eyes all that they stated? Would it have been true had they so related? Are not these simple facts sufficient to shake the confidence of all thoughtful, candid people in the character of the narrations given? Do not errors and mistakes, with the greatest efforts to the contrary, inevitably creep into all narratives, biographies, and histories, especially when the events written of, occurred half a century before the record is made? Has there ever been an absolutely truthful history written, in which every statement was perfectly truthful and without error? Was there a strictly accurate account written of a single battle in our late war? Is it not utterly impossible for any one man to have his eyes upon all parts of a field of battle and be able to state without error the movements of each division, each brigade, each regiment, and note with precision what was done by each general, each colonel, each captain and soldier on both sides?

To come down to the plain truth, have we ever had a perfectly correct account written of any event of magnitude that has ever occurred in the world? Have not some points been overlooked or omitted, and some defects in the statements been made—some bias this way or that—some coloring given not in accordance with the facts? Is it not absolutely impossible to get the full and perfect truth about anything that has taken place in the world, especially when the persons and events under treatment have long since passed away? Are not human testimony and human history at best very uncertain and unreliable? Do we know anything about any other?

But waiving all this for the present, let us return, Jehovah, to the little incident of thy begetting thy son, Jesus, according to the dream which Matthew says Joseph had on a certain occasion. According to that dream, was not the father of the child Jesus the Holy Ghost? Is *Holy Ghost* another name for thee, or was he only partially thyself and partially not thyself—in one sense thee and in another sense not thee—partly so and partly not so?

Is it not in that account which Matthew gives of Joseph's dream that the name of the Holy Ghost appears for the first time in thy word or book? Is not that the first time he was brought to the knowledge of thy readers? Was not the Holy Ghost wholly unknown to the old patriarchs, prophets, and priests? Did Noah know anything of the Holy Ghost at the time thou gavest him instructions how to build the ark and how to get all the kinds of animal life into it? During all that time did the Holy Ghost ever call upon Noah?

Did the Holy Ghost ever appear to Abraham who was so often favored with visits from thee? Although he was the father of thy future people, and although thou didst enter into a definite contract or covenant with him to carry out certain propositions on thy part, and held interviews with him on numerous occasions, did the Holy Ghost ever go to see Abraham? Did the old patriarch ever know there was a Holy Ghost? Did Isaac and Jacob know anything about a Holy Ghost?

Did Moses, who was so much with thee, who talked with thee face to face; and to whom thou also showed thy back parts, to whom thou didst show thyself in the burning bush, with whom thou didst pass forty days and forty nights on

the top of Mount Sinai getting up the Ten Commandments, and who so often advised thee and restrained thee from fits of passion and fierce anger—did he know there was a Holy Ghost? Is it not singular that in thy close intimacy of forty years with thy confidential agent, one who knew all thy secrets, thou never gave him the first hint that there was such a being as a Holy Ghost connected with thee, and was one-third part of thyself, and shared equally with thee in power and glory and majesty? Can there be any good reason for thy being so secretive, so *mu* with Moses on this very important point?

Did Joshua and Caleb and Jephtha and Samson and Samuel and Nathan know that there was such a being as the Holy Ghost? Did David—that godly man who was after thine own heart, and who, perhaps, pleased thee better than any other man who ever lived—have the slightest idea of a Holy Ghost?

Did Solomon, with all his wisdom, and his thousand wives and concubines, know aught of that mysterious personage, the Holy Ghost? Did any of the kings who succeeded him on either of the opposing thrones of Israel and Judah have the first inkling that there was a Holy Ghost connected with thee?

Did any of thy holy prophets, Joel, Amos, Micah, Hosea, Obadiah, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Nehemiah, Zechariah, Zephaniah, Nahum, Jonah, Habakkuk, Haggai, or Malachi, have the first hint about the existence of a Holy Ghost? Is it not singular that in all thy interviews with these, thy chosen prophets in all the communications thou hadst occasion to make to them of thy secret will and purposes, thou didst not at any time give them the slightest intimation that thou hadst a partner or counterpart, by name, Holy Ghost?

Is it not *very* singular that thou shouldst have deemed it necessary to keep this important matter entirely hidden from all thy patriarchs, judges, kings, rulers, prophets, and priests, down to the time of Joseph? Hadst thou a good reason for keeping this great fact from all thy chosen servants? and if so, what was it? If thou hadst no reason to the contrary, why didst thou not impart the information to them? Was it because the Holy Ghost was unknown to thyself even till less than two thousand years ago?

As the name of the Holy Ghost is not even mentioned till the time of Joseph, is it not possible that Joseph dreamed him out at the same time that he dreamed out the paternity of Jesus? If he was not the creation of Joseph's dream, was he not, at all events the creation of the party who invented the story or who wrote it? Is not rather, Jehovah, the whole theory of the Trinity—three persons in one—an idea or myth borrowed by the early Christian Church, not from Judaism or anything that is in the older part of the Bible, but from the older pagan mythologies of India, Egypt, Persia, Greece, and many other heathen countries? Did not the Brahmins have their trinity—Brahma, Vishnu, and Siva? Had not Egypt her Osiris, Isis, and Typhon? Had not Persia or Chaldea her Ormuzd, Mithra, and Ahrimanes? Had not the Grecians their multifarious deities, especially their *trias*, one, two, and three? Did not Plato teach a trinity long before Christianity had birth? Inasmuch, then, as thy ancient prophets and patriarchs knew nothing of any personage being connected with thee in forming a trinity, does it not look much as though after the idea of a son was entertained, the third person was also added to make up the regular trinity and to correspond with the popular systems of mythology then in vogue in the Eastern world? Under all the circumstances, is not the supposition that the Holy Ghost is a myth—a mere invention of the human mind—a very natural one to be entertained? Is not the Christian absurdity that "one is three and three are one" utterly impossible for any being to comprehend unless he is a lunatic or of unsound mind?

Is it not a historical fact that nothing definite was known or believed about the existence of the Holy Ghost as a personality until late in the fourth century (381) at the Council of Constantinople, when for the first time in the history of the Christian Church, the doctrine of his personality was adopted as a dogma? Was not this after fifty years of fierce contention among the bishops of thy church as to whether thy son was *consubstantial* with thyself—whether he was the same being with thyself, or a separate personality?

Were not thirty-eight councils held to settle the vexed question of whether thyself and son were one person or two? Did not nineteen of these councils decide with Arius that thy son was not thyself, not equal in age, power, and majesty? and did not nineteen of the councils decide with Athanasius that thy son was equal to thyself and *was* thyself? Was there not great bitterness and contention at these councils of the bishops of the church in disputing this question? and did not the bishops bring soldiers with them to aid them by force of arms to maintain their views and to put down opposition by military power? Had the quarrelling, fighting bishops any better facilities for knowing about thy personality than had thy patriarchs and prophets who saw thee face to face, back to back, and face to back, and who held converse with thee almost daily?

Was it not until after this warfare had raged fully fifty years that the personality of the Holy Ghost was first adopted? Previous to that time had not the Holy Ghost been regarded as *breath*? Is not the word in Greek which is translated Ghost, *pneuma*, which literally means *wind* or *breath*?

So is not the doctrine of the Son really older than that of the Holy Ghost? Is it not true, therefore, that the son is older than the Holy Ghost?

Is it not true that although the council of 381 assumed to

adopt the personality of the Holy Ghost as a dogma, it did not become the accepted faith of the Church for more than one hundred years afterward?—and was it not by *brute force* that the doctrine was established?

Is it not true that the famous passage in 1 John, v., 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one," and which has so often been quoted as proof of the existence of the Holy Ghost, is not found in any Greek manuscript of the New Testament earlier than the fifteenth century? Is it not true also that it is found in no Latin manuscript of the New Testament earlier than the ninth century? Is it not true that the passage is found in none of the ancient versions? Is it not true that it was not cited by any of the Greek ecclesiastical writers in the earlier Christian centuries? Is it not true that it was not cited by any of the early Latin authors, even when the subject upon which it bears was under discussion? Was it not first cited by Virgilius Tapsensis, a Latin writer of little credit, in the latter end of the fifteenth century, by whom it was probably invented?

Is not the passage referred to an absolute, out-and-out forgery. Is it not the basest kind of fraud to palm off that spurious quotation, the production of some zealous Athanasian, as thy word, or as part of the original version of the New Testament? Is it not upon this kind of manufactured testimony alone that the existence of the Holy Ghost as a personality rests? Is it not a sad commentary upon the intelligence of the human race that they have been so easily duped and "bamboozled" by such evidence as this?

[TO BE CONTINUED.]

What I Don't Believe.—No. 21.

201. I do not believe that what are called prophecies, and which have been made upon various subjects, are any more reliable or truthful than those already alluded to touching the advent of a Messiah into the world. Like those of the latter class, they are usually vague and indefinite, and when they are definite or minute they have very rarely been verified by the events which afterwards transpired. If they are closely examined, they fail to bear out the great claims that have been advanced by theologians in their behalf, and they certainly fall short in sustaining the claims for the infallibility of the Bible and of its divine origin which have been so vigorously made on the grounds of the prophecies.

202. I do not believe that the prophecies made by Isaiah and Jeremiah respecting Babylon have ever been fulfilled. The former says: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there and their homes shall be full of doleful creatures, and owls shall dwell there and satyrs shall dance there. And the wild beast of the islands shall cry out in their desolate houses and dragons in their pleasant places; and her time is near to come, and her days shall not be prolonged" (Isa. xiii. 19-22).

Jeremiah states the coming destruction of Babylon in these words: "And it shall come to pass when seventy years are accomplished (the Jewish captivity) that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation" (Jer. xxv. 12).

"As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein" (Jer. L. 40).

To show how far these prophecies are from being truthful, how far they fall short of showing a divine paternity, it is only necessary to quote a few facts in history. These will show that the site of Babylon did not become desolate and uninhabited, that the Arabians did pitch their tents there, and instead of its not being inhabited from generation to generation, and no one dwelling there, it was inhabited generation after generation and century after century.

Layard, in his celebrated work, "Nineveh and Babylon," which is regarded of the very highest authority, thus gives the most reliable testimony: "After the defeat of Darius and the overthrow of the Persian supremacy, Babylon opened her gates to Alexander, who deemed the city not unworthy to become the capital of his mighty empire (p. 451). "The last blow to the prosperity and even existence of Babylon was given by Seleucus, when he laid the foundation of his new capital on the banks of the Tigris (B. C., 322). Only a few Chaldeans continued to dwell around the ruins of the sacred edifices. Still, however, a part of the population appears to have returned to their former seats, for in the second century we find the Parthian king, Evemerus, sending numerous families from Babylon into Media, to be sold as slaves, and burning many great and beautiful edifices still standing in the city" (p. 455).

"In the time of Augustus the city is said to have been entirely deserted, except by a few Jews who still lingered among the ruins. Amid the heaps that marked the site of ancient Babylon herself there arose (in the seventh century) the small town of Hillah" (p. 455). "Hillah may contain about eight or ten thousand inhabitants. A few half-ruined mosques and public baths are its principal buildings. Its bazaar supplies the desert Arabs with articles of clothing, arms, dates, coffee, corn, and contains a few Manchester goods and English cutlery—around the town and above and

below it for some miles, are groves and palm trees, forming a broad belt on both sides of the river" (p. 452).

"Hillah, like most towns in this part of Turkey, is peopled by Arabs once belonging to different tribes, but not forgetting their clanship, in a sedentary life. They maintain, however, a friendly intercourse with the Bedouins, and with the wild inhabitants of the Marshes" (p. 417).

"From the summit of Birs Nimroud I gazed upon a vast marsh, for Babylon is made 'a possession for the bitter and pools of water.' In the midst of the swamps could be plainly distinguished the mat huts of the Kazail, forming villages on the small islands. The green morass was spotted with flocks of the black buffalo. The Arab settlements showed the activity of a hive of bees" (p. 427).

It thus appears that the city which was to be destroyed, whose end was near, whose days, it was declared, should not be prolonged, which was to become a perpetual desolation, never to be inhabited nor dwelt in from generation to generation, where the Arab was never to pitch his tent even, was a large and important city hundreds of years afterwards; that Alexander essayed to found his capital there, and that it declined gradually until the third century in the Christian era when it contained numerous inhabitants and a great many beautiful residences still standing. That at a later date, Hillah, a town of ten thousand inhabitants, arose on the site. Really, if such a prophecy as that requires divine aid to get it up, it would seem hardly worth while for Divinity to put himself to the trouble to manufacture it. Hundreds of common men and women have made far more truthful predictions.

[TO BE CONTINUED.]

Science Hall.

On Sunday evening last T. B. Wakeman completed his course of instructive lectures before the Society of Humanity, upon the "History of Morals" by devoting an hour to the consideration of the morals of the present and future. In surveying the ground already gone over he repeated that the morals of a people were their habits and customs and that in all the past ages they have kept pace with the degree of civilization attained. The civilization that has been the characteristic of the nations of the past has been closely connected with their religion, their labor and their loves. Their religion has given an impetus, an object, and has led them on to do what they have accomplished. When the nations lost faith in their religion, their purposes became aimless. The nation which once dwelt on the plains of Africa, in the valley of the Nile had receded and gone back and almost ceased to exist, and because it lost its faith, it no longer believed in its religion. The inhabitants of the Grecian Isles and the Grecian cities long since ceased to be great because Polytheism became an impossibility and they lost faith in it. The great Roman nation had failed for the same reason, it lost its faith. The great Christian nations of the earth are destined to the same result and are even now passing through the change: they have lost their faith; their religion is dead.

But a religion will rise up that will be better, more glorious, more enduring, more beneficial to the human race than all that has preceded it—the Religion of Humanity—a religion not devoted to an imaginary unknown being above the stars, but to the great body of humanity, who, despite oceans, mountains and rivers, are brothers and sisters, members of one great family, having interests and objects in common. The religion of humanity is to be a practical faith and one that will not become antiquated and ineffective.

The morals of the present and the future will direct the labors and loves of the race. A radical change will be produced. While in the religions and morals of the past the rule has been the life and the services of the many have been sacrificed for the few. The few have been the masters; the many have been slaves. Kings and priests have been the rulers of the earth and the masses have been their vassals and have devoted their lives to sustain and defend them.

In the morals and the religion of the future the services of the few are to be devoted to the many. The effect will not be to elevate a small number above the rest and give them service and worship, but to elevate and benefit the many. The few—the talented, the able among the race—will give their service and their life to elevate and benefit the masses. This principle will control the system of labor and wages. The many will not work and toil for the benefit of the few, but all shall be the recipients of the benefits derived. A few shall not own and subject the many, but such changes shall take place that the rights and interest of the many shall be subserved. Great changes and reformations must take place in this direction, and when effected, toilers will no longer have to work twelve, fourteen and sixteen hours a day for a mere existence, but six hours of labor per day will be sufficient to secure the comforts of life, and the balance of the time can be devoted to improvement and pleasure.

He dwelt at some length upon the subject of capital, labor and wages, after which he passed to the consideration of what the loves of the future will be. He looked to the day when an elevating love between the sexes should be the governing influence with the race; when prostitution in all its forms, whether it consisted in the yielding the person for a given time for a nominal price, or whether by the mumbling of a priest a life-long prostitute is made of the person of the victim, should be no more. He anticipated a day when love would be free and pure—not free in the

objectional sense of lawlessness and promiscuity, but in the higher, purer sense, which, while it recognizes the nobler impulses of our natures, equally disregards the fetters of conventionality and the bonds forged by the priest and the bigot. The distinctive feature of the love of the future will be PURITY. It will be happyfying, refining and ennobling in its nature, and will not drag human beings down in chains, misery and wretchedness.

"There is nothing so good as the new.
There is nothing so poor as the old.
Better the morning's silvery dew
Than the evening's river of gold,
Better, a thousand fold."

THE ANALYSIS OF RELIGIOUS BELIEF, by Viscount Amberley.—One of the greatest works of the century, and eminently the book for thinkers and enquirers, is now ready for sending out to patrons. Those who have bespoken a copy, and have not remitted the price, are requested to make such remittance without delay, to help pay the bills that have been incurred in bringing it out. Those who have not yet bespoken a copy are earnestly requested to do so. We assure every one that a mistake will not be made in buying a copy of Lord Amberley. Price, \$3.00 in cloth; \$4.00 in leather, with red, burnished edges; \$4.50 in morocco, with gilt edges. Sent, post-paid, by mail, at these prices. The price is very low; just one-fifth that of the London edition.

JOHN A. LANT.—A communication bearing upon the case of this person will be found upon the next page. We are sure our readers will be glad that even at this late day Mr. Lant has been pardoned out of the prison to which he was so unjustly and so cruelly sentenced. Why he was not favored with this pardon before is difficult to understand. Probably the powers at Washington were too busily engaged in political affairs to give attention to a man who was condemned to prison for committing no crime. Mr. Lant returns to his family in impaired health and with no money. He finds his family also out of money and all of the little comforts which make a home cheerful. Here is a good opportunity for the exercise of that species of Liberalism which characterizes the generous soul. Mr. Lant's address is 626 Sixth avenue, New York.

PHOTOGRAPHS.—We once more thank the kind friends who have sent us their pictures. It is with pleasure that every one is received, and we gladly add them to our growing collection. May we still ask those who have not sent us their pictures to be kind enough to do so? We wish to have one of every reader, every patron, and every friend. We wish to get up the biggest collection of Liberal or Infidel faces in the country. We will send any picture in our list in exchange. If any fail to receive them they will please advise us and we will try again. Come, friends, send along your pictures.

WE have just received at the office of THE TRUTH SEEKER a fresh supply of "The New Gospel of Health," by Dr. Stone, comprising both the cheap edition and the magnificently bound volume. The work possesses intrinsic merit, and should be in the hands of everybody that desires health—and who does not?

A SHORT SERMON ON MANLINESS.—Learn from your earliest days to endure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life, if you are in constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear, do it, not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.—Sidney Smith.

THE LAUGH OF WOMEN.—A woman has no natural gift more bewitching than a sweet laugh. It is like the sound of flutes on the water. It leaps from her in a clear, sparkling rill, and the heart that hears it feels as if bathed in the cool, exhilarating spring. Have you ever pursued a fugitive through trees, led on by a fairy laugh—now there, now lost, now found? We have, and we are pursuing that wandering voice to this day. Sometimes it comes to us in the midst of care or sorrow, or irksome business, and then we turn away the evil spirit of mind. How much we owe to that sweet laugh! It turns prose to poetry; it brings sunshine to flowers, over the darkness of the wood in which we are traveling; it touches with light even our sleep, which is no more than the image of death, but is consumed with beams that are the shadows of immortality.

A poor man who had a large family gave them a very comfortable living while he was in health. But he broke his leg and was laid up for some weeks. As he would be some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door, with an ox goad in his hand, and asked to see Deacon Brown. "Father could not attend this meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in, in the shape of potatoes, beef, pork, and corn. The meeting broke up without the benediction.

A Martyr out of Prison.

MR. EDITOR TRUTH SEEKER: The friends of John A. Lant will be gratified to learn that he has just been released, by pardon, from the Albany Penitentiary, and is now with his family at 626 5th Avenue, New York. This is only about three weeks in advance of the expiration of his term of sentence. Although Mr. Lant had been confined to the hospital department for about five months before his discharge, he is now looking very well, although in a debilitated condition, and suffering considerably from confinement in an apartment with deficient ventilation. Mr. Lant contemplates the preparation and publication of the history of his case—if sufficient encouragement be given—including his incarceration in Ludlow street jail, and his observations and experiences of over fourteen months in the Albany Penitentiary, and trusts the friends of legal and prison reform will come promptly forward and aid him in this very laudable work, as he has much information to give that is highly interesting and of great importance, revealing the true internal workings of an institution reputed to be a model prison.

You will excuse me for repeating what I said more than a year since, which I believe will be substantially verified, that although John A. Lant was not large of stature, he would nevertheless prove to be a very large prisoner of state—his size being estimated in proportion to the amount of truth he will be able to publish bearing upon the question of prison discipline and the wrongs inflicted upon the unfortunate criminal, to say nothing of those convicted and imprisoned who are innocent. Again, when the case of Mr. Lant and Dr. Foote together with many others have been fully presented and understood by the public, it will appear to all not devoid of comprehension, that the so-called "society for the suppression of vice," judging from its practical workings, should be called "a society for the infliction of wrong, persecution, injustice and downright infernalism—all through the manifestation of zeal without knowledge, and in the name of Law, Religion, the Young Men's Christian Association and Modern Calvinism. Yours for Justice.

A. S. DAVIS.

New York, March 11, 1877.

Evans' Anniversary.

The third annual celebration of the memory of George Henry Evans and of the Land Reform movement will be held at the residence of Dr. C. S. Weeks, 107 East 28th Street, on Sunday afternoon March 25, at 2 o'clock. The meeting will be addressed by Thomas Ainge Devyr, John Comberford, J. K. Ingalls, Wm. Rowe, H. Beeny, H. Shepherd, Prof. E. Hume, C. S. Weeks, D. M. Bennett, S. H. Preston, E. Newberry, Louis Masquerier, and others. By order of Executive Committee of Land Reform Association.

The Toronto Convention.

SALAMANCA, March 10, 1877.

EDITOR TRUTH SEEKER—I notice the Free-thinkers of Canada are to hold a mass convention at Toronto on April 14th and days following, to which a general invitation is extended to Liberals of the United States. And will you allow me to say that as Toronto is but a short distance from Buffalo, the Free-thinkers of western New York and western Pennsylvania should be well represented at that convention. Possibly we Liberals of this vicinity may get an inspiration at that convention that shall stimulate us to hold a similar one in western New York.

H. L. GREEN.

THE BETTER GUIDE.—On the evening of Sunday, 4th inst., in Paine Hall, Boston, Mr. W. S. Bell lectured on the following subject: "Which is the better guide for human conduct, Common Sense or the Moody Religion?" There was a goodly audience of ladies and gentlemen present who were evidently much interested in the views advanced. The lecturer discussed both parts of his subject in an able and instructive manner. The origin and nature of religion or theology was dwelt upon; it had its source in human weakness, ignorance, and superstition, and its career has also been marked with bigotry, persecution, and political tyranny. On the other hand, Common Sense had prepared the way for philosophers, reformers, and men of science, the Huxleys, Darwins, Spencers, etc. It had given to mankind Liberalism, Free-thought, and free speech; instructed the race in the duties they owe to themselves and to each other here and now, in this world, and therefore was a far better guide for human conduct than the superstitious vagaries of the Moody religion. The lecture was a very good one, and gave the highest satisfaction to the hearers. Mr. Bell is an excellent laborer in the Liberal vineyard, and we confidently recommend him to the attention and patronage of Liberal societies.—Investigator.

Friendly Correspondence.

LUCY A. MORGAN, East Golden, Mich., writes: I am a Spiritualist, but think your paper is capable of doing more good than any other paper I ever read. Your "Interrogatories to Jehovah" and "What I Don't Believe" are perfect eye-openers. I am particularly interested in the Descent-Theory. I have, ever since I was capable of thinking, accepted the development theory.

JAS. A. REED, Virginia City, Nev., writes: It has been through reading your columns, Thomas Paine's "Age of Reason" and kindred works that I have been enabled to get my eyes well opened to the great truths of Science and Philosophy. Like thousands of others, I have been blinded by the errors and myths taught

me in early life in an orthodox community in Ohio; but every copy of your paper I read discloses to me new paths of light and truth which I am happy in following. I cannot be without your paper and be happy.

JOHN L. FORD, Independence, Oregon, writes: I am well pleased with the "Underwood-Marples Debate." I think Mr. Marples argued his second proposition much abler than he did his first, but neither successfully. His "design argument" is a failure—very poorly handled, in fact. Mr. Underwood's third speech is a masterly effort; an argument I should like to see Braden, Ditzler, or some competent man meet if they can. Prof. Campbell, of Mammoth Cave, can make an abler defense of the God and Bible question than did Mr. Marples. If Mr. Underwood visits this state during the summer, possibly he may have an opportunity to meet Mr. Campbell again in debate. Our Christian friends round here feel sanguine that the Prof. can "demolish Underwood again," as they say. We Infidels slightly differ from this opinion, and shall use our best efforts to bring about a debate.

DANIEL MASON, Brooklyn, writes: Having carefully perused one volume of THE TRUTH SEEKER, I am gratified in being able to state that I think it a very valuable journal, particularly in its unanswerable course in regard to sectarianism, and the Bible. Its columns are generally furnished with something of a scientific character, interesting and instructive. The subject at present under consideration (Evolution) is, in regard to the future of the race, highly important. Materialists have ever considered Nature in her operations as capable of producing all forms, vegetable, or animal; the fossils of which are found imbedded in the earth's crust, and the theory of the first vegetable or animal form found, being the type of a higher and the second a type of the third, and so onward and ever progressing, until having attained to the development of human intelligence, is I believe universally accepted by Geological investigators. But at this point, the question suggests itself. Does the theory of types continue? Is man the type of a being in the scale of existence, higher than himself? Or is he earth's ultimate product, further development tending to perfection of the lung, physically and mentally, constituting him a spiritual or immortal being. At this point, I conclude my article desiring to convey the idea, that man's existence continues after the death of the physical body. That he is intrinsically an immortal being; that he is so per force of development, and not by divine agency.

JOHN WARR, Patterson, N. J., writes: I want to tell you how much I approve of the new feature in your paper. I refer to the reports of your Sunday visits to the different places where Liberal speakers hold forth. These can not help but be interesting to those who are prevented by various causes from visiting such places; hence I think it a good feature, a decided improvement, and I approve of it ever so much. So I hope that your health and time will permit you to keep on with it. I also desire to state that I have read that very excellent and charming little story, "John's Way," by Mrs. Slenker. Its style is well calculated for the dissemination of Liberal principles and ideas, and it should be in the hands of all Liberals for distribution. I believe it has been put in pamphlet form for that purpose, and at a cheap rate. Let all who can afford it send in their orders for as many as they can conveniently distribute. We owe this not only as a duty to ourselves but to the publisher and writer. Let them see that their noble efforts are appreciated by us all, and then they will be encouraged to go on in the good work. I am very anxious to see Haeckel's articles on the Descent-Theory published in book form, and I have no doubt there are others so too, but in order to have all these good things our friend must be encouraged by our purchases to the extent of our means.

D. R. BURT, Dunleith, Ill., writes: I have been some time about on a business tour, as well as visiting and healing, after the order of Jesus Christ, except that portion of damning those who would not receive and believe, and find but little occasion to use the last cursing appliance, either as a disciple of D. M. Bennett or my healing gifts. I could relate a multitude of those pleasing incidents of relieving those suffering from the painful afflictions usually met, and the surprise and satisfaction expressed on immediate relief. It is an amusement and a pleasure to me. I have become so attached or infatuated that I prize and enjoy it highly. Not a single case have I met in the last thirty days but yielded as readily as could be desired. I sometimes stop for four or five days where I find a patient afflicted with a chronic disease, and in harmony with my temperament, to experiment and more fully reduce this practice to a science. In my last journey I found a lady suffering with the salt rheum, and for the last three weeks could not do house-work, or even sleep nights much of the time. I stopped five days, and left her perfectly cured. Another case, of lung fever, the patient was given over to die. And when I first saw the little girl I was thus impressed. The high state of congestion, the torpid and utter prostration of the patient left but little to hope for. I soon found I could reach her, and entered upon the case for two days with a determination and sympathy seldom reached, and left her restored, or sitting up and convalescent, and a joyful household. One more case, and I am done with this boring. I turned my attention upon a patient more than a mile distant, and in five minutes it fell into a sound sleep for two hours.

A LADY patron in—Penn., who prefers not to have her name given, writes: I am sorry my husband has not been able to renew his subscription for your paper up to this time. But it is the same old story you have heard so many times of late, hard times and little work. You are very kind in continuing to send the paper.

I feel as if we could not get along without it, and you need have no fear but you will receive the pay for it just as soon as the wolf keeps far enough from the door to allow us to think of something else. You are doing a noble work, and ought to be sustained by every honest-minded person. I often wish I had means to help you a little. But I hope and trust that all who have will give willingly, remembering the many subscribers you have who are too poor to give any help. I notice that some of your Spiritualistic friends seem to think you ought to come out boldly in favor of their belief. I, for one, think you are quite right in not doing so, at least, until you are perfectly convinced in your own mind, and have given the subject thought. You are not the kind to jump at conclusions, I am glad to say. Now I will tell you one reason why I don't believe in Spiritualism. When I was six years old my father and mother died, leaving a family of six little children. Up to that time we had a happy, comfortable home; our mother was the most devoted of mothers, but when she was gone our home was broken up, and her little children, that never knew a care, were separated from each other inside of a year, and did not meet again until they were young men and women grown. We were often unkindly, and sometimes cruelly, treated, and I need not tell you of the many heart-broken days I have known in my childhood, or when a child, and lay suffering on a sick bed, in my dreams calling and crying for the dear, good mother whom death had taken from me. But she never came, although my very soul yearned for one sign, one look, or word. I never got. I am sure my mother would have appeared if she could, and that without the assistance of a third person, or medium. I think you are right in not giving much of your valuable time to spirits in another world, while there is so much substantial work already on your hands for the good of this. The departed ones cannot help you to ten or twenty dollars when you need it; you must depend on hard work for that.

PROF. H. C. POWELL, Virden, Ill., sends the following from the San Francisco Post about a clerical adulterer, and also gives the subjoined remarks:

"ANOTHER MINISTER TROUBLED WITH TRUE INWARDNESS.—R. F. Parshall, pastor of the Vallejo Baptist Church, has been called upon to resign his charge, owing to an imputation of immoral conduct preferred against him by a female member of his congregation. His accuser is a widow in poor circumstances, but a person of unsullied character. She has sworn to the particulars of the reverend libertine's advances before a notary public. R. F. Parshall appears to be peculiarly unfitted for the sacred office which he assumes, having been expelled from the Oakland Baptist Church in 1874, for 'lascivious conduct, and language indicating lascivious intent.' He next figured at Healdsburg, which became too hot to hold him, and now he turns up at Vallejo, where he brings disgrace upon the Christian ministry. Parshall is a married man, and lives with his wife."

I am acquainted with the above-named clergyman. Rev. R. F. Parshall is well known in this city; he came here a few years ago and conducted a first-class revival. Many poor, blind, and sin-sick souls found their Savior and drank the blood of Christ until they cried out in their fullness, "Lord, Lord, I am thine and thou art mine." This revival continued until the church book was fairly groaning under the names of nearly two hundred and fifty yahoos who had been warmed up and snatched from the clutches of old Splitfoot. While the revival was at boiling point, some kind friend sent me a pamphlet of particulars concerning Parshall's frequent love affairs while he scattered "heavenly bread" at Sandy Hill, N. Y., and other places where the good Lord had seen fit to set him up in the soul-saving trade. At the time I received this pamphlet of particulars I was the proprietor of Ut's Opera House of this city. I at once assembled a few friends, and the contents of the pamphlet of particulars was soon made manifest to them. They were very much surprised, and some of the gentlemen were inclined to look upon the revelations of the evening as a put up job to injure the Rev. revivalist. So we finally agreed to say but little about it and leave the matter with the good Lord and the members of the Baptist Church of Virden, who were particularly interested in this good man of God. The Rev. gentleman remained with us about two months, and then, after filling up his purse with \$600 of repentant yahoos' hard-earned wages, he returned to Green Co., Illinois, where he had previously acted—so report says—badly. Green county became too warm for him, so he skipped off to the country and land of gold, where he has made himself as notorious as he was in the palmiest days of his Sandy Hill exploits.

DR. D. HIGBIE, Mungerville, Mich., writes: Although times are somewhat close for money, I feel that every lover of Free-thought should aid you with pen and money, whether Liberal, Spiritualist, or Free Religionist, all who would aid in the emancipation of the human mind and from the most blighting, debasing, and stultifying dogmas of the self-styled orthodox churches of the present day. Think of it, dwell upon it ye unfettered men and women all over this broad and glorious land. 63,000 priests of all stamps and grades puffing and blowing into the faces of 40,000,000 of people the stale and mouldy myths of ignorant and barbarous nations and races, such as the fall of Adam for eating an apple, and causing death and damnation to strike through and penetrate every lineage and tissue of the entire race, and gangs of crafty devils dorging every footstep to entrap him. Salvation proffered through the blood of bulls, rams, and heifers, and when the parties got sick of this carnage and stench, and had stultified themselves low enough, proffered the blood of a God to smash up the consequences of sin, to stave off and wipe out all penalties of law in heaven, earth, and hell, if people would drink his blood and become tame and stupid

slaves and never use their reason and help damn and destroy all who do. Thanks to common sense, all do not teach these soul-debasing dogmas. Only believe everything in theology that defies reason, physiology, and common sense, shut your eyes and stop your ears and run square against the impregnable bulwarks of nature's magnificent structures and fortifications, in the eyes of the initiated ye are glorious martyrs. Only stretch your credulity wide enough to believe that you can violate every law of your being, intellectual, moral, social, and organic, and when you are bankrupt in every quality that constitutes true and noble manhood, then stop and confess in meeting, and say, "I believe."

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

and you will escape the penalty of violated laws, and swing to the highest seats in the glory world. Can there be a higher premium offered to crime of every grade and color? Under the blighting and demoralizing influences of this doctrine, intemperance, licentiousness, gambling, political strategy, oppression, injustice and fraud, theological lust, seduction, lying, misrepresenting every discovery that will not play toady at their shrine, and so on through the entire range of human wrongs and misdirection; and yet all indulge in the vain hope that they can escape the penalty of infringing the institutes of nature by penitence and being washed in the blood of a God. How much better to teach all young and old, that they cannot break one law of nature, but if they run against any law it will break them, and the only safety is to find out her beneficent rules and obey them as a sure guarantee to happiness or run counter to them and take the pain, remorse, sickness and decay, until they return to obedience, out-grow in body and spirit the wounds their own hands have inflicted. This is the only gospel of safety to a priest-ridden world. Think of it, 63,000 priests in the United States. Suppose on a low average four persons constitute the family of every priest, making a standing army of 252,000 to be paid, clothed, donated, and fed; and then having the insolence to ask the government to exempt from taxation their \$400,000,000 worth of church property and their sectarian colleges, schools, and grounds. No wonder want, starvation, strikes, and wretchedness haunt millions. Liberals, Spiritualists, reformers of every grade, awake, "strike till the last armed foe expires." Take THE TRUTH SEEKER. Send for Bennett's books and tracts, read and circulate them, and help beat back the tide of ignorance and superstition.

PROF. J. EDWIN CHURCHILL, from Jacksonville, Fla., writes: In answer to the many letters I am daily in receipt of, I would say to all the readers of your excellent paper that I am entirely pleased with the climate here, and since I have attended the State Fair at this place, I think more favorably of the agricultural productions and general resources of the State than before. Land is to be had here at Government prices, either from the United States (further south) or from the State. Like all new countries, speculators abound, but when I go farther south I will write more definitely and fully about farming, gardening, and sheep and cattle-raising. Skilled workmen and educated mechanics can always carve out a home and a place. The brethren whom we desire to join us need but small capital and a good deal of industry and perseverance. The richest hammocks will need grubbing, and it takes a good deal of muscle and will-power to dig up the live oak roots and the pitch pine stumps. But we have one great advantage over the North and West—we can work every day of the year in the open air. Again, cattle, sheep, and goats subsist and with a little feeding can be kept the whole year round. The native crab grass which springs up after each crop, can be gathered in sufficient quantities to supply all the demands of every farmer or gardener. The range is good the whole year for stock—cattle, sheep and goats. Corn, oats, peas, and especially sugar-cane and rice, yield a large quantity of forage and will make manure to fill all the needs of a fertilizer. Oranges, lemons, citrons, bananas, guavas and limes will come to bearing in about five years from planting. There is ready market for everything you can raise, either to new corners or in the cities, from our own little city of Jacksonville to New York. The question is often asked, What business is best? I would say, every kind (except getting ice) that is followed with energy and vim. Then, again, I would say to all true men and women who wish a home in a community, write me, and from time to time I shall extend my own knowledge of all needed information, and send it to you through the Liberal press. When you get ready to come bring no heavy luggage like furniture, for we have the finest woods in the world to make it of. We can make all we need. Come with as few things as you can, for we propose to employ every one in their own way to supply our needs. We propose to have a saw and grist-mill, a carriage and blacksmith-shop, in fact, every kind of industry which will be needed in a new settlement. Our power will be of necessity steam, as there are but few streams for water-power. Our object first will be to supply necessity, and every one to be self-supporting, every family owning their own home, without the incubus of debt, and all who can helping those who need their fraternal advice or assistance. Then all who can may prepare to come next Fall, the earlier the better, before the rainy season, or the first of January. All who, when they write, send stamp, I will answer personally as soon as I find time, as I desire to form the acquaintance by letter of as many Free-thinkers as see fit to write me, so I may call on them in my lecturing tour this coming Summer. I desire especially to correspond with some musical people of our faith with a view of establishing a Harmonic Society as soon as possible when we are settled in our new homes. Collect your best books and music and choice works of art, especially rare

and valuable curiosities in Nature of your own localities, so we may have a museum to instruct the young. We propose to issue a Liberal paper as soon as we find the right man who is willing to work with us. We desire to have Europeans, in fact, all kinds of foreigners, so that we can be able to profit by the united experience brought from all parts. We will locate on some bay, river or inlet, so we can be able to have a steam vessel to carry and bring what we have to dispose of or need. So as soon as we are able we can bring our own people either from New York, New Orleans, or even from Europe, at our own prices. So we may be able to buy and sell to avoid the perquisites of middle-men. To all invalids (Liberals) I would say, we propose, to have a Hygienic Home (in fact, we expect all to study the laws of health) where they can come and spend the Winter; in fact, stop as long as they find it to their interest and pleasure, at fair co-operation prices. More anon.

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THE body is the palace of the soul. Through its windows the soul looks out, and by the expression of the face we generally tell whether the soul within is harmoniously exercised—whether the intellectual and spiritual predominate. Some faces would be beautiful were it not for a perpetual frown or scowl overshadowing their beauty like a cloud. Perhaps at first it was a temporary passion, or emotion, but by constant repetition, has become permanent. Did not I tell you this house of ours was of very plastic material; that the master within can mould and build, change and perfect?—*Mrs. H. C. Garner.*

HITHERTO the conceptions of God have been regarded as the property of the Christian, but now the revelations make those from Moses to seem poor indeed. If Science does not make God it makes newer, wider, and nobler, conception of him. We do not know that the old books of alleged Revelations were written by him but we do know that the works of Nature must be by him and that such works we can trust. This trust grows by intelligence, it depends upon no blind or docile faith which dwarfs the mind; the trust of Science retains ever-extending knowledge which expands the understanding.—*George Jacob Holyoake.*

THE idea you have once spoken, if it ever were an idea, is no longer yours; it is gone from you; so much life and virtue is gone, and vital circulations of yourself and your destiny and activity are henceforth deprived of it. If you could not get it spoken, if you could still constrain it into silence, so much the richer are you. Better keep your idea while you can; let it still circulate in your blood, and there fructify inarticulately innetting you to good activities; giving to your whole spiritual life a ruddier health. When the time does come for speaking it, you will speak it more concisely, the more expressly, appropriately; and if such a time should never come, have you not already acted it and uttered it as no words can? Think of this, my young friend; for there is nothing truer, more forgotten in these shabby, gold-laced days.—*Carlyle.*

Good nature is a gem which shines brightly wherever it is found. It cheers the darkness of misfortune, and warms the heart that is callous and cold. In social life who has not seen and felt its influence? Don't let little matters ruffle you. Nobody gains anything by being cross or crabbed. If a friend has injured you, if the world goes hard, if you want employment, and can't get your honest dues; or fire has consumed or water swallowed up the fruits of many years toil; or your faults magnified, or enemies traduce, or friends deceive—never mind. Don't get mad with anybody; don't abuse the world or any of its creatures; keep good natured, and our word for it, all will come right. The soft south wind and genial sun are not more effectual in clothing the earth with verdure and sweet flowers of Spring than is good nature in adorning the hearts of men and women with blossoms of kindness, happiness, and affection—those flowers the fragrance of which make life happy.—*Anon.*

THE Bible why it has bolstered up every injustice—it has bulwarked every tyranny—it has defended every wrong. With toil and pain and bloodshed have the soldiers of Liberty wrung from the reluctant hands of priests and Bible-worshippers every charter of our freedom, every triumph of our cause. Every step in science has been won in despite of the Bible. From the stake where Bruno stood and died, from the dungeon where Galileo knelt and trembled, a voice has rung out that every advance of science has been struggled against by the Bible and the Church. But take heart, you who cling to your Bibles; as soon as women are no longer in subjection, you will be able to claim as the offspring of your Christianity that which, at its birth, you anathematized. Each trophy of advancement, each symbol of triumph, is claimed by the bibliator as his as soon as it becomes popular. You will be able to find in your Bibles a sanction for the free development of womanhood, even as you have found room in the six days of Genesis for the vast aeons of geology, and space in the petty firmament of Moses for the mighty facts of astronomy. The Bible is claimed as the true parent of modern freedom, as the striker-off of the chains of the slave, the guardian of the feeble from the tyranny of the strong. It is the spirit of Christianity that has done it all, you say: when the letter said "kill" it it meant "preserve"; when the letter said "obey," it meant "resist"; when the letter said "enslave," it meant "set free." So take courage, ye worshippers of a book; your idol will be shattered one more, but it can once more be re-mended; it will fall once more before the trumpet-blast of Freedom, but once more can be raised. We mean to set woman free; free to follow the guiding hand of Nature; free to fulfill every fair capability of her being; free to develop every noble intellectual power, and every passionate longing of her heart; free to expand in every direction; free to grow, to strengthen, and to rise. Little care we whether or not our work squares with the rules of an old Eastern civilization; let those who are anxious about it see to that. Our work need not in itself trench on religion; but if Religion and the Bible grapple with us and try to stop and destroy us, then religion and the Bible must either stand aside or else they must go down.—*Anna Besant.*

Odds and Ends.

THE day laborer must strike for hire wages. A BIT of nonsense—One that will not check a horse. Houses will not go up while rents are coming down. An incalculable weight—The weight of indignation. It is often easier to pick flaws than to do better yourself.

RAILROAD agents are always ready to answer a fare question.

WHEN a man takes a bull by the horns, his chance of getting over the fence is a toss up.

HE—Whooze sweet? She—Boat of us. He—Whooze plum pudding is oo? She—Ooze.

HE MEANT BUSINESS.—This afternoon a young man strolled into Ash's bookstore, with his hands in his pockets, and hung about for a while with no definite object in view. He looked up at the shelves, skimmed over the poets, glanced at some papers, handled a few knick-knacks, and occasionally made his presence felt by blowing through a tin trumpet. Presently, when no one was about, he sauntered up to the valentine stand and motioned to the clerk: "Look-a-here, hist! I want to pick out a valentine for a girl." The clerk came up and the fellow began to inspect the stock. "I want one with some fancy jiggers on and blue posies, yer know." "Here's just the thing," said the clerk, opening a box with a pocket transformation scene inside.

"You bet that's way up, and here's some poetry in red letters:

I always sigh when'er I think of you;
But hope's the sweetest that finds birth in
fears—
The rose looks fairest when weighed down
with dew,
And eyes the loveliest that are bathed in tears."

"That's the true racket for poetry, but it don't exactly fit my case. Little too much dog in it; sorter snivelling, ye see, and blubbering like. Show me one about gittin' married."

"Here's the thing exactly," responded the accommodating clerk.

"No, that ain't it; one with a couple hugging under some trees, with blue and red woods, Cupids over 'em throwin' down flowers, and a pond in front with lilies and gals all in swimmin'." You know what I mean."

"Perhaps this is the sort you are after," rejoined the clerk, showing him one that opened at the back, with a billing and cooing couple on one side and a buxom baby on the other.

"Now, that's something like. Ye see I mean business. I'm on the marry, I am. That's just the thing I want. My girl were just such a rig as that last summer at the Miner's Union picnic. Did ye see me walkin' round with her? She took the shine off everything you could scare up. Think she'll know enough to turn that flap back and see the baby in the flower basket? I'll put some writin' just under, callin' her attention to it. How much?"

"Seven fifty."

"Cheap enough; just take yer change out of that" (throwing down a ten), after which the delighted youth trudged off with his bargain.

—*Virginia City Chronicle.*

A SALOON-KEEPER'S CONTRACT.—About eleven o'clock yesterday morning a haggard looking stranger entered a saloon on Grand River avenue and asked for a glass of beer. When his nickel had been raked into the till the saloon man took a seat and began reading a newspaper.

"Here is my last nickel!" solemnly began the stranger. "When I swallow this beer I am a beggar and an outcast. The world does not care for me—why should I care for the world? I will mix poison with this, my last glass!"

Returned to the man with the paper, but the saloonist didn't seem to care.

"Yes; I will poison myself and die in my tracks!" exclaimed the stranger in a loud voice.

The man with the paper did not look up.

"So here goes to end my worthless self!" continued the stranger as he took out a paper and poured a white powder into the glass.

"Farewell, cold world, farewell. Let them bury me in the sunshine or the shadow—I care not!"

He drank his beer, but the saloonist had his nose close to the paper and was spelling out a big word. The stranger started for the door, but too mad to contain himself, he returned and demanded:

"Will you sit there and see me poison myself and never utter a word?"

"Have you taken poison?"

"I have! I just swallowed a fatal dose of arsenic!"

"Good!" chuckled the saloon-keeper, as he rose up. "I have a regular contract with the doctors, and you'll net me twelve dollars! Come in here!"

He grabbed the stranger by the neck and dragged him into a closet at the back end of the room, saying, as he locked the door:

"Glad you took arsenic, as it leaves the body in a moist, limber condition!"

The stranger yelled and pounded, and explained that he had only swallowed a little chalk powdered up, and after half an hour he was let out.

"You have robbed me of twelve dollars!" bitterly exclaimed the saloonist, as he led the man to the door and gave him a lift with his boot. "Yes, you have robbed me, and now—"

But the stranger left without saying good-bye, and was afterward heard asking a boy if he knew of any man who wanted to hire a gentleman to spade up his garden.—*Detroit Free Press.*

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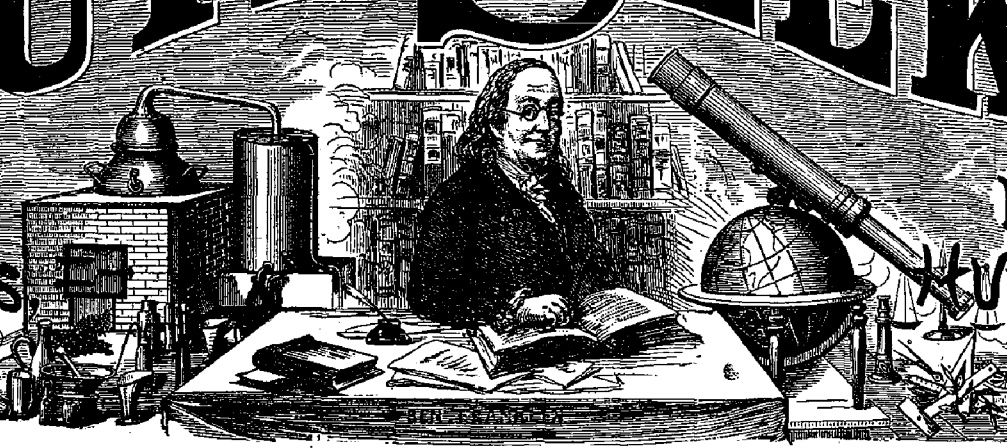
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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

PRESIDENT HAYES is said to favor woman suffrage.

WALT WHITMAN has been spending a few weeks in this city, and has been a guest of J. H. Johnson, 113 East Tenth St.

The Moslem pilgrimages to Mecca are every year growing larger. Last year over 140,000 pilgrims reached Mecca by the way of Jeddah.

A LOWELL youth is certain he is a born painter. He painted a picture of a spitz dog on the parlor walls so life-like, that it made his father mad.

As immoral as the French are considered, the Germans have 75 per cent. more illegitimate children than France, and in Austria they have three hundred per cent more.

MRS. LOUISA MCCALL, of Canton, O., has been elected a director of the National Bank, of which her husband was President. She is the second woman chosen to such a position. Mrs. Bradley of Peoria, Ill., being the first.

THE money lost by depositors in savings banks in this country, according to *Appleton's Journal*, equals only one-fiftieth of the amount paid to depositors in interest by the banks, and is only one-hundredth part of one per cent. of the deposits.

A SUNDAY-SCHOOL teacher, holding up the smallest American coin, asked his scholars wherein John the Baptist resembled that coin. His smartest pupil soon replied: "John the Baptist was one sent by God."

A JURY in Northwestern Illinois has found Elder McGee, an honored Methodist pastor, guilty of administering strychnine to his wife, who died in consequence on February 28. This shows how far juries can be trusted.

An unhappy married man of Boston expressed the wish the other day that when he died he would go where there was no snow to shovel, and his wife told him she had no doubt he would. After that the poor man felt a little easier.

A SPECIAL committee of the Rhode Island Legislature has recommended an amendment to the State Constitution, giving unmarried women and widows the privilege of voting on any proposition to impose a fine on them. This is fair and reasonable.

A MOTHER was explaining to her little daughter the great and beautiful faith which Abraham manifested in being willing to offer up his little son, Isaac. The little girl artlessly replied, "Why, ma, I should rather give up some of my faith than to kill a nice little boy."

BEECHER is describing God to the people of Minnesota as a wet nurse, whose business is to nourish and forgive. He has no patience with the belief that God is a God of law and justice, who will hold the guilty accountable. "I would be damned before worshipping such a God," said Beecher in his discourse at St. Paul. He undoubtedly told the truth.

SINCE the sad effects which followed the preaching of the last great sermon on hell-fire in this city, timid husbands are said to carefully absent themselves from church altogether. They deem it a dangerous place to go to, and regard the club-room a safer place, being less disposed to sudden panic, having no hell, and possessing good means of egress.

ST. PATRICK successfully banished the snakes from Ireland, but he was unable to get them out of the whiskey the Irishman drinks. It was a questionable policy of his of driving out the frogs. They are a harmless animal, and withal, very useful. Frogs are fine eating, and if the old saint did drive out the frogs as well as the snakes, it is quite possible he deprived Ireland of a good source of revenue.

THE rain descended, and the floods came, and the wind blew and beat upon the Sea Cliff Tabernacle, and battered that remarkable structure almost to pieces. The settees on which the Saints of Sea Cliff used to sit while they shouted hallelujahs in the Tabernacle have for some time been in possession of the Sheriff. The saints are scattered, litigation and strife have taken the place of preaching and praise, and confusion reigns supreme over all that was sacred at Sea Cliff.

POLITICS make strange bedfellows and often bring extremes together. The President, after appointing David M. Key, a Democrat and ex-Confederate General, as a member of his Cabinet, appointed Fred Douglass, ex-slave and orator, as Marshall of the District of Columbia. The latter has been confirmed and has entered upon the discharge of the duties of the position.

ACCORDING to Usher's chronology, last Saturday—St. Patrick's day—was the anniversary of Noah's escape from the Ark. That distinguished bishop figured out to the great satisfaction of the English Church that the disembarkation on Ararat took place on March 17. The same mathematical bishop could doubtless figure out, if the moon is made of green cheese, just how much milk it took to make it, and also what become of the whey. Bishops are notorious for their figuring proclivities.

BEECHER'S BOOKS AT A PAR WITH OLD METAL.—Testimony in the application in bankruptcy of J. B. Ford & Co. was taken before Register Fitch on the 16th. Ford gave a list of the books of which his firm held the copyrights, among which are Henry Ward Beecher's "Sermons" and his "Life of Christ." Mr. Ford said that the Sermons were worth only the metal they were cast in, and that the "Life of Christ," which cost for the plates, and the contract with Beecher, \$27,000, was carried at \$5,000.

WHAT a sad fortune has been Mrs. Laura B. Taylor's. Her husband died a few months ago, supposed to be worth hundreds of thousands of dollars. Hungry creditors, and rapacious lawyers with their numerous claims, whittled down the fortune to an extremely small point, and a few days ago nine trunks full of her dresses, furs and underwear, worth \$3,000, were seized by the sheriff, and sold at auction for \$400, and she is left homeless, and with no clothes save those she wore. In this greatly changed condition she was forced to appeal to friends for aid.

JAMES KINGAN, the old produce dealer and stock operator, worth his half a million, has come to a sad end. A series of bad investments greatly reduced his capital, which he carefully kept to himself; but at length his mind became affected and he considered himself ruined. He wrote his wife a few days ago, saying his fortune was lost and she would not see him again. He loved his wife dearly and the little babe with which she had a few days before presented him. He took a car for Portland, and bought a ticket for Liverpool. While on his way to Halifax he was either murdered or committed suicide. His mangled body, with his throat cut, was found upon the railroad track. His wife, in feeble health, has been rendered nearly distracted. A sad case.

THE United Presbyterian Church on West Forty-second street held a meeting on the evening of the 19th for the election of trustees for the ensuing year. The persons present became greatly excited, being divided into two parties, and bitterly opposed each other. Very harsh language was used from member to member. Such shouts as "Put him out!" "Send for the police!" "That's a falsehood!" etc., were freely made. "You are a dirty, lying puppy," was banded from one member to another. One man, shaking his fist in the face of a brother, said, "If we were not in church I would go through you." In this way did the brethren and sisters pass a pleasant hour or two. "By their fruits shall ye know them."

THE following curious account for restoring a chapel was engraved in French on a watch crystal in the Swiss department of the Vienna Exposition, the whole being placed on a scroll less than an inch square. A painter had been employed to repaint a number of pictures in a convent; he did it and presented his bill in full for francs and centimes, to the curate, who refused to pay it, saying that the committee would require a full detail. The painter produced it as follows: Corrected and revised the Ten Commandments, 5 francs and 12 centimes; embellished and renewed Pontious Pilatus, and put a new ribbon in his bonnet, 3 francs and 6 centimes; put a new tail on the rooster of St. Peter, and mended his comb, 3 francs and 20 centimes; replaced and gilded the left wing of the guardian angel, 4 francs and 47 centimes; washed the servant of the high priest, and put carmine on his cheeks, 5 francs and 12 centimes; renewed heavens, adjusted two stars, gilded the sun, and renewed the moon, 7 francs and 14 centimes;

reanimated the flames of purgatory, and restored some souls, 6 francs and 6 centimes; revived the flames of hell, put a new tail on the Devil, mended his left hoof and did several jobs for the damned, 4 francs and 10 centimes; put new spatter dashes on the son of Tobias and dressing on his back, 2 francs; cleaned the ears of Baalam's ass, and shod him, 3 francs and 7 centimes; put earrings in the ears of Sarah, 2 francs and 4 centimes; rebordered the robe of Herod, and readjusted his wig, 4 francs and 4 centimes; put a new stone in David's sling, enlarged the head of Goliath, and extended his legs, 8 francs and 2 centimes; decorated Noah's Ark, 3 francs; mended the shirt of the prodigal son, and cleaned the pigs, 4 francs and 9 centimes; renewed St. Roque's dog, cleaned his leg, and revived his sore, 3 francs; making a new Jesus, and mending Virgin Mary's dress, regilded her crown, 8 francs and 10 centimes; embellished Santa Luay's eyes, 4 francs; mended the nets of St. Peter and brightened the kegs, 5 francs and 3 centimes; brightened the lightning and mended the thundering clouds over the head of St. Simeon, 2 francs and 25 centimes; repaired the carpenter bench, and mended St. Joseph's tools, and refreshed the table, 7 francs and 5 centimes; mended the cobbler's stool and revived St. Crispin's eyes, 1 franc and 15 centimes. Total, 86 francs, 60 centimes. The bill is certainly very moderate, considering the amount of labor performed, and we hope the church committee had the fairness to pay it without a whimper.

REVISING THE BIBLE.—The pious Bible-revision committee are having a difficult and laborious time of it to get the "Word of God" just as it should be. Many passages have to be so much changed—in order to have them correct—as hardly to be recognizable by their most intimate friends, and by this means it is greatly feared much of the reverence which has been felt for the old version will be destroyed. THE TRUTH SEEKER Devil, realizing the embarrassment of the committee, and being a pretty good Bible scholar himself, has given the matter some attention with a view of aiding the labors of the committee aforesaid. Considerable doubt has existed of the correctness of the old rendition of this passage: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Our Devil is in some doubt himself, whether it should not be rendered—it is easier for a needle to go through the eye of a camel than for a rich heaven to enter the kingdom of man; or, that it is easier for a camel to go through the knee of an idol than for heaven to enter a rich king; or, that it is easier for a rich man to go through the knee of an idol than for a camel to enter the kingdom of heaven; or, that it is easier for a rich man to go through the eye of a camel than for the kingdom of heaven to enter a needle; or, that it is easier for a camel to go through the knee of an idle man than for a rich king to enter heaven; or, that it is easier for a rich needle to go through the eye of a man than for a kingdom of camels to enter heaven; or, that it is easier for the kingdom of heaven to go through the eye of a camel than for a rich man to enter a needle; or, that it is easier for a needle to go through a camel than for an easy heaven to enter a kingdom; or, that it is more heavenly for a needle to pass through a rich man than for a kingdom to enter an easy camel; or, that it is richer for the king of a dumb heaven to go through an easy man than for an eye to enter the knee of a camel; or, that it is more needful for an easy man to go through the eye of a camel than for a rich heaven to enter a kingdom; or, that it is easier for a kingdom of camels to go through heaven than for riches to enter the knee of an idle man; or, that it is easier for a camel to enter a rich man's needle than for the eye of a king to go through heaven; or, that it is more heavenly for the knee of a camel to enter the eye of a rich man than for a dumb king to go through an idol; or, that it is easier for a camel to eye through the knee of a needle than for a rich man to enter the kingdom of heaven; or, that it is richer for the kingdom of heaven to go through a camel than it is for the eye of a needy man to enter a whole paper of needles. Our Devil has several other versions to offer, if they do not succeed in making a choice from any of the above. He is, in fact, disposed to render the committee all the aid he can. If that committee would secure the services of this Devil of ours he would doubtless save them many days of worry and toil.

Events of the Week.

THE Turks and the Bosnians have been fighting again. The war cloud in that direction is growing still blacker.

THE Fort Pitt Boiler Works at Pittsburgh, Pa., were destroyed by fire on the 18th. Loss, \$140,000. Wilson, Snyder, & Co., brass founders, also lost \$15,000.

THE weather for the past week has been cold and stormy. The cold has been more severe than in February, and a good deal of snow has fallen in latitudes north of this.

THE steamer Rusland, of the White Star Line, cargo, glass and iron, from Antwerp, and 250 passengers and crew, was stranded on the Jersey coast, near Long Branch, during the storm on the morning of the 18th. Fortunately, all the people were removed to the shore before the vessel went down. The catastrophe occurred within sight of the spot at which the French steamer L'Amerique went ashore some ten days earlier, and where she still lies helpless and unable to get off.

A WIFE'S INSANITY.—There is great excitement in Goshen over a recent attempt of Mrs. Freeborn W. Packard of that town to murder her husband and to take her own life. Mrs. Packard is thirty-one years old, and her husband is a respectable and well-to-do farmer of sixty. She secreted a razor in the bed, and after she and her husband had retired for the night, and the lights had been extinguished, suddenly began to carry out her desperate purpose. The result was that she cut her husband's throat badly and her own worse. Mr. Packard will probably recover, but his wife's fate is doubtful. She had long been in a despondent state of mind, and had attempted suicide before.

A SAD EVENT occurred in Chicago on Thursday, the 15th inst. William C. Pike, a lecturer on phrenology, etc., walked into the editorial room of S. S. Jones, proprietor of *The Religious-Philosophical Journal*, and shot him dead with a pistol, the charges entering at the back of the neck at the base of the brain. Life and consciousness were at once suspended. Pike gave himself up to the authorities, and claimed that he committed the murder because the deceased had seduced his (Pike's) wife. Mr. and Mrs. Pike were both held, without bail, for trial. The event has cast a shade of sadness over the minds of thousands. Mr. Jones may have had his faults, but he was an enterprising, industrious, successful journalist, who will long be remembered by numerous friends and readers. Insanity is to be Pike's defense, as he has several times been an inmate of the lunatic asylum.

PETER DEGNAN of Newark, N. J., recently returned from California, where he has spent some twenty years, and from whence he brought some \$1,500 for his labor, made his home temporarily with his mother and her husband, Michael Matthews. Degnan fell furiously in love with Mary Matthews, daughter of his stepfather, and demanded her hand in marriage. She refused. The demand was persisted in, and as persistently refused. On the evening of the 7th inst., upon being refused, he drew a long knife and attempted to stab her, aiming to strike her heart. She defended herself bravely, and parried his thrusts. Her hands became badly cut, and the ligament of her left wrist was severed so that her arm dropped powerless. He then slashed her across the left breast, and inflicted two severe cuts upon her head. In the struggle a kerosene lamp was thrown over and exploded. Instantly the window-curtains were ablaze, and the floor covered with burning oil. This diverted Degnan's attention for a moment, at which the girl fled from the room and ran down stairs. Degnan quickly pursued and, seeing her about to escape, seized a loaded rifle and placed the muzzle to his head and fired and sank upon the stairs. He was soon found and was made to walk to the police station, and thence to the hospital, in a dying condition. In the meantime the wounded girl fled through the streets for nearly a mile, until she sank exhausted at the door of Rev. Dr. Fish. Here she was found and was taken to the same hospital where Degnan was dying. The flames at the house were extinguished by a policeman.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER V.—CONTINUED.

INHERITANCE OF MONSTROSITIES.

Among these cases of the inheritance of monstrous deviations, those are specially interesting which consist in an abnormal increase or decrease of the number of five in the fingers or toes of man. It is not unfrequently observed in families through several generations, that individuals have six fingers on each hand, or six toes on each foot. Less frequent is the number of four or seven fingers or toes. The unusual formation arises at first from a single individual who, from unknown causes, is born with an excess of the usual number of fingers and toes, and transmits these, by inheritance, to a portion of his descendants. In one and the same family it has happened that, throughout three, four, or more generations, individuals have possessed six fingers and toes. In a Spanish family there were no less than forty individuals distinguished by this excess. The transmission of the sixth finger or toe is not permanent or enduring in all cases, because six-fingered people always intermarry again with those possessing five fingers. If a six-fingered family were to propagate by pure in-breeding, if six-fingered men were always to marry six-fingered women, this characteristic would become permanent, and a special six-fingered human race would arise. But as six-fingered men usually marry five-fingered women, and *vice versa*, their descendants for the most part show a very mixed numerical relation, and finally, after the course of some generations, revert again to the normal number of five. Thus, for example, among eight children of a six-fingered father, and a five-fingered mother, two children may have on both hands and feet six fingers and toes, four children may have a mixed number, and two children may have the usual number of five on both hands and feet. In a Spanish family, each child except the youngest had the number six on both hands and feet; the youngest, only, had the usual number on both hands and feet, and the six-fingered father of the child refused to recognize the last one as his own.

The power of inheritance, moreover, shows itself very strikingly in the formation and color of the human skin and hair. It is well known how exactly the nature of the complexion in many families—for instance, a peculiar soft or rough skin, a peculiar luxuriance of the hair, a peculiar color and largeness of the eyes—is transmitted through many generations. In like manner, peculiar local growths or spots on the skin, the so-called moles, freckles, and other accumulations of pigment which appear in certain places, are frequently transmitted through several generations so exactly, that in the descendants they appear on the same spots on which they existed in the parents. The porcupine men of the Lambert family, who lived in London last century, are especially celebrated. Edward Lambert, born in 1717, was remarkable for a most unusual and monstrous formation of the skin. His whole body was covered with a bony substance, about an inch thick, which rose in the form of numerous thorn-shaped and scale-like processes, more than an inch long. This monstrous formation of the outer skin, or epidermis, was transmitted by Lambert to his sons and grandsons, but not to his granddaughters. The transmission in this instance remained in the male line, as is often the case. In like manner, an excessive development of fat in certain parts of the body is often transmitted only in the female line. I scarcely need call to mind how exactly the characteristic formation of the face is transmitted by inheritance; sometimes it remains within the male, sometimes within the female line; sometimes it is blended in both.

TRANSMISSION OF MENTAL QUALITIES.

The phenomena of transmission by inheritance of pathological conditions, especially of the different forms of human diseases, are very instructive and generally known. Diseases of the respiratory organs, the glands, and of the nervous system, are especially liable to be transmitted by inheritance. Very frequently there suddenly appears in an otherwise healthy family a disease until then unknown among them; it is produced by external causes, by conditions of life causing disease. This disease, brought about in an individual by external cause, is propagated and transmitted to his descendants, and some or all of them then suffer from the same disease. In case of diseases of the lungs, for instance in consumption, this sad transmission by inheritance is well known, and it is the same with diseases of the liver, with syphilis, and diseases of the mind. The latter are specially interesting. Just as peculiar characteristic features of man—pride, ambition, frivolity, etc.—are transmitted to the descendants strictly by inheritance, so too are the peculiar abnormal manifestations of mental activity, which are usually called fixed ideas, despondency, imbecility, and generally "diseases of the mind." This distinctly, and irrefragably shows that the soul of man, just as the soul of animals, is a purely mechanical activity, the sum of the molecular phenomena of motion in the particles of the brain, and that it is transmitted by inheritance, together with its substratum, just as every other quality of the body is materially transmitted by propagation.

When this exceedingly important and undeniable fact is mentioned, it generally causes great offence, and yet in reality it is silently and universally acknowledged. For upon what else do the ideas of "hereditary sin," "hereditary wisdom," and "hereditary aristocracy," etc., rest than upon the conviction that the *quality of the human mind* is transmitted by propagation—that is, by a purely material process—through the body, from the parents to the descendants? The recognition of this great importance of transmission by inheritance is shown in a number of human institutions, as

for example, among many nations in the division into castes such as the castes of warriors, castes of priests, and castes of laborers, etc. It is evident that the institution of such castes originally arose from the notion of the great importance of hereditary distinctions possessed by certain families, which it was presumed would always be transmitted by the parents to the children. The institution of an hereditary aristocracy and an hereditary monarchy is to be traced to the notion of such a transmission of special excellencies. However, it is unfortunately not only virtues, but also vices that are transmitted and accumulated by inheritance; and if, in the history of the world, we compare the different individuals of the different dynasties, we shall everywhere find a great number of proofs of the transmission of qualities by inheritance, but fewer of transmissions of virtues than of vices. Look only, for example, at the Roman emperors, at the Julii and the Claudii, or at the Bourbons, in France, Spain, and Italy.

In fact, scarcely anywhere could we find such a number of striking examples of the remarkable transmission of bodily and mental features by inheritance, as in the history of the reigning houses in hereditary monarchies. This is specially true in regard to the diseases of the mind previously mentioned. It is in reigning families that mental disorders are hereditary in an unusual degree. Thus Esquirol, distinguished for his knowledge of mental diseases, proved that the number of insane individuals in the reigning houses was, in proportion to the number among the ordinary population, as 60 to 1; that is, that disorders of the brain occur 60 times more frequently in the privileged families of the ruling houses than among ordinary people. If equally accurate statistics were made of the hereditary nobility, the result would probably be that here also we should find an incomparably larger contingent of mental diseases than among the common, ignoble portion of mankind. This phenomenon can scarcely astonish us if we consider what injury these privileged castes inflict upon themselves by their unnatural, one-sided education, and by their artificial separation from the rest of mankind. By this means many dark sides of human nature are specially developed and, as it were, artificially bred, and, according to the laws of transmission by inheritance, are propagated through series of generations with ever increasing force and dominance.

[TO BE CONTINUED.]

The Holy Bible a Historical Humbug.

Correct account of the origin and compilation of the Scriptural Canon.

BY S. H. PRESTON.

There is great want of correct information concerning the early history of the Bible, even among Christian scholars. The Old Testament is composed of thirty-nine books, exclusive of a number of others called "apocryphal," still received by the Romish Church as canonical; and the New Testament is made up of twenty-seven books. The orthodox or English Bible, therefore, contains sixty-six books; and these are accepted by the Protestant portion of Christendom to-day as the inspired word of God. Without pausing to particularize the numerous forgeries and interpolations of which there is abundant proof, we find mention made in the Bible itself of several books which have been entirely lost. Reference is made to about twenty of these. We have space to specify only a few of these; viz: "The Book of the Wars of the Lord," "The Book of Jashur," "The Acts of Solomon," "The Book of Gad, the Seer," "The Prophecy of Ahijah," "The Visions of Iddo," "The Book of Shemaiah, the Prophet," etc. [See Num. xxi., 14, Josh. x., 13, 2 Sam. i., 18, 1 Kings xi., 41, 1 Chron. xxix., 29.]

There was no proper canon or collection of the books of the Old Testament until about two hundred years before the Christian era; and there was no canonical collection of the books of the New Testament until the middle of the sixth century, A. C. Previous to these respective periods the "holy" books were scattered about, subject to the alterations and interpolations of unscrupulous priests and prophets. The book which one priest rejected, another would accept.

It is a fact which may surprise some that the Jews themselves, even their priests and kings, knew nothing of any sacred writings until the reign of Josias, and that none were known until a priest named Hilkiah said that "he found the book of the law in the house of the Lord" (2 Kings, xxii., 8; 2 Chron., xxxiv., 14). This occurred six hundred and twenty-eight years B. C.

Another fact which may even astonish some learned Bible believers is, that the same "divine book of the law" was burnt during the Babylonish captivity, a few years after it was found in the chest of Hilkiah, the high priest, and that it was never afterwards recovered.

Says Hittel: "The ancient Jews had a tradition that the Mosaic law had been burned at the time of the captivity, and that it had been republished by Ezra; and the tradition was received as trustworthy by Irenæus, Clement of Alexandria, Chrysostom, and Theodoret."

The Christian father, Irenæus, says that "they (the books of the Old Testament) were fabricated seventy years after the Babylonish captivity by Esdras;" and Dr. Adam Clarke guardedly says: "All antiquity is nearly unanimous in giving Ezra the honor of collecting the different writings of Moses and the prophets, and reducing them into the form in which they are now found in the Holy Bible."

For a somewhat graphic account of the nature of that divine inspiration with which these writings were composed, the reader is referred to 2 Esdras, xiv.: "And the next day a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink. Then I opened my mouth, and behold! he reached me a full cup, which was full, as it were, with water, but the color of it was like fire. And I

took it and drank; but when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory. And my mouth was opened, and shut no more. The highest gave understanding unto the five men, and they wrote the visions of the night that were told, which they knew not; and they sat forty days, and they wrote in the day, and at night they eat bread. As for me, I spoke in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books. And it came to pass, when the forty days were fulfilled, that the Highest spake saying, The first that thou hast written, publish openly, that the worthy and the unworthy may read it. But keep the seventy last that thou mayest deliver them openly to such as are wise among the people."

The above sufficiently shows the *manner* of writing an inspired book. All that is necessary to show the *manner* which makes up the books of the Bible is to read them. We thus find it historically established that the Old Testament, as it is now offered to us, was a comparatively modern production, having been written by an old cunning priest named Ezra, only some four hundred years before the time of Christ, and that owing to the carelessness and profanity of the Jews themselves, who not only lost whole books of the Bible, but burnt others, the Christian world to-day is in possession of but a *small portion* of the "word of God."

We now proceed to examine the history of the New Testament. It has never been claimed that any portion of it was written during the life of the reputed founder of Christianity. Christ himself never wrote a line of the books of which it is composed. He was put to death without having ever written one word of the books of the Bible. The Christian Church was established all over the known world before a single verse of the New Testament, which contains all the doctrines of Christianity, had been written.

The first allusion that is made to the Gospels was by the Christian Father Irenæus, in the year 182, nearly a century and a half after the time of Christ. Even then, the four Gospels were presented to the world upon no other authority than that of the Christian Father himself. At the time Irenæus first introduced the four Gospels, there were many others in circulation, some of which, we are told, had existed nearly a century before, and had actually been read and quoted by the early Christians as the word of God. Among the most important of these may be named the Gospels of St. Peter, St. Thomas, St. Matthias, St. Bartholomew, St. Philip, Judas Iscariot, Thaddæus, and Barnabas; the Acts of St. Peter, St. Paul, St. Andrew, St. John, St. Philip, and St. Thomas; and the Revelations of St. Paul, St. Thomas, St. Stephen, and the Great Apostle. There were upwards of fifty of these Gospels, Acts, and Revelations, which were, at one time, considered the "divine word." During the first three hundred years from the era of Christ there was no collection of the writings of the New Testament. All the above-named writings were circulated and accepted by the primitive Christians as of equal authority.

At length there arose conflicting opinions and serious contentions as to their credibility. It was finally judged necessary to settle the dispute by an authoritative selection of the true from the false books. The division of opinion regarding them and the nature of Christ resulted in such disorder that the pagans ridiculed Christianity upon the stage. For the purpose of preserving order in the empire, Constantine convoked an œcumenical council of the whole habitable earth at the town of Nice in Bithynia. There assembled 248 bishops, all of different sentiments and opinions. The records of the disputes of these fierce and bigoted bishops amounted to forty volumes. The conflict in the council arrived at such a pitch that the Emperor, as moderator, for the purpose of preserving some degree of unity and propriety, was obliged to expel 1730 of the exasperated and contentious bishops. The remaining 318 bishops then proceeded to determine which ones of the various writings were the inspired word of God. "This was done," says Papias, the Christian Father, "by placing all the books under a communion table, and, upon the prayers of the council, the inspired books jumped upon the communion table, while the false ones remained under." But it is related that many mocked at this method, and the religious row continued as fierce as ever. Finally, most of the manuscripts submitted, after being sufficiently fought over, were rejected, whereupon Constantine affixed the seal of the empire to the remaining few, declaring such to be the "word of God." And as such they passed until the year 363, when another council, that of Laodicea, was held, to make a more perfect selection of the holy books. Upon this occasion, the manner of choosing them was by *vote*. The books of the New Testament were then adopted, nearly as we now have them, except Revelations, which was excluded. We are informed by St. Chrysostom, who died in 407, that the Acts of the Apostles was scarcely known in his day. Other councils were called to settle the sacred canon. There was one in 406 which rejected some books received by the council of 363; but a later council in 680 restored them. And thus contentious priests continued tossing the "word of God," like a battledore, from faction to faction, changing it as the spirit of sect might dictate. As illustrating the spirit which animated the ordained arbiters of the "sacred writings," we give the words of the Christian writer, Tindal. In his work entitled "Rights of the Christian Church," page 195, he says: "That he fled all assemblies of bishops because he never saw a good and happy end of any council, but that they did rather *increase* than *lessen* the evil; that the love of contention and ambition always overcomes their reason." Speaking of the memorable council of Nice, at which the Emperor himself presided, Tindal further says: "And if these accusations and libels which the bishops gave in of one another to the Emperor were now extant, in all probability, we should have such *rolls of scandal* that few would have much reason to boast of the first œcumenical council,

where with such heat, passion, and fury, the bishops *fell foul on one another*, inasmuch that had not the Emperor by a *trick* burnt their church memorials, probably they would have broke up in confusion. After that council was over, the bishops made so great a bustle and disturbance, and were so unruly, that the good Emperor was forced to tell them that if they would not be more quiet and peaceable in the future, he would no longer continue his expedition against the Infidels, but must return to keep them in order. Indeed," continues Tindal, "the confusion and disorder were so great amongst them, especially in their Synods, that it *sometimes came to blows*; as, for instance, Dioscorus, Bishop of Alexandria, cuffed and kicked Flavianus, Patriarch of Constantinople, (at the second Synod of Ephesus) with that fury that within three days after he died."

And it is upon the decisions of such fierce and fighting fanatics that the Christian world depends for its creeds and sacred scriptures! The authenticity of divine revelation rests upon the ballots of bigots who often *fell foul of one another*, and *kicked each other to death*! So that it is difficult to determine whether it was really the majority vote or the predominant kicking power that finally settled the vexed question which books were God's and which were not. The book of Luke was given to God by one single vote majority, and that may have depended more upon the muscular activity of the voter than upon his ability to discriminate between books of God and books of men.

It is a notorious fact, and one which may well perplex the priesthood, that the books which one body of bishops would piously pronounce genuine inspiration, another council, equally as well commissioned to settle the sacred canon, would condemn and reject as profane forgeries. And it is also pertinent to inquire, in this connection, why the one thousand seven hundred and thirty bishops whom Constantine thrust out of the Council of Nice were not as well qualified to say what writings were the word of God as the three hundred and eighteen who remained? And also, why, or how, or by whose imperative command, is the Christian world justified in believing that the books which were saved and voted into the scriptural canon are any more sacred than those voted out, or which were lost or destroyed? Let Christians learn these facts, and consider them well. Let them realize the absurdity of believing books to be of divine origin which so long lay in obscurity, and were only saved from oblivion through the presumption of unscrupulous priests, and finally decided to be genuine by the ballots of bigoted and bullying bishops.

Let them consider that none of the books of the Old Testament were heard of previous to the translation of the Septuagint, about 280 years before Christ; the means which were taken to separate the true gospels from the false of the fifty forged during the first two centuries of the Christian era; that the Christians of the first three centuries were, of all men of whom we have any record, the most unprincipled liars and forgers; that Origen, Jerome, Eusebius, Chrysostom, and the early fathers of the Church, established the science of pious forgery as a justifiable practice, under the name of *Economia*; that the present canon of the New Testament was decided to be the word of God by the votes of squabbling and rancorous bishops, and that had the majority voted against the received version, that which is now esteemed divine revelation would have been denounced as "mere fables and lying narrations," as were the rejected copies; that the whole matter of the divinity of their so-called "sacred oracle" depends upon the dicta of whimsical and wrangling priests; that the compendium of religious knowledge, the Bible, is merely a material, man-made book, bound up in sheep skin or calf skin (fit fodder for the sheep and calves of faith), and put in the market and bought and sold for profit precisely like any other human production; let them read it for themselves, the same as they would any other book, with minds unfettered by faith and free from the glamour of early education, and they will realize that, after all, their printed paper fetish is, for the most part, but a false and foolish old volume, entirely unworthy the reverence of any reasonable being—let them consider all this, and that sacred scriptures are but things of yesterday, which, with all else that is worthless, are destined to disappear among the accumulating rubbish of the ages. But the great unwritten gospel of Nature, revealed in the rock and the rose, in the intuitions of the human heart and in the fiery scriptures of circling suns and constellations, and uttered in all the myriad mighty voices of the wondrous Universe, shall never fail. To the bigot who would force upon us a self-contradictory, revolting old book (which men may mangle, rats nibble, and time moulder), we offer the glorious gospels strewn everywhere by the generous hands of our universal Mother, whose sublime lessons speak to the consciences of men in the stars and sunbeams, in the winds and waves and woodlands, and which will be everlastingly taught by the ten thousand tongues of Nature through all the corridors of eternity.

EDITOR OF THE TRUTH SEEKER. We are having the wrath of God stirred up in our favor until we fairly see the "smoke of our own torment ascending." But Boston don't scare worth a cent! Moody's revival is a failure so far. He has met with serious opposition. Rev. M. J. Savage, Rev. Dr. Bartol, Rev. H. H. Murray, and the *Sunday Times*, have all warred against him and his method. And the more radical element has been at work too. Mr. Charles Ellis who got himself an unenviable name among your friends by defending the Waterloo napoleons (a little "n" will do) of Paine Hall, has been and is drawing crowded houses, filling the commodious lower hall in the Paine Building every Sunday with splendid audiences since the *Investigator* quit praising him. He is becoming popular. Yours truly, H. G. B.

DEATH is said to be but the gateway to life eternal, where the longing soul shall yet find the full fountain of all its unuttered desires. Hope it is so.

"The Safe Side."—Continued.

BY HUGH BYRON BROWN.

That is the only and true "safe side," that is the side of humanity against error, ignorance, slaveries and wrongs of every nature, wherever they are found, or in whatever shape they appear, whether in the pages of a so-called sacred book, or in those of the statute book of the nation; whether in a bigoted church, a despotic government, a corrupt judiciary, a subsidized press, in everything that hinders and obstructs the path of the race toward freedom, happiness and truth.

That is *not* the safe side that shuns the light, dreads examination and agitation, decries progress and wars on science and human reason, whose ideal is in the dead past, and whose last and best word has long since been spoken!

He is not on the safe side who hides his real convictions when their avowal might adversely affect his interest, who suffers injustice and wrong to exist rather than exert himself for their redress and extinction; who lacks the moral courage to stand up for the right—to think for himself and be true to his convictions, who disregards the laws of society and the rights of his fellow men, and who has no higher aim in life than the gratification of his own selfish desires.

But it is not sufficient to indicate merely what the safe side is not or what acts of individuals are in harmony therewith.

If there be a side absolutely safe, or safer than another, it should be indicated, emphasized and its claims enforced so that none may mistake, or fail to know it.

First, then, the safe side is the side of truth and reason as against error and superstition.

It is not true as asserted by some, that it matters little what one believes, let it be true or false, reasonable or unreasonable, if it be only honestly and sincerely believed. According to this view there is not any difference per se, between what is true and reasonable, and that which is untrue and contrary to reason, and the good is made to lie simply in the honesty and sincerity with which they are held.

Honesty of purpose, and sincerity of belief are unquestionably first-class virtues, the lack of which nothing can compensate, but to say that our characters or happiness will not be injuriously or otherwise affected by erroneous opinions or false reasoning is to deny that cause holds the same relation to effect in the moral as in the physical world; and to fly in the face of the facts of history and of every-day experience.

For, besides the inevitable tendency of truth and reason to assert themselves, thereby unsettling all that has been built or predicted upon the false, there comes to the honest and sincere soul a period of doubt, and despair, in which too often, the moral obligations and duties to society which were supposed to rest for their authority on the now disproved beliefs share their fate, to the injury and sorrow of the individual and to the detriment of society.

Such were the results witnessed at every great epoch of change in the belief of a people—witness the laxity of public and private morals and the gradual decay of the higher and sterner virtues on the one side, and the extravagances, fanaticism, and excesses on the other, which attended the transition of the Roman Empire from paganism to Christianity, and again in the Fifteenth Century during the Reformation.

Indeed is it not apparent that the wide-spread and alarming increase of fraud, speculation, betrayal of trusts and social inharmony in our time and country are the inevitable results of that social and moral chaos that results from the disintegration of the old faiths, before, the new and safer scientific system has taken its place.

Were it necessary for the strength of my denial that systems and beliefs based on error are as safe and beneficial as any if only honestly and sincerely entertained, I have but to point to the countries or districts adjoining each other, and which in blood, climate, origin and the aspects of Nature—every thing but their religion, is the same—that totally different, yet equally as honestly entertained.

But mark the difference; it is apparent in everything—in the countenances of the people—in their modes of thought—in their acts, feelings, manners, customs, habits no less than in their habitations, surroundings and institutions.

Who that has seen these different results as exemplified in the Protestant and Catholic Cantons in Switzerland shall say that the intellectual system and its results in the former are not safer; and better than those of the latter, and that it matters little what is believed if honestly entertained.

Let it not be inferred, however, that we regard Protestantism as the safe side. Our object in drawing the comparison between the results of the intellectual condition of mind, resulting from the teachings of Catholicism and that produced by Protestantism being only to show by their marked and radical defects that it does matter much what a man believes, and that one faith may be a much better and safer one than another, although both may be radically defective, and doomed, as both of those systems are, in the fulness of time to give place to the scientific order which we deem to be the only real safe side.

Second. We hold that the safe side is that of Naturalism as against Supernaturalism.

By naturalism we mean that which is in the order of Nature; that which is cognizant to the senses, and which can be positively known and verified.

By supernaturalism we mean that which is not known to be in the regular order of nature, which is imaginary rather than real, and which cannot be positively known or verified.

The position of these two intellectual states may be respectively stated thus:

To the supernaturalist the material or visible is only the manifestation of the unseen reality. The real entity is the Infinite Spirit, of which the soul of man is an emanation and

into whose existence it will be again merged as a snow-flake is dissolved and lost in the boundless ocean. To him the order of the Universe seems an evolution from within outwardly. The unseen becomes to him the real, the seen being only the manifestation of an invisible entity—the body a material casket in which is enshrined an immortal principle. To him life is no longer a riddle. Its meaning and purpose are fully understood. Life, says the supernaturalist, in its relation to human destiny is but as the prelude to the oratorio, the dawn to the day—the rivulet to the ocean. His intuition of the unseen is so strong that he is impatient of the deduction of logic, and scarcely requires proof of that to him, so obvious and plain. To the Materialist, he says: "more in pity than in anger,"

"Alas for him who never sees the stars shine through the cy-
press trees;
Who hopeless lays his dead away, nor looks to see the breaking
day across the mournful marble play;
Who hath not learned in hours of faith, the truth to flesh and
sense unknown,
That life is ever Lord of death, and Love can never lose its own."

The Materialist, on the other hand, sees things in a far different light. His habits of thought, temperament and mode of reasoning are the antipodes of the former; to him imagination lends no wings; he prefers the hard pan of the senses to the dreamland of the imagination. He prefers to dig with the scientist rather than soar with the idealist; he prefers the substance to the shadow; the known to the unknown—the seen to the unseen, and who cannot realize the existence of thought and feeling without a visible material organization.

He evolves nothing from his inner consciousness—reasons only from the objective—recognizes only that which is susceptible of proof and demonstration. Such are the gradings of science and the doubting Thomases of society, who will not believe that the Christ has arisen unless they shall see in his hands the prints of the nails, and put their fingers into the print of the nails, and thrust their hands into his side. In a word, the Materialist hears no voice that is not articulated from the vocal organs, sees no object that is not depicted on the retina of the eye, touches nothing that is not of the earth earthy; hopes for nothing that is not on the plain of his senses, and looks upon the cherished beliefs of the supernaturalist as but dreams and phantasies of the imagination.

But on what grounds do we predicate the assertion that naturalism is the safe side?

On the ground that whatever more nearly touches and concerns our present existence and everything relating thereto as compared to that which refers and emphasizes a condition of life of which we know nothing, and which, for aught we know, may prove as baseless as the fabric of a dream, must, because of its practicability and utility, be the safer side.

For is it not apparent that an intense realization of the so-called spiritual has in the past, and must now lead to the neglect of the present, the exceeding glory and eternal duration of the hereafter belittling the affairs of the present, causing men rather to endure the imperfections of their surroundings and the poverty of their earthly homes in the anticipation of "a house not made with hands, eternal in the heavens."

If on the other hand we accept this life as a finality—the "be-all and the end-all" of our objective being, neither seeking, wishing nor hoping for that which is not in the order of nature, we would be far more solicitous to make the most of this, our only life, and would strive to find or make our heaven here and now, rather than in a future state of existence of which we know nothing.

Had the dream of another objective life never entered the human mind, how different the history of the past would have read, and how different might have been the complexion of society and the condition of men to-day!

What an untold amount of energy, wealth, and feeling has been comparatively wasted on that which concerns not the real and vital interests of man in his present, and as we believe, only life! What an ocean of tears and blood would have been saved could the race have attained their present condition without passing through the theological stage—had they been content with simple nature and never have soared on the wings of imagination to things not possible in the order of nature!

Who shall say, looking over the weary path which humanity has traveled, stained and besmeared as it is with tears and blood, that such a baptism of suffering was inevitable from the nature of things—that the cup of human misery, even to its very dregs, must needs have been drank had not the dark cloud of superstition, an emanation from a diseased imagination, obscured for a time the light of reason and repressed the nobler and better part of man's nature?

Useful as those *creatures* of the imagination—God, Heaven, and Hell—have in a degree been made in the past by kings and priests for the accomplishment of their own purposes, and secondarily for the restraint of human passion and an incentive to human duty, who will doubt that had such fictions of the imaginations remained uncreated that the world would not have been the better for it? Who will say that but for this misdirection of human energy and feeling humanity might have been so ameliorated, improved and enriched as to have in a measure realized the aspirations of the Hebrew prophets when the "desert should blossom as the rose"—"when nations should learn war no more"—"when the lion shall lie down with the lamb, and a little child shall lead them?"

[CONCLUDED IN OUR NEXT.]

DEATH is the wish of some, the relief of many, and the end of all. It sets the slave at liberty, carries the banished man home, and places all men on the same level, inasmuch that life itself would be a punishment without it.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 14.

Great Jehovah, let us return again to the subject upon which we are anxious to gain more light than we now possess—the begetting of thy youngest son, Jesus. Had he an existence prior to the time he was begotten upon the person of that young Jewish maiden? Did his existence begin then? or had he existed from all eternity, with thyself, long before the stars, the suns, and the planets were called into being?

If he always existed, why was it necessary to beget him anew, and cause him to pass through the period of gestation, infancy, childhood and youth? If he always had existed, why bring him into existence *again*? Is it possible to bring a person into existence who has already existed millions of ages?

As thou didst not say anything about thy son, four or five thousand years ago, when thou wert in the habit of calling upon thy old favorite patriarchs and prophets, conversing with them as a man converses with his friend, and as thou didst never introduce him to those intimate friends of thine, and never even hinted to them that thou hadst a son, is it not very natural for us to conclude that he did not exist prior to the time when thou, or the Holy Ghost didst beget him, according to Matthew and Luke?

Jehovah, is not the begetting of offspring a process of a marked and peculiar character? On such occasions is not the animal passion of love excited to a very high degree? Does not the feeling, in fact, amount to animal *lust*, especially on the part of the male?

Is it possible for a male being to enter into the process of begetting offspring unless his animal passions are fully aroused? Has any male, whether of the human race or the lower orders of animals, ever had the ability to beget an offspring except by the direct and immediate agency of this sensuous passion of lust? Is what is styled "Platonic love," however pure and strong it may be, whether with the assistance of a female or without, capable of begetting an offspring? Is there anything, any feeling, any impulse, any sentiment, that, in this particular function, can be substituted for, or be made to take the place of, the lustful propensity in begetting children?

If this is true of the animal kingdom, if it is true of the human race, may we ask if the same rule holds not good with the gods? We have heard much of the gods having their loves and sweethearts, of their having intercourse with females, both celestial and terrestrial, and having children by them—are they not governed in this exercise by similar feelings, impulses and passions as those which actuate the human race and the lower animals?

Art thou able to say how it was in this respect with the gods of India and Chaldea and Phœnicia and Greece? When they had sexual intercourse with the goddesses and the daughters of men, were they not actuated by the same sexual desire, the animal passion of love, as mortals are? Would this not have been strictly necessary in all cases to insure an offspring? Could there possibly have been an offspring without it?

To come nearer, now, to thy own experience: as our own eternal salvation depends upon our having the right kind of faith upon this very important subject, grant us the right and true information, and allow us to enquire with some degree of particularity in reference to this very interesting transaction: Wert thou, when thou didst beget thy son Jesus, actuated by the passion of sexual desire? Hadst thou not a strong, impulsive love for that young Jewish maiden?

Was she not remarkably pleasing in thy eyes at the time of that interview? Did she not seem more lovely to thee than all the other women in existence? Hadst thou not sought her from among the thousands of the damsels of thy people, and for this express purpose? Hadst thou not had thine eye upon her for some time previous to that particular interview, and for that special object?

Was thy love for the damsel as much more intense than the love a man feels toward a maiden under similar circumstances, as thy power and ability in other respects are greater than man's?

Was this feeling of love and attraction between the virgin and thyself mutual? Was she actuated by similar emotions with thyself? Was the interview equally pleasurable to both?

Was the effect of thy visit upon the young lady such as to produce a physical change upon her? Was she a virgin subsequent to the interview in the same sense that she was previous to it?

Was she conscious of thy presence? or didst thou throw her into an unconscious condition, as is now often produced by such anesthetics as ether and chloroform?

We trust, Jehovah, that thou wilt not deem us too inquisitive in a matter which may be thought to be no business of ours, but thy priests tell us that this act of begetting thy son was the grandest act thou ever didst perform, and that it was of more importance to the world of mankind than any other act that ever was performed. Are we, then, not justifi-

fied in endeavoring to learn the whole truth? If ourselves and the whole world are to be saved by possessing the true faith in the birth, life, and death of thy son, should we not strive to obtain correct information, and all the information that can be obtained? Is there any better way to obtain knowledge of what thou didst than to ask thee about it? Are we not entitled to know all the truth that we can possibly learn? And are there any truths of greater importance than of thy own deeds, especially in all connected with thy great plan of human salvation?

We are not quite clear about the Holy Ghost, whether he was thee or not, whether thou and he are one, or two individuals. According to Matthew, was not the Holy Ghost solely the father of the infant Jesus? Did not thy angel, after the event had taken place, tell Joseph when asleep: "that which is conceived in her (Mary) is of the Holy Ghost"? Are we not to understand by this that the Holy Ghost was the father, and that thou hadst nothing to do with the paternity of the child? As, according to Matthew, Joseph did not dream anything about thy being present, are we not to conclude that thou wert not there, and hence that the child was none of thine?

But do we not get a different statement from Luke? Did not Gabriel, the grand major-general of the angelic forces, appear unto the modest maiden and tell her all about it and just how the business was to be performed? Did he not assure her that she was highly favored among women? that among all the females of the earth she had found most favor with thee and in thy sight? that she should conceive in her womb and bring forth a son that should be great? that he should possess the throne of David? and that to his kingdom there should be no end?

When the little inexperienced girl wished to know *how* *that could be*; how she could conceive and have a child, seeing she had not known a man, did not the Archangel proceed to enlighten her by saying, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy thing that shall be born of thee shall be called the son of God"?

Now if Luke was correct in reporting the interview which took place between Gabriel and Mary; that the operation was carried out as the angel had indicated; if we can be assured that Luke knew precisely what he was talking about, and that he told just how the feat was accomplished; if we can be positive that his narrative of this most remarkable performance was not tampered with nor changed by any of the designing and unscrupulous disciples of Athanasius and other fraud-mongers of the "Fathers of the Church," as unfortunately was the case in thousands of instances—sometimes changing the language, and sometimes adding entirely new matter—if we can be sure that Luke's narration of Mary's vision passed down unscathed and unchanged through the ten succeeding centuries, during which time so much was done at writing, revising, changing, interpreting, forging, and variously modifying hundreds of gospels and epistles, and which were quarreled over and fought over by almost numberless councils of partisan bishops, week after week, month after month, and, we may truthfully say, year after year—if, we ask, we can believe Luke's story to be the exact truth, are we not warranted in believing that both the Holy Ghost and thyself had a part in begetting Jesus?

Did not Gabriel say: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee"? By the *Highest* did he not mean thee? If he did not mean thee, whom did he mean? Did he not speak of the Holy Ghost and the Highest as being two personages, one coming upon the virgin and the other "overshadowing" her? Does it not follow, then, that there were three different persons engaged in that act of begetting a son—the Holy Ghost, the Highest, and the little black-eyed maiden?

Jehovah, is it not a little curious, to look at the matter squarely in the face, that two members of a triune or three-headed deity, a three-bodied figure, who, we are told, has existed from all eternity, should operate in connection with a young girl to beget the third party or limb of the firm, the Godhead, the bachelor-trinity, or whatever it may be called? Is it not the most singular event that has transpired since the stars of heaven first sang together in blue vaulted space?

Is it not possible that, if the third member of the celebrated firm is eternal like thyself and had an existence from the earliest morning of time, that he also took a part in begetting himself? If he has been ever with thee and of thee, could he have been absent? Is it not enough to confuse the clearest head that lives to understand how a being can beget himself? Is there not vastly more room here for faith than reason; for blind credulity than *good sense*?

As Luke is the only person who seemed to know anything about the *modus operandi* by which this little business was accomplished; as he is the only one handed down to us who entered into the subject with the slightest particularity of detail, and he but partially, is it not to be regretted that his gospel came so near being rejected in one of the councils of bishops that was convened in the fourth Christian century to decide which manuscripts were thy word and which were not, as to be admitted by a single vote? Can we be positive that that vote was honestly counted, and that there was no fraudulent "returning board" that manipulated it on the principle of "seven to eight"?

If that one vote had not been counted, in making up Luke's very slender majority, what would we have done about obtaining the facts in the case, about the Holy Ghost and thyself and the girl, Mary, getting up the little Jesus? Would we not have had to depend solely upon Matthew's story about Joseph's dream, and without knowing whether

he dreamed it right or not? Is not the entire subject one of a very dreamy, visionary, mythological, improbable character, and such as could not be accepted as truth in this age of the world? If it should be stated now, that a young woman held sexual intercourse with a ghost and was thereby made pregnant, without having connection with a male of the *genus homo*, would any sane person believe it? Was it any more probable or any more true nineteen hundred years ago? If the word *Priest* had been used instead of Ghost, would not the story have been far more probable, and far more in keeping with the experience of men, both in the past and in the present?

[TO BE CONTINUED.]

What I Don't Believe.—No. 22.

203. I do not believe that Ezekiel was any more successful in prophesying about the downfall and desolation of Tyre when he used this language: "Behold, I will bring upon Tyre Nebuchadnezzar, King of Babylon, a king of kings from the North, with horses and with chariots and with horsemen and companies and much people. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon, thou shalt be built no more: for I, the Lord, hath spoken it, saith the Lord God. I will make thee a terror, and thou shalt be no more, though thou be sought for, yet shalt thou never be found again, saith the Lord God." Ezek. xxvi., 7, 11, 14, and 21.

What are the facts in relation to this prophecy? Why, just these: the history of Tyre falsifies the prediction which Ezekiel made in reference to it; and shows that the prophet's indignation against the proud city that long had been more than a compeer to his beloved Jerusalem greatly exceeded his ability to foresee or foretell the vicissitudes of fortune which awaited it.

There is not a particle of evidence that Nebuchadnezzar ever captured Tyre. Josephus, who had access to histories which were in existence before him, many of which are not now extant, never intimated that such an event took place. Not a Greek nor Roman historian mentions any such circumstance; while Christian writers in the latter part of the fourth century distinctly state that no reference was made to such an event in any of the historical writings of Phœnicia or Greece.

In the second place, it is well known that Tyre was a large and important city for centuries after the time of Nebuchadnezzar. Three hundred and thirty-three years before Christ it was besieged for seven months and finally taken by Alexander the Great. It was then a strongly fortified city, and was populous and wealthy. Thirty thousand of its inhabitants were sold as slaves. It was afterwards subject to the Macedonian king of Syria until the Romans took possession of it in the year 65 B. C., down to which time, and long afterwards, it continued to be a populous and prosperous city. From what is said of it by Strabo and Josephus there is no doubt that down to the time of Augustus it was more populous than Jerusalem.

The first great interruption in its prosperity took place in the fifth century. Jerome says (in 414 A. C.) in his time it was "the most noble and beautiful city in Phœnicia."

"During the Arabian revolution that took place under Mahomet it was again the subject of conquest, but its capture by the Khalif Omar did not put a period to its existence."

In 1144 it surrendered to the Christians and it was at that time a beautiful and flourishing city and so continued till nearly the commencement of the fourteenth century or eighteen hundred years from the time when the great Hebrew prophet Ezekiel declared in the name of his God that it should be destroyed by Nebuchadnezzar and never be rebuilt.

"It was re-captured by the Saracens in 1291; since which time it has experienced fitful revivals of prosperity but has gradually declined until it is now reduced to a town of some five thousand inhabitants. It is now known by the name of Sour or Sur."

It must be left for the reader to decide whether Ezekiel spoke for his God or not. If he did, his God was certainly greatly at fault for the predictions which he made about the city of Tyre were never verified. It is far safer to conclude that Ezekiel did not speak for the Supreme Power of the Universe and that he had no authority to prophesy the destruction of Tyre save what originated in his own mind.

It will be proper to give in this connection a few passages from a letter by Dr. Bellows the well-known Unitarian scholar and divine of this city, and which he wrote home while in the country here treated of.

"We thought over the twenty-sixth chapter of Ezekiel, who so boldly and eloquently predicted the ruin of the proud city, which had already, in the prophet's day, become a synonym of luxury, prosperity and worldliness. The book-makers would have us believe that the prophecies in regard to the destruction of these cities that border on their sacred land, were verified with the most literal fidelity, and that every line of them had a special application and specific fulfillment. The real truth is, that the destruction of all great cities is certain, if only time enough is given; and that a thousand years might usually blot out the foundations of any town, or to build them over with a new city. A few cities retain their names, after thrice as long a period, but they retain nothing else. Damascus, the oldest city in the world, is a city a dozen times rebuilt, and very often

destroyed. Tyre has been destroyed and rebuilt and revived at least five times. To which of its destructions are the words of Ezekiel to be applied? The noble indignation of the prophet, venting his solemn sense of the destruction that waits on all the pride of this world, upon prosperous Tyre, *would have been just as carefully fulfilled if applied to any other sea-coast city which had reached prosperity.* It is of the providential nature of civilizations, as the world changes its wants, and starts new types of life on fresh soils, to decay, and no virtue or piety will save them from this fate ultimately. It is as certain as death for every man."

204. I do not believe the following doleful prophecy of Ezekiel against Egypt has ever been literally fulfilled, "And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord. . . . I will make the land of Egypt utterly waste and desolate from the towers of Syrene even unto the border of Ethiopia. No foot of man shall pass through it, neither shall it be inhabited forty years (Ezek., xxix., 9-11).

Ezekiel missed his mark widely. Though Egypt, like Media, Assyria, Chaldea, Phœnicia, Arabia, Greece, and Rome, lost its former grandeur and its nationality, pursuant to the laws which govern all nations, and became largely disintegrated, and reduced in numbers, influence and wealth, it has never been made utterly waste and desolate; there has never, since that prophecy was written, been "forty years" when that country was "uninhabited." There never has been a time when "no foot of man passed through it, and the inhabitants of that country have never "known Jehovah and that he was the Lord." Egypt, like most of the countries of the Eastern world through wars, internal dissensions, losing faith in her mythical religion, etc., lost her former glory but no more so than many of the other countries in that part of the world; for five thousand years and more, that country has been constantly inhabited; the nation has been continued. Within the last century Egypt has greatly progressed in enterprise, wealth and internal improvements. Ezekiel will have to try again or not pass for an infallible prophet.

205. I do not believe that the prophecy of Isaiah relative to the Jews holding in bondage the people who oppressed them in his day was ever fulfilled. He spake thus: "For the Lord will have mercy on Jacob and set them in their own land, and the strangers shall be joined with them and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place, and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captive whose captives they were, and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear and from thy hard bondage wherein thou hast made to serve." (Isa. xiv. 1-3.)

These predictions of Isaiah never came to pass. The Jews never were able to take the people captive which made captives of them, nor did they ever rule over them. Neither were such people ever joined with them as equals or as servants and handmaids. Nothing of the kind ever occurred. The prophecy was a total failure. The Lord, moreover, did not give the Jews rest from their sorrows and their fears. They were constantly in trouble ever after and were filled with sorrow and apprehension and fear.

206. I don't believe the prophecy made by Ezekiel (chap. xxxii. 11-26.) was ever fulfilled, wherein it was promised that the children of Israel should be taken from the heathen and brought to their own land and that the Lord should make them become one nation on the mountains of Israel; that one king should rule over them all, and that they should be no more divided, that they should "dwell in the land of Israel forever, they and their children and that king David should rule over them forever." None of these conditions were fulfilled. The Jews never were fully united. Ten of the tribes composing that people strayed away and were lost, and it is not known to this day what ever became of them. The remaining tribes or the residue of the people did not continue to dwell in Palestine. They became scattered among all the civilized nations of the earth, and they have been driven from land to land, from country to country. For two thousand years, it may be truthfully said, they have had no home. Ezekiel scarcely hit the truth at all.

207. I do not believe that the prophecy of the prophet Nathan was ever fulfilled. "I will appoint a place for my people Israel and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict thee any more as afore time.

And thine house and thy kingdom shall be established forever. According to all this vision, so did Nathan speak unto David." (2 Sam. vii. 10-16). But Nathan made a wide mistake as we have just seen. The people of Israel were not planted in a place whence they moved no more and where they dwelt forever. Neither were they ever free from the annoyance of the children of wickedness,—the surrounding nations. The house of David and the kingdom of Israel most assuredly did not endure forever. They were completely scattered in every direction and have been for nearly twenty centuries.

208. I do not believe Jeremiah was any more happy in his prediction, "At that time they shall call Jerusalem the throne of the Lord and all nations shall be gathered unto it in the name of the Lord, to Jerusalem. . . . In those days the house of Judah shall walk with the house of Israel, and they shall come out of the land of the north to the land I have given for an inheritance to your father." Jer. iii. 17, 18). Here again predictions and promises

were made which were never performed. The kingdoms of Judah and Israel were never so established at Jerusalem nor did all nations gather into it. The prophecy was emphatically a failure.

So hundreds of other prophecies could be pointed out which were never fulfilled, but it would be too tedious to follow them out. From the first passage in the Bible called a prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel" (Gen. iii. 15)—but which was really no prophecy at all—down through the thousands of passages called prophecies, there is great ambiguity and indirectness, with almost a total lack of circumstantiality of event and directness of statement. Where these have been attempted failures of fulfillment have been the rule. Only when the statements have been so vague as to apply to one time as well as to another, or to one event as well as to another, can a fulfillment be justly claimed.

These predictions of the Jewish prophets, either in point of definiteness of statement or accuracy in fulfillment, will not compare at all favorably with the correctness which marks the predictions in reference to the weather, the storm, and the meteorological changes which daily issue from the office of the Coast Survey and Signal Bureau at Washington. The party familiarly styled "Old Probabilities," who makes so many correct prognostications of the weather on this continent, and in Europe as well, and which are sent all over the country and published in a thousand papers before the fulfillment comes, beats the old prophets of Palestine "all to pieces," and his predictions are a thousand times more of use than all they ever uttered.

Henry S. Cornwell has written the following clever lines upon our distinguished weather prophet:

Old Probabilities.

He wrestles with the weather. He divines
The things that shall be from the things that are;
He knows the occultations and the signs
Of each prognostic star.

From the low murmur of the moonless seas
He learns their deepest secrets, and doth scan
The midnight heaven's moving mysteries.
To publish them to man.

The chariots of the wind, whose wheels outrun
Centaurus, in his flashing course on high,
He stayeth with a sign. The flaming sun
Winks to him from the sky.

His home is in the black domain of storm,
And in the flaming sunset's gold alike.
He laugheth at the thunder, and his form
No lightning dares to strike!

So fancy paints him. Others as a sage
Describe him—of a grave, sagacious look,
Deciphering symbols from the antique page
Of some mysterious book.

Thermometers and barometric scales,
Wind-gauges, and machines of strange designs
Surround him as he plans the tides and gales.
And unto each assigns

Its area and its predetermined course,
And scores it in a chart, that we may learn
Its natural law, duration, average force,
And period of return.

But whether man or myth, he turns the mill
That grinds the weather out from day to day;
And when we cannot have it as we will,
We bear it as we may.

Hemans declares, "Leaves have their time to fall;"
To which I add—and thieves their time to rob
Hen-houses, barns, and banks, but thou hast all
Times for thine own, Old Prob!

Then go thy ways! old necromancer quaint,
And flash thy prophecies from post to post;
Enduring still our querulous complaint
When thou dost vex us most:

For whether winter's frost or summer's heat
Freeze us or fry us, little heed to man
Thou givest, following still in cycles meet,
The old eternal plan.

Our vote is cast in favor of our own "Old Probabilities," being decidedly a greater and more truthful prophet than those of olden time who used to idly wander over the hills of Palestine.

[TO BE CONTINUED.]

ANALYSIS OF RELIGIOUS BELIEF.—The printers and binders have delayed us a few days longer than we expected in getting this work out, but it is now ready, and we are prepared to fill orders for it. It is a most valuable work; furnished at a very moderate price, and we hope to have the pleasure of sending it to many of our patrons. We assure those who order a copy that they will not regret it. In cloth, \$3.00; leather, red, burnished edges, \$4.00; Morocco and gilt edges, \$4.50. Sent by mail at these prices.

PROF. H. C. POWELL, of Virden, Ill., has opened a Liberal Bookstore, or at least he keeps a full assortment of the leading Radical, Scientific and Progressive Books. He is deserving of much credit for the zeal and public spirit he is manifesting. The works he is selling in his locality are doing much towards opening the eyes of enquiring people who are still sitting in darkness. We wish success to his enterprise.

THE ARCANES OF SPIRITUALISM, by Hudson Tuttle.—We have received from Colby & Rich, Boston, a copy of this work, which is published by James Burns, London. It has been for some little time out of print, and we are pleased to see a nice edition of this valuable work placed

on the market. Mr. Tuttle is a lucid and able writer, and everything from his pen is sure to possess a real value. In this work he claims to be merely an amanuensis, writing what was revealed to him. He treats at length "The Evidences of Spiritualism," "Matter and Force, their Relation to Spirit," "Physical Matter and Spirit," "Spiritual Atmosphere of the Universe," "Relation of the Spiritual to the Animal in Man," "Animal Magnetism, its Boundaries, Laws, and Relation to Spirit," "Spirit, its Phenomena and Laws," "Philosophy of Death—A Review of some Old Theories," "Mediumship," "Heaven and Hell," "The Spirits' Home," "Religious Aspect of Spiritualism," "The Old and the New." There are few more pleasing and instructive writers than Mr. Tuttle. Let this volume be widely read.

What is Clairvoyance?

MRS. JENNIE B. BROWN.

Few persons, even among those who possess this occult quality, find themselves adequate to the task of defining any species of the various phenomena attendant thereon.

Having devoted much time to the investigation and study, and by experimental tests, having acquired a pretty thorough and practical knowledge of its nature, use and abuse, I venture a few hints through the columns of your paper, which I trust may be both useful and of interest to your intelligent and progressive readers.

Using a plain, prosaic, but common-sense term, we pronounce the clairvoyant property, as nothing more or less than simple "animal instinct," carried up from rude and vague beginnings, to the higher creation, where, in a more expansive and largely developed form than we observe when confined to the lower animal kingdom, under the name of "natural intelligence," it meets, but does not end its mission, with general acquired knowledge, and book education, such as is taught in the schools.

Every person who is to a degree above ordinary capacity, conscious of clairvoyant sight or perception, knows full well that he or she is, at times irresistibly drawn, mentally, emotionally, or sympathetically, in the direction of persons, places, objects, or events, proportionably as circumstances connected with these things, assume marked, or in any way unusual importance, more especially if the clairvoyant person, or those persons and things in whom the clairvoyant person may be particularly interested, are individually affected.

In the same way, this same power, when it inheres in the brute animal operates more or less noticeably, in proportion as the brute, may belong to an intelligent species, or otherwise, and the clairvoyant property be largely, or to a limited degree developed.

Let me state a few facts by way of illustration. A fine Durham cow in our possession for several years, was never allowed to keep her calf, it being sold to the butcher at the age of five or six weeks regularly every year. Grieving for three or four days to the extent of scarcely tasting food, our Durham would gradually become apparently reconciled, till two weeks from the day on which the calf was taken away by the butcher. She would then become moody, abstracted, and indifferent to the coaxing and bribing allurements of sweet clover, and fruits, and such things as usually met with unbounded approval. This condition proved invariably the precursor of the wildest, most frantic demonstrations of grief, terror, and indignation possible for a dumb animal to betray.

Watching our cow closely, at first imagining that she was ill, I afterward spoke to the man who bought the calf about her symptoms, he being much accustomed to the care of live-stock. He expressed the opinion that there was nothing the matter with the animal, adding the suggestion that she doubtless pined some for the calf, remarking also that she was a fine, intelligent beast; then, turning the subject abruptly, he asked me to guess the weight of the calf that he bought of us, which, he said, he had slaughtered on the evening of the preceding Tuesday—the very time of the unusual conduct on the part of the cow. This struck me forcibly at the time, and the thought occurred to me that it was possibly an instinctive knowledge of the outrage perpetrated on her young, that had occasioned the apparent mental agony of the mother.

Enquiry elicited the fact that it was the custom of the butcher to feed calves just two weeks from the date of purchase before slaughtering for market. The three following years I watched events and noticed the very same developments, with this exception; the last or third year the poor brute celebrated the second day following that which marked the expiration of the usual two weeks, and subsequent inquiry disclosed the fact that the butcher found it expedient to delay the slaughter of the calf bought of us till that day. Shortly after this we sold our Durham and lost sight of her.

Other wonderful phenomena could be related of several dogs formerly in our possession, but may better be omitted on account of the extreme length they would give to my article should I recite them. Besides, it is universally known that the instinctive intelligence of the canine race is almost invariably of a remarkably unerring quality and quantity.

Every person of constructive mind, who may be given to habits of careful observation and analysis, will doubtless recall instances of exceptional instinctive development in connection with some particular animal which may have offered opportunity for study, or which some extraordinary feat may have brought prominently to their individual notice, thereby inducing more than an ordinary interest.

[TO BE CONTINUED.]

So great a man as Bacon denied the diurnal revolution of the earth, and seriously suggested as a subject of inquiry, *whether, since the center of the earth is the center of gravity, the concave of the sky may not be the bound of levity.*

Loans and Donations

We recently made an appeal to our friends for a loan to enable us to increase our publishing facilities, and while the responses have thus far been fewer than we hoped, we nevertheless fully appreciate the kindness of those who have responded, and hereby express to them our heartfelt thanks. Others have promised us help after a while, and many have written us kind letters expressive of the pleasure they would feel in assisting us were it in their power. We appreciate friendly letters even if they are unaccompanied with material aid.

LOANS.

A. Minski, Milwaukee, Wis.,	\$25.00
Joseph Noyes, Richmond, Vt.,	25.00
Wm. N. Bennett, Elgin, Iowa,	25.00
Mrs. Hannah Conklin, Yates city, Ill.,	50.00
Alex. Cochran, Franklin, Pa.,	90.00
Elisha Hyatt, Smithville, N. Y.,	10.00
John Cleminson, El Monte, Cal.,	10.00
J. Straight, Walla Walla, Wash. Ter.,	10.00
J. W. Petty, La Crosse, Wis.,	10.00
T. Goodall, Sanford, Maine,	20.00
John G. Kendall, Southampton, Ill.,	5.00
J. B. Hinkle, Mt. Freedom, W. Va.,	2.50
M. P. Thurston, Burr Oak, Mich.,	10.00
W. N. Bennett, Elgin, Iowa,	5.00
Abram Bronson, Nordhoff, Cal.,	18.00
A. J. Johnson, Georgetown, Cal.,	10.00

DONATIONS.

Wm. Dudgeon, New Hartford, N. Y.,	\$8.00
C. E. Butler, Owling's Mills, Md.,	1.00
J. C. J.—, New York,	5.00
Henry Gildemeister, Bunker Hill, Ill.,	5.00
John Chappellsmith, New Harmony, Ind.,	25.00
John Buck, Auburn, Ill.,	10.00
Mrs. Elmina D. Slenker, Snowville, Va.,	2.00
Dr. E. B. Foote, New York,	1.00
George Tappan, Jericho, N. Y.,	1.00
Robert Grantham, Ashby Mills, Ind.,	1.00
Mrs. Sallie J. Miner, Angola, Ind.,	1.00
D. R. Burt, Dunleith, Ill.,	1.00
G. G. Briggs, Davisville, Cal.,	20.00
Lawrence Tuttle, La Harpe, Ill.,	2.00
J. W. Bliss, Fairmount, Neb.,	1.00
E. C. Walker, Florence, Iowa,	1.00
C. H. Hill, Atlanta, Kan.,	2.00
Henry M. North & Son, Palmyra, N. Y.,	2.00
Dr. J. S. Lyon, Springfield, Mo.,	1.00
Fred. Busch, St. Joseph, Mo.,	1.00
James Ramsden, Lonsdale, R. I.,	1.00
James H. Lindsay, Scott River, Cal.,	2.00
Geo. Hendee, Royal Center, Ind.,	1.00
Geo. Schaff, Logansport, Ind.,	2.00
John Germer, Deweyville, Utah,	2.50
D. R. Burt, Dunleith, Ill.,	10.00
Wm. McLean, Chillicothe, Ill.,	3.00
B. F. Stone, Tecumseh, Neb.,	1.50
Geo. E. Hartley, Turners Falls, Mass.,	1.50
Isaac Van Schoiak, Jamesville, N. Y.,	1.00
Henry Weber, Dexter, Minn.,	1.00
Mrs. Hinkley, New Harmony, Ind.,	1.00
A. Minski, Milwaukee, Wis.,	8.00
Fred Busch, St. Joseph, Mo.,	1.00
Mrs. L. Hutchinson, Bishop's Creek, Cal.,	5.00
H. P. Williams, Linwood, Pa.,	1.00

From Salt Lake City (Minn) *Sentinel*.

Professor Jamieson delivered a lecture at the Academy of Music, Sunday evening on the life and services of Thomas Paine. The audience was very large, and the manner in which Mr. Jamieson handled the subject convinced those present that he understood the history and life of this noted man of Revolutionary times as well as if the great patriot had lived in our own day and generation. Although many differ with the Professor on some points in religious views, it is nevertheless true that his arguments are not without weight, and many speak of him in high terms as a public lecturer.

We clip the following from the Tama County (Iowa) *Independent*.

THE JOINT DISCUSSION.—The people of this town enjoyed a rare treat in listening to the debate between B. F. Underwood, of Boston, and Clark Braden, president of Abingdon college, in Illinois. It began on Monday eve, the 5th inst., and concluded on Saturday eve, the 10th. We should fail to do justice to both disputants if we did not acknowledge that they handled the subjects skillfully, and we may say, satisfactorily to their hearers. It is gratifying to know that the people of this town and vicinity showed an unusual amount of liberality in listening to these champions, although warned not to attend by the pastors of some of the churches, at least, our court-house being crowded to overflowing every night. Of course the prejudices were in favor of Mr. Braden. Mr. Underwood accredited himself on this as on previous occasions, with entire satisfaction to those having liberal views. While Mr. Braden had all of his matter in manuscript form and principally read his side of the argument, Mr. Underwood handled the subjects extemporaneously, thereby proving him to possess an almost exhaustless amount of learning and skill which compelled the admiration and respect of all his hearers. We should do injustice to this occasion if we failed to state that although some of the churches tried to divert people from these meetings, the house was crowded twice on Sunday to hear Mr. Braden, and again in the evening to hear Mr. Underwood, who, on about an hour's notice, delivered a three hours' extemporaneous answer to Mr. Braden's remarks which was enthusiastically admired by the crowded house he was addressing till 10 o'clock at night. It is gratifying to chronicle that some of the churches had the good sense to close their evening meetings and go to hear Mr. Underwood. But what does this mean? Are we not nearing the millennium? Close up the churches to hear liberal lectures. Verily, we are marching to eternal truth.

The churches of Maine are now compelled to be exceedingly careful as to the fluid they use in their communion services. The new liquor law of the State is far more stringent than the old one. No wine but that which is known as

the unfermented kind has any chance for admission into the State. Most of the so-called "unfermented wine" which is sold for sacramental purposes is poor stuff. Yet the Maine Christians must use it, or go without. It is indeed sad that the saints have so much trouble in finding the proper fluid to transform into the blood of their God.

Friendly Correspondence.

Mrs. A. E. BILLINGS, a correspondent, gives the following remedy for diabetes in reply to an article in a back number: Pound and steep the young and tender sprouts of peach tree limbs; drink freely. A sure cure.

JOHN PECK of Naples, N. Y., writes: Keep THE TRUTH SEEKER at its work. If every man could be induced to read it, in five years the churches would "ground arms." They are only shooting blank cartridges now. They don't scare the people any more. All are becoming accustomed to the noise, and brimstone is already at a discount.

GILBERT ARNOLD, Corry, Pa., writes: I have been reading your paper sometime with another man, but I could not have the paper to keep, so I concluded that I must have it alone, for I see that I cannot do without it very well. If I do not get it regularly I miss it almost as much as I would my dinner. It does me good to know that there is one man who will speak out what he believes to be the truth regardless of God, man, or the Devil.

Mrs. R. S. LUCE, Carson City, Mich., writes: Please find enclosed one dollar for which send to my present address, as above, as many copies of "John's Way" as it will pay for, including postage. I think something of that kind will be read by some who are disposed to think for themselves but dare not advance beyond the old beaten track of church discipline, and look for consistency among the friends of Free thought. How many families would be benefited by pursuing the course of education whose effects are so faithfully portrayed by Mrs. Slenker. I am an old woman and cannot do much for the noble cause you are laboring for, but it will afford me much pleasure to hand to a few friends such food for thought as I find in your invaluable paper.

HUDSON TUTTLE, Berlin Heights, O., writes: A correspondent inquires if there is a juvenile paper published adapted for the children of Liberals. We are glad to say that there are two. For young children the *Nursery* published by John Shorey, 30 Bromfield St., Boston, is everything that is desirable. It is a gem of exquisite beauty, and never alludes to religion or theology. The *Little Boquet*, published by the Religio-Philosophical Publishing House, Chicago, is designed for more mature readers, and is not only Liberalistic but Spiritualistic in its tone. It should be patronized by every family of Spiritualists in the land, as it is both amusing and instructive, and gently leads the youthful mind in the right direction. We think this subject has not received the proper attention of Freethinkers and Spiritualists, for which they have numerous journals. Their children are suffered to read the mawkish trash thrust into their hands at the Sunday-schools, or left without any reading whatever. Until they feel the necessity of supplying their children with papers distinctively their own, liberal juvenile journals must be sustained at great sacrifice by their publishers.

A FRIEND from a town in Indiana, writes: You will please find enclosed photo. of young Bob Ingersoll, one of the champion centennial boys of 1876. Age four months, weight twenty-four pounds. You will see by his looks that he is a Liberal and without him your collection of Liberals would be incomplete. We have also sent a shadow to his namesake and as yet we have not heard from him, so we have come to the conclusion that Col. Bob don't think much of his "young Bobs," or he would give a fellow a few lines of consolation, as we have a terrible cross to bear under the circumstances. Our neighbors tell us that Ingersoll is a perfect "Infidel" and other bad things, and that our son will come to no good. So you see what danger we run of being gobbled up by their gods. I will send you the last of this week two new subscribers for your paper, and renewal for another. You may wonder why I work for your paper and do not take it myself. I will tell you in a few words: My employer is a pious Christian, and a leader in the M. E. Church and I have to "lay low," and work quietly or I may come to an end like some of the characters in "John's Way." As soon as I can, I will send for the "Sages" and Lord Amberley's book. As I have about two hundred volumes of scientific and historical works, I will content myself for the time being. You will find photo. of myself. Long may you wave, and spread the truth to the thousands who are waking up from priesthood and superstition's grasp to see the dawn of a new age with science and truth for our standard instead of grace and dogmas, creeds and superstitions. You will win, Friend Bennett, so keep your banner unfurled. I will do all I can, and so will all other good Liberals.

JOHN GRABLE, Wathena, Kan., writes: I have read your paper for two years past in exchange for the *Investigator* and now conclude to take it myself as I like it better than the other. Dr. Joseph Treat has sent me his "Twenty Propositions," or the Human Race Photographed, which is too vast a comprehension of matter and motion for common minds to be brought into practical use. First principles are needed to lay the foundation of mechanical invention and social organization, but not to run or work them, or else every man would have to be a philosopher, as Greek and Latin would help an engineer to understand or run a steam engine; so the people are too ignorant to study or appreciate the great conceptions of Dr. Treat. And

even our most advanced scientists would be puzzled to comprehend him as I have. He also sent me notice that he wanted aid to help him pay for some printing he had done, which has induced me to send what money I can spare for your paper as I am also poor. I see that many of the Liberals duly appreciate your able efforts in the cause of human happiness and by both lending and donating to you in your laborious efforts. As Dr. Treat is an able Evolutionist, I might perhaps get him as a partner to introduce a "new equitable system of finance" that I have evolved that I want to introduce to the public by some 20 or 30 illustrations by means of painted views on glass to exhibit on a screen through a magic lantern. I have evolved my equitable finance by a classification of our national credit in banking and currency on a basis of ordinary, secondary, and tertiary. Government greenbacks are on a secondary base of credit, and banking, or specie and bonds are on an independent base of credit. This classification I show by three diagrams, with more than twenty illustrations. This new equitable system can be easily carried into effect and will be worth more to the United States than a thousand million dollars and will do for the creation and distribution of wealth, what the locomotive or railroad does for its transportation, and all this good result will evolve from getting into circulation the honest dollar as a medium of exchange without monopoly. I will shortly have an article published on "Mental Evolution" in the *Popular Science Monthly* in human progression which I want you to copy in your paper and besides I want to use your paper as a medium to introduce it. I have studied this matter of finance for years and have tried more than a hundred free and independent newspapers to publish it. Among them the *New York Tribune* and the *Scientific American* are the freest in the world, the independent *Boston Investigator*, (so it says) had published one article addressed to Benjamin Skinner. I judged that the Paine Hall debt was the appalling force. This notice is for yours and Dr. Treat's information. I want to raise means enough to get a hundred dollar Magic Lantern with views and screen to lecture and introduce my only true system of finance.

H. L. PINNEY, Mill Brook, Ct., writes: I dislike very much to say those three words so unwelcome to an editor's ear, and I am not going to now, but in the language of your correspondent from Brooklyn, L. L. David Bruce, "With reluctance I thought I should have to discontinue your valuable paper. I have no fault to find with it, only its teachings end where mine begin." This expresses my feelings exactly. The old man stands leaning upon his staff, (Spiritualism) in which he trusts to help him bear the burdens and trials of this life. What doth it avail him to give money and time for that which seeks to knock his staff from under him, and would fain have all his hopes—and himself at last—to tumble into oblivion. What availeth it to any one to be led out of the darkness of old theology, there to be left to starve for lack of that which the soul naturally craves and longs for, the hope of immortality. Better far have remained (we can't go back) among the fleshpots of Egypt; better far have remained and fed upon the husks of bigotry and superstition, if seasoned with but a faint hope of life beyond the grave. The inconsistencies, absurdities, and contradictions of the Bible appear to me to be so self-evident that I feel but little interest in seeing them shown up; but there are thousands in our land that yet need this light, and thus your paper is doing a good work, and I wish it God-speed. It is a pioneer—a John the Baptist, so to speak—going before to prepare the way, for when the scales of Bible theology are once taken from the eyes, few methinks, will rest satisfied with that dawning, but will press onward and upward to a more glorious day. I find much in your paper that interests me, and of course shall continue my subscription; and I feel disposed to encourage it for the good it is doing others, yet I cannot but wish (and that wish I believe will yet become a reality) that it would help its readers to look beyond what your correspondent quoted above called "the oblivious jumping-off place."

REMARKS.—We certainly wish to knock away no props upon which sensible people lean for support. We cannot teach any more than we know about a future existence. We certainly have no objections to such existence, and indulge a hope for it. But we know nothing of it, and shall defer all positive remarks about it until we do know something of it. We know that there is very much that pertains to this life that is still very imperfectly understood, and to such matters we prefer to give our attention. So far as the absurdities and contradictions of the Bible being self-evident, we readily admit it, but so long as thousands and millions all over the land hug those delusions to their breasts, it seems necessary for somebody to hold them up to public view. This seems to us to be our mission. Despite our regrets, we cannot help being somewhat amused at the diverse objections that are raised against it. Some throw our paper aside and refuse to patronize us because we are so Materialistic and do not espouse Spiritualism with sufficient fervor. Others oppose us with equal force because we are so Spiritualistic in our tendencies. Verily, verily, how is it possible for us to please people of such opposite tastes? The only way for us is to pursue the course that appears to us to be the sensible one, and to give such information and truths as the world most needs. If we are appreciated, it will be well, and if we are not appreciated

we shall, at all events, have the satisfaction of having discharged our duty.—[Ed. T. S.]

OUR young friend, Miss Winnie V. ALLEN Louisville, Ky., writes: DEAR UNCLE BENNETT—The valiant little TRUTH SEEKER arrived this morning as fresh and cheery as ever. I do not know what I should do without it, it is such comfort. I am glad to see that so many Freethinkers have gotten the upper hand of the old theologians, and to see that so many people will at last listen to truth and reason. It is not pleasant to be the only Infidel in one's immediate community, and most especially so when one happens to be of the feminine gender. The "lords of creation" look at you askance, and tell you you are getting strong-minded; those of your own sex look at you with horror and uplifted hands as if you had committed some great crime, while still another class tell you how sorry they are that you are astray and in the dark, but that they will pray for you, and all that sort of thing. And then there are the "bulldozers" who try to scare you back into the old paths. That class is the one that creates the laugh (on the Infidel side), and work themselves into a passion. A young lady cousin of mine who is a great Presbyterian, heard of my letter that you published, but got the idea that I gave you "particular fits" for being so wicked, and hastened to praise me for the great deed. I was thoroughly astonished that she of all others should encourage me in my great wickedness. Presently we discovered our mutual mistake, and then it was interesting. Between each sentence she would exclaim: "Winnie! how do you expect to die? how do all Infidels die? Look at all the great Infidels; they die calling on the Savior and God they have denied in life; so also will you." I confess I felt wroth, but I could not help but laugh at her. I gave her a polite invitation to come and see me die, and assured her that I should die as I lived. Then you should have heard her bless you; it is a wonder your ears did not tingle. The night before, at her request, I played and sang some hymns for her, and she brought that up, called me a hypocrite, and said I had no business to sing sacred songs when I did not believe in. I told her I did not sing them for the words, but simply for the music that the words were set to, and that for that matter a person could sing a negro minstrel song and not believe the words; but she was deaf to reason and I would not argue with her. And now I want you to tell me how some of the Infidels died. I know that they have not all been cowardly at the last hour. A gentleman said not long since that Voltaire, when he was dying, said: "O my God, if there be a God, and I have a soul have mercy upon it." Is that true? Above all things, how did Tom Paine die? I have been reading those tracts you sent me, and I think they are splendid. I lent some of my papers and tracts to a gentleman who lives next door to me, and he told me yesterday evening that he considered your "Hour with the Devil" the best thing he had ever read, and that he was going to subscribe for your paper and send for some tracts. He complimented you highly. I have just been reading Mr. John Sypher's letter, and had a good laugh over it; there is one thing certain, his paper, if it is like his letter, will succeed in agitating the people who read it to laughter if nothing else.

REMARKS.—We beg to assure our fair young friend that her Christian acquaintances are very much mistaken when they state that Infidels retract and act cowardly at the hour of death. They do not fear death nor what is to come after it. They regard death as a necessary process of nature; that it must inevitably take place, and that there is no more reason to fear what is to come after it than what takes place before it. The same power, the same deity, the same Universe exists in the one state that exists in the other. They do not believe in a vindictive deity who will punish and torment them in a future state of existence any more than in this. We do not know of an intelligent Infidel who died in cowardice or fear. Voltaire and Paine certainly did not. Like Socrates, the old Grecian Infidel, they died courageously and without fear or terror. The old hero unflinchingly took the cup of poison which he had been condemned to drink, and quaffed it without a tremor and laid down and died like a brave and good man as he was. He was not afraid to die. Voltaire and Paine died in the same way. They did not cry out in fear and terror, and every time Christian villifiers assert that they did, those Christians either purposely or ignorantly utter a villainous falsehood. Both Voltaire and Paine believed in the existence of a God; both believed in his goodness and love, and both died cherishing the views and opinions they had maintained through life. While Infidels face death calmly, Christians often die in the greatest terror. Hundreds of cases might be cited where Christians have died in a perfect frenzy of horror and fear. Even their master, Jesus, died cowardly and in agony and terror, crying out, "Eloi, Eloi, lama sabachthani." "My God, my God, why hast thou forsaken me."—[Ed. T. S.]

A CHURCH THAT A SCANDAL ALMOST KILLED.—The members of the Rev. John S. Glendinning's church in Prospect avenue, Jersey City, have invited the Rev. O. B. Bidwell of New York to become their pastor. The church is recovering from the blight cast upon it by the Glendinning scandal.

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I ACCEPT no one as my ruler, no Peter, Paul, James, or John, no Christ even. As far as these were right and true I accept their truth, no farther. Is there anything in reason to justify us in calling Jesus or any other—Rabbi?—*Susan H. Wixon.*

WHAT is an honest man? The world says the man who keeps clear of the constable. The man who goes to church, and pays the preacher. Virtue says, the man whose word is his bond, and whose honor needs not even pledge or promise to bind it.—*Frances Wright.*

SOCRATES was poisoned because he lacked reverence for some of the deities. Christ was crucified by a religious rabble for the crime of blasphemy. Nothing is more gratifying to a religionist than to destroy his enemies at the command of God. Religious persecution springs from a due admixture of love toward God and hatred toward man.—*Ingersoll.*

It is said by science that no one alone could be dropped from the Universe by annihilation without destroying the harmony of the whole starry firmament; and that no star could fall from its place into oblivion without annihilating the Universe. If this be true of matter, which is but a breath, how much more must it be true of spirit, which is eternal? How much more must it be true of souls that are linked together.—*Mrs. Cora L. V. Richmond.*

No priest, no Virgin Mary, and no Jesus can forgive sin. Therefore we have no immunity from the penalty of sinning, or from the consequences of any infringement of Nature's sacred laws which are written in human individual organizations, so if we would be happy now and in the future, we must seek to know and obey the divine will as it is recorded on every tissue of our physical, and through every avenue of our spiritual being.—*Mrs. S. W. Kent.*

THE chiefest authors of revolutions have not been the chimerical and intemperate friends of progress, but the blind obstructors of progress; those who, in defiance of nature struggle to avert the inevitable future, to recall the irrevocable past; who chafe to fury by damming up its course the river which would otherwise flow calmly between its banks, which has ever flowed and which do what they will, must flow forever.—*Goldwin Smith.*

LET me warn you, let me beg you to believe, that if a man elect to give a judgment upon any great question; still more, if he assumes to himself the responsibility of attaching praise or blame to his fellow men for the judgment which they may venture to express—I say that unless he would commit a sin more grievous than most of the breaches of the Decalogue, let him avoid a lazy reliance upon the information that is gathered by prejudice and filtered through passion.—*Prof. Huxley.*

IN the science of private morals, which relate for the main part, to ourselves, individually, we have no right to deviate one single iota from the rule of our conduct. Neither time nor circumstance must cause us to modify or to change. Integrity knows no variation; honesty, no shadow of turning. We must pursue the same course—steady and uncompromising—in the full persuasion that the path of right is like the bridge from earth to heaven, in the Mahometan creed—if we swerve but a single hair's breadth, we are irrevocably lost.—*Anon.*

IT is unwise, therefore, to check human thinking. It is not only unwise, it is a sin to check it. I plant this church, not upon the human mind as stationary, but upon the human mind in motion. I would not anchor it to any one position. Anchors we have; but they are kept on deck, and kept for emergencies of tempest. Sails we have; and these, not anchors, shall be our symbols. Give me your minds, then, and let me weave them into sails, until this ship of ours, from deck to topmast, is sheathed with canvas, upon which the winds may blow and fill them with their invisible pressure, that it may be wafted into the future as upon the surface of a sea whose waves find no shore on which to break, until they crest themselves in music up to the end of time.—*Rev. W. H. Murray.*

THE whole intellectual dome of the future should be open to everybody alike; there should be no holy of holies in the temple of thought except where dwells eternal truth. The people who now attempt to drive others to their belief by asserting, "We won't burn you, but the Lord will," are animated by the same passions which in other ages found expression, not in a threat, but the thumbscrew, the scavenger's dog, and the rack. All the tortures men have suffered in the past were inflicted because they would not believe something that they had no evidence of. When one man hates another because he differs from him in opinion, he is no better than the men who assisted in the agonizing tortures of the Middle Ages. In those good old times the kings owned the people, and claimed that they were anointed by God. Here in the United States was for the first time in the world proclaimed the great truth that the right to govern comes from the people themselves. Now no man is satisfied with a crown.—*Ingersoll.*

Quads and Enns.

AFTER thinking the matter over seriously the Boston Post gravely inquires: "Isn't 'Ninety and Nine' short for 'Old Hundred'?"

SOME people are making themselves very uneasy because this country's supply of coal, it is estimated, will not last but a little more than nine million years.

A MAN sixty years of age, and professing to be a lunatic, has been taken into custody in Brooklyn for kissing pretty girls. If craziness is bliss, 'tis folly to be sane.

It is said to be legal to kiss the hired girl if a man can only prove he thought it was his wife; but what shall it profit a man to kiss the hired girl and lose one eye and all the hair on the top of his head?

A WISCONSIN lumberman offers \$30 in cash for "a rattling good wife—one who is not too high-nosed to grow fat on bean soup." All females reaching this point have a chance for this young man's money.

PULPIT advertising reached its climax at Halls, when a notice was read from the pulpit last Sunday, stating that the drama "Neighbor Jackwood" would be played in the Town Hall on Tuesday evening.

A FEW evenings ago a lady up town heard some one at the front door about midnight. Thinking it was her son she called out, "Sam! Sam!" The response that came back was, "It is not your Psalm, but another woman's Hymn."

WHEN a boy was asked, "What was the text this morning?" he replied, "It was somewhere in hatchets." "In hatchets! No, it was in the Acts." "Well, I knew it was something that would cut," said the boy, triumphantly.

A GERMAN looked up at the sky and remarked: "I guess a leedle it vill rain sometime pooty quick." "Yees do, eh?" replied an Irishman. "An' what business have yees to purtind to know anything about American weather, ye furriner?"

INSURANCE DIALOGUE.—"Jamie, why do you not be after the getting the life of you insured?" "An' why should I, me honey?" "Ah, indade, that after you are dead and gone you may be sure of a comfortable subsistence for yourself and family!"

THE funny man is willing for church choirs to serenade newly married couples, but he thinks a wise discretion advisable in the selection of music. For instance, "What Shall the Harvest Be?" is too pertinent, and "Ninety and Nine" is objected to on account of being too many.

IT is noticeable that the number of big school-boys who paroxysmally kiss the schoolmarm when she tries to whip them is on the increase. It is also noticeable that this increase is followed by a large increase in the number of schoolmarms who attempt to whip the boys.

WHEN the bill prohibiting the selling of pools, lotteries and other gambling devices was before the Maine Legislature, an amendment was offered to allow churches to indulge in ring-cakes, grab-bags, fish-ponds, and other benevolent devices at their fairs, but was defeated and the bill passed.

AN organ was some time ago introduced into a parish church in the north of Scotland, and some of the members took offense and left. One of these soon after met another member, and inquired "hoo the organ was gettin' on." "O, fine," was the answer; "jist blawin' away the chaff an' keepin' the corn."

"I'm glad they're married. They think alike and just fit each other," she remarked as she came home from the wedding. "I was glad to leave; they fit all day like cats and dogs," she commented, ungrammatically, after visiting them six months later. And so that eternal fitness of things is ever being marred.

A PEDDLER was around the other day with a contrivance which included fifteen things, in one. It was a stoveholder, and a rolling-pin, a cake-lifter, and grate-shaker, and nut-cracker, and a half a dozen others, and the fellow recommended it to women because it was heavier on one end than the other, and hence could be thrown with unerring precision.

AN EDITOR DESCRIBED.—The following is Josh Billings' definition of an editor. An editor is a male being whose business is to navigate a nuzze paper. He writes editorials, grinds out poetry, inserts deaths and weddings, sorts out manuscripts, keeps a waste basket, blows up the "devil," steals matter, fies other people's battles, sells the paper for two dollars a year, and will take white beans and apple-sas for pay, when he can get it, raise a large family, work 24 hours out of 24, knows no Sunday, and gets damned by everybody, and once in a while whipt by somebody, lives poor, dies middle aged, and often broken-hearted, leaves no money, is rewarded for a life of toil, with a short but free obituary in the nuzze papers.

BLUE GLASS VERSUS GREEN.—A gentleman up town complained the other day of being under the weather. Got the blues? suggested a friend. Yes exactly. "Why don't you try a blue glass treatment?" "Well, I'll tell you," said our hypochondriac friend. "I don't believe that blue glass is any better than green glass and I am going to prove my hypothesis to posterity. Here I am affected with neuralgia, pneumonia, and several other blessings, and I am going to rid myself of all these ills, and furthermore I am going to prove that the cure can be applied internally."

Our friend in trouble went down town the next day and swallowed a glass (of gin) and shortly afterwards took a dose of Paris (green) to color the glass. The cure was perfect, he has not complained since. Funeral to-morrow.

Truth Seeker Tracts.

No.	(REVISED LIST.)	Ots.
1.	Discussion on Prayer. D. M. Bennett and two Clergymen.	8
2.	Oration on the Gods. Ingersoll.	10
3.	Thomas Paine.	5
4.	Arrangement of the Church. Ingersoll.	5
5.	Heretics and Heresies.	5
6.	Humboldt.	5
7.	The Story of Creation. Bennett.	2
8.	The Old Snake Story.	2
9.	The Story of the Flood.	2
10.	The Plagues of Egypt.	2
11.	Korah, Dathan, and Abiram. Bennett.	2
12.	Balaam and his Ass.	2
13.	Arrangement of Priestcraft.	2
14.	Old Abe and Little Ike. Syphers.	2
15.	Come to Dinner.	2
16.	For Horn Documents.	2
17.	The Devil Still Ahead.	2
18.	Slipped Up Again.	2
19.	Joshua Stopping the Sun and Moon. D. M. Bennett.	2
20.	Samson and his Exploits. Bennett.	2
21.	The Great Wrestling Match.	2
22.	Discussion with Elder Shelton.	10
23.	Reply to Elder Shelton's Fourth Letter. D. M. Bennett.	3
24.	Christians at Work. Wm. McDonnell.	5
25.	Discussion with Geo. Snodde. Bennett.	5
26.	Underwood's Prayer.	1
27.	Honest Questions and Honest Answers. D. M. Bennett.	5
28.	Alessandro di Cagliostro. C. Sotherran.	10
29.	Paine Hall Dedication Address. B. F. Underwood.	5
30.	Woman's Rights & Man's Wrongs. Syphers.	5
31.	Gods and God-houses.	2
32.	The God of Superstition and the God of the Universe. D. M. Bennett.	3
33.	What has Christianity Done? Preston.	2
34.	Tribute to Thomas Paine.	2
35.	Moving the Ark. D. M. Bennett.	2
36.	Bennett's Prayer to the Devil.	1
37.	Short Sermon. Rev. Theologian, D.D.	2
38.	Christianity not a Moral System. X. Y. Z.	1
39.	The True Salut. S. P. Putnam.	2
40.	Bible of Nature vs. The Bible of Men. J. Syphers.	1
41.	Our Ecclesiastical Gentry. Bennett.	3
42.	Elijah the Tishbite.	3
43.	Christianity a Borrowed System.	3
44.	Design Argument Refuted. Underwood.	3
45.	Elisha the Prophet. Bennett.	3
46.	Did Jesus Really Exist?	3
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50.	Jonah and the Big Fish. D. M. Bennett.	3
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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

MOODY, speaking on the duty of waking the sleepy fellows who slumber in church, says: "A hunch from the elbow may save a soul."

NOT VERY ENCOURAGING.—The Brooklyn Young Men's Christian Association owes \$7,500, and the membership has dwindled down from 3,000 to 900.

A FEW people seem to want office. Postmaster-General Key has received over 15,000 applications for office during the short time he has been in the Cabinet.

THE Rev. W. S. Crow of Hinsdale, Ill., has gone down. He has been in the ministry only six months, having previously been in college, but in that brief period he has broken up a deacon's family.

THIS inscription has been put on a Connecticut tombstone: "Here lies the body of Jonathan Richardson, who never sacrificed his reason at the altar of Superstition's god, and who never believed that Jonah swallowed a whale."

SENATOR HOAR is distinctly remembered in the Massachusetts State House as a disbeliever in catarrhal Christianity, and he shocked the religious sensibilities of his constituents by declaring that he saw no necessary connection between piety and talking through the nose.

THE Sound steamer, Continental, went upon the rocks near Execution Lighthouse, seventeen miles from this city, during the prevalence of a fog. Many of the passengers were taken to the shore in boats, and it was hoped, upon the rising of the tide, the steamer would float without having received much injury.

AMERICAN ART JOURNAL.—We are pleased to see that the number for the 20th inst. of this popular periodical, gotten up in special honor of Richard Wagner the eminent composer is one of great merit. It contains a full page wood-cut portrait of Wagner with some six or eight other excellent engravings. We are glad the *Art Journal* is being duly appreciated.

THE Rev. Mr. Rainsford, who preached with such great acceptance last summer, in Dr. Tyng's tent, is now making a great stir in Toronto. He is said to be as good a skater as he is a preacher; and, being both handsome and muscular, wins the enthusiastic admiration of the ladies. Like Moody, he positively refuses to sit for his photograph, although eager photographers urgently beseech him.

THE old Pope is said to be near his end. He has had several sinking fainting fits, and must soon be numbered with the two hundred and ninety-three popes who have gone before him. His occupancy of the pontifical chair has been several years longer than any of his predecessors. The elements of discord are already exhibiting themselves, and stormy times may be expected as soon as old Nono breathes his last.

COL. ROBT. G. INGERSOLL gave a very amusing and, the Christian papers say, a very blasphemous lecture on "Ghosts," in the Brooklyn Academy of Music, on the evening of the 23d. We will try and give an abstract of it in our next. Our Bob is making some of the pious, who turn up the white of their eyes so sanctimoniously, feel very uneasy. They wonder in their simple hearts why God does not strike him dead.

A SHREWD old philosopher, now dead and gone, was some years ago asked what he thought of the character of a certain gentleman then and now prominent in railroad matters and in benevolent circles. He replied, "Well, I think that, Godward, our good Brother seems to be all right; but manward, he's a little twistical." The shrewd old man was not only a good judge of human nature in general, but of the doings of this benevolent brother in particular.

THE RELIGIO-PHILOSOPHICAL JOURNAL.—We are pleased to see by the last issue of this popular paper that our friend Col. John C. Bundy is in charge of the paper and is determined to keep it alive and progressing. The colonel is a man of rare executive talent and we doubt not that the paper under his administration will be better than ever before. Even if the departed editor does not aid him at all in running the Journal

we have the fullest confidence in the ability of Col. Bundy and his assistants to make the paper a marked success.

DWINDLED DOWN TO THIRTY.—The second secret meeting of the Methodist ministers was attended by only thirty clergymen, the ordinary attendance being more than two hundred. A sentinel stood guard at the ante-room door, and another sentinel stood outside the ante-room, and as the sentinels knew all the preachers well, they were able to exclude the public without making awkward mistakes. It is said that many preachers have declined to attend the meetings on account of the exclusion of the public.

A NEGRO was found dead in Georgia, having fallen and broken his neck while stealing chickens from a high roost. He was a class-leader in a church, and his pastor, in preaching a funeral sermon, was bothered by the question where the soul of the dead brother had gone. "His well-known piety," said the preacher, "indicates that he died a Christian; yet there are circumstances connected with his death that are perplexing. If, after he fell, and before he struck the ground, he repented of his sins, there can be no question but that he is now in glory; but there was mighty little time for him to think of it."

PARKER PILLSBURY, in the *Index*, in an article on the Moody and Sankey revival, says: "Moody, as a man, I like. He seems earnest, sincere, and always amiable. But without Sankey's songs, and a surrounding of seedy, threadbare, but crafty, cunning clergymen to manage the whole machinery, he would be as powerless as they have long ago proved themselves to be, without him or some other equally absurd and preposterous appliances. Boston will yet be ashamed of the whole of them, or of herself on account of them, until it will hardly be creditable to any one to have been born within her borders."

THE Rev. Dominic M. McCaffray, of the Church of Our Savior, on Third Avenue, is in trouble. A pretty young married woman, Mrs. Leavitt, accuses him of laying his hands upon her, kissing her by force, and attempting a seduction, or something worse, when she called at his study in the church to ask aid for the poor. He protested that he loved her, tried to have her prolong her stay, and when she persisted in going, and resented his familiarity, he begged her not to expose him. The woman's husband caused the arrest of the clergyman, and a partial trial was had. The pastor protested his innocence, and his sister did the same.

A FEW weeks ago the children attending a school kept by a priest at Capria, Italy, were left to themselves a few minutes, and one of them allowed a favorite canary of the master's to escape from its cage. When the latter returned he demanded the name of the culprit, and, on dismissing the other children to their dinner, desired him to stay behind and go down on his knees as a further punishment. The other children, as they passed the butcher's shop of their schoolfellow's father, explained why he wouldn't be home to dinner, and presently his mother went to intercede for him. When she made her way into the room she found the poor little fellow lying dead, crucified on a table, his feet being cut off because the table was not long enough. When her husband came, he discovered the priest in an adjoining room, and plunged a poignard into his heart, killing him.

MORE BROTHERLY LOVE.—The Methodists and the Baptists in Birch Run, Mich., used the same house of worship on Sundays, the former in the mornings and the latter in the evenings. The Methodists resolved to meet in the evenings, too, and a violent quarrel was the result. At the opening of the door, on the first evening after the trouble began, the factions rushed in confusedly. The Rev. Robert Williams, the Baptist pastor, took possession of the pulpit, and began to preach without delay. The Rev. J. L. Thompson, the Methodist pastor, knelt at the chancel rail and began to pray in a loud voice. Brother Williams called for the ejection of his rival, and then there was a fight, ending in all the Methodists being put out; but the vanquished party rallied at the windows and sung "Hold the Fort" so spiritedly that the voice of the preacher inside was drowned.

TELEPHONES have not yet been ordered for any of the Brooklyn churches; but the question of getting them is gravely agitated in certain

quarters. So great is the dearth of funds for minister's salaries that the suggestion is made for half a dozen to club, uniting on one really eloquent preacher. This preacher can speak from the pulpit of any of the churches, or, if it suits him better, from his own study. He will not be annoyed by seeing his hearers go to sleep under his ministrations, and they will be free to slumber, if they are weary, without feeling themselves guilty of personal discourtesy to their preacher. The introduction of the telephone will thus systematize public worship to a degree never contemplated in past ages, and at the same time promote economy. The instrument will be found as available for the choir as for the preacher. Five quartettes out of six can be dismissed, and organs can be sold for useless lumber. The quarrels of the music committees can be brought to a peaceful conclusion, and the lion and the lamb can unite in telephoning their chorus of thanksgiving. All that will be done in each church where minister and choir are not personally present, will be to see that the sexton is on hand to stir the fire and the trustees or deacons to take up the collections.

A RESEMBLANCE of Moody to President Grant has been discovered by some of the Boston people, and this is said to add not a little to the satisfaction of being converted by him. He seems to succeed, too, by adopting Grant's military tactics. He does not use spades, but he is executing flank movements on sinners, and his persistency in following up the enemy when he has gained an advantage reminds one of Grant's determination to take Richmond if it took all summer. In the matter of blood there is also considerable similarity. Grant was quite a blood-letter, and the way he drew it from the misguided forces of the South made his generalship notorious. And the way Moody draws blood from Emanuel's veins is a caution to ordinary butchers. In fact, he revels in blood; he sports in blood; he glories in blood; he drinks blood—and the blood of the sweet Jesus at that. In one of his sermons he said, "Blood shall be a token, and the great question is, Have you got the token? If death should come after any of us to-night, are we sheltered behind the blood? That is the point. It is the blood that atones. . . . God demands blood. He demands life. . . . Don't trifle with this subject of blood. If you read your Bible carefully you will find the scarlet thread (blood) running all through it. That book (holding up the Bible) would not be worth carrying home if you take the scarlet thread out of it, and it don't teach anything else; for the blood commences in Genesis and goes clear through to Revelations. That is what the book is written for. . . . Blood has two cries. It either cries for my condemnation, which means damnation—excuse the strong expression—or my salvation. If I make light of the blood, and trample it under my feet, then it cries out for God's condemnation, but if I am sheltered behind the blood, there is no condemnation for me. . . . The blood which flowed on Calvary is there, and I believe God is going to judge the world by the blood—What did you do with the blood? What have you done with the God's blood? If we make light of that blood, what is a-going to become of our souls? . . . I don't believe there is a word in the Bible that Satan is fearing more than the word blood. It is said of old Dr. Alexander, of Princeton Seminary, that as the students left, he would take them by the hand and say, 'Young man, make much of the blood; make much of the blood!' May God help you to make much of the blood of his Son. It cost God so much to give us this blood, and shall we try to keep it from the world which is perishing from the want of it? None will walk the celestial pavement of heaven but those washed with the blood. Sinners, how are you going to get your garments clean unless washed in the blood of the Lamb? Don't make light of this blood. . . . During the American war a doctor heard a man saying, 'Blood, blood, blood!' The doctor thought it was because he had seen so much blood, and sought to divert his mind. The man smiled and said: 'I was not thinking of the blood upon the battle-field, but I was thinking how priceless the blood of Christ is to me as I am dying.' As he died his lips quivered, 'Blood, blood, blood!' Moody is confessedly a good general, but it must also be conceded that he is a bloody one. Blood is his principal stock in trade. Without the blood of his God his sermons would amount to very little, and they don't amount to much with it.

Events of the Week.

We have had a week of miserable stormy weather.

ELIZABETH HINES of New Brunswick, N. J., has gone insane from religious excitement.

GUY KIMBALL of Dalton, N. H., aged sixty-five, went home drunk and with a club beat his wife to death.

TWELVE women received diplomas as Doctors of Medicine in the Women's Medical College in this city, on the evening of the 27th.

WENDELL PHILLIPS, in a speech at Philadelphia, denounced President Hayes and his cabinet. His remarks were very scathing.

The Eastern question still remains unsettled. A rupture between England and Russia seems imminent; should that take place war will be inevitable.

The residence of Henry Selly at Crediton, Ont., was destroyed by fire on the evening of the 26th, and his three children, five, seven and nine years of age were burned to death.

The new pleasure steamer, Rockaway, which had just been launched, and was being towed to this city by the Wyanoke, was caught in a storm washed ashore, and broken in pieces. Her cost when completed would have been \$250,000.

The steamer Rusland, which was stranded on the New Jersey coast more than a week ago has during the storms of the last few days suffered severely. Considerable of the freight has been saved but the vessel will doubtless be a total loss.

We regret to announce the death of Mrs. J. H. Johnson, of 113 East Tenth street, which occurred on the evening of the 26th, of Bright's disease. She was a most worthy wife, mother and friend. Her loss will be severely felt by her fond husband, her affectionate children and her numerous friends. Her funeral took place on the 28th.

JACOB STAHL, a driver connected with Kahler & Kamens Brewery in Guttenburg, N. J., while asleep in the brewery suffered an outrageous wrong. Kerosene oil was poured over him and his clothing set on fire. He was shockingly burned, and after a short time of excruciating torture died. No clue has yet been found to the party who committed the offense.

WOULD-BE GOVERNORS Chamberlain and Hampton, of South Carolina, have made a friendly visit to the President. They were kindly received by that officer and the members of his cabinet. The result will probably be, the troops will be recalled from the State and Hampton will be recognized as Governor. A similar result will doubtless take place in Louisiana. Nicholls will be the Governor and Packard will retire.

A DELUGE IN CONNECTICUT.—On the morning of the 27th the Staffordville reservoir dam gave way and a roaring flood rushed through the valley below, from Staffordville through Hydeville, Glenville and Converseville to Stafford Springs, a distance of five miles. The reservoir was a mile and a quarter long and averaged a quarter of a mile in width, being the head waters of the Willimantic river. Many mills and manufactories located below the dam sustained heavy losses. Thirty dwellings and a church were destroyed, and one man, Richard Spedding, lost his life. The aggregate loss is estimated at \$1,000,000—a very heavy blow upon the industries of the valley.

The Clinton Avenue (Congregational) Church Brooklyn—Dr. Buddington's—has refused by a pretty large majority vote to attend the dedication meeting of the Tempkins Avenue Church in company with Beecher of Plymouth Church. They refuse to fraternize with Plymouth Church so long as Beecher is pastor of it. This is saying in the most emphatic manner that they believe Henry Ward Beecher to be a guilty man. This may possibly neutralize to some degree the jollity and self-satisfaction with which the Plymouth pastor returns from his successful Western lecturing tour with \$15,000 to \$20,000 in his capacious pocketbook. Beecher still, however, draws hugely since his return. Thousands rush to see him as they would Brigham Young or the Grand Mogul of Tartary should they travel around for a show.

Science and the Arts.

The Doctrine of Filiation, or Descent-Theory.

BY PROF. ERNST HAECKEL.—CONTINUED.

CHAPTER VII.—CONTINUED.

It is sufficiently obvious from the history of nations how in successive generations of many dynasties, for example, of the princes of Saxon Thuringia and of the Medici, the noble solicitude for the most perfect human accomplishments in science and art were retained and transmitted from father to son; and how, on the other hand, in many other dynasties for centuries a special partiality for the profession of war, for the oppression of human freedom, and for other rude acts of violence, have been hereditary. In like manner talents for special mental activities are transmitted in many families for generations, as, for instance, talent for mathematics, poetry, music, sculpture, the investigation of nature, philosophy, etc. In the family of Bach there have been no less than twenty-two eminent musicians. Of course the transmission of such peculiarities of mind depends upon the material process of reproduction, as does the transmission of mental qualities in general. In this case again, the vital phenomenon, the manifestation of force (as everywhere in nature), is directly connected with definite relations in the admixture of the material components of the organism. It is this definite proportion and molecular motion of matter which is transmitted by generation.

Now, before we examine the numerous, and in some cases most interesting and important, laws of transmission by inheritance, let us make ourselves acquainted with the actual nature of the process. The phenomena of transmission by inheritance are generally looked upon as something quite mysterious, as peculiar processes which cannot be fathomed by natural science, and the causes and actual nature of which cannot be understood. It is precisely in such a case that people very generally assume supernatural influences. But even in the present state of our physiology it can be proved with complete certainty that all the phenomena of inheritance are entirely natural processes, that they are produced by mechanical causes, and that they depend on the material phenomena of motion in the bodies of organisms, which we may consider as a part of the phenomena of propagation. All the phenomena of Heredity and the laws of Transmission by Inheritance can be traced to the material process of *Propagation*.

THE PROCESS OF REPRODUCTION.

Every organism, every living individual, owes its existence either to an act of *unparental* or *Spontaneous Generation* (Generatio Spontanea Archigonia), or to an act of *Parental Generation* or *Propagation* (Generatio Parentalis, Tocognia). In a future chapter we shall have to consider Spontaneous Generation, or Archigony. At present we must occupy ourselves with Propagation, or Tocogony, a closer examination of which is of the utmost importance for understanding transmission by inheritance. Most of my readers probably only know those phenomena of Propagation which are seen universally in the higher plants and animals, the processes of Sexual Propagation, or Amphigony. The processes of Non-sexual Propagation, or Monogony, are much less generally known. The latter, however, are far more suited to throw light upon the nature of transmission by inheritance in connection with propagation.

For this reason, we shall first consider only the phenomena of *non-sexual* or *monogenic propagation* (Monogonia). This appears in a variety of different forms, as for example, self-division, formation of buds, the formation of germ-cells or spores (Gen. Morph. ii. 36-58). It will be most instructive, first, to examine the propagation of the simplest organisms known to us, which we shall have to return to later, when considering the question of spontaneous generation. These very simplest of all organisms yet known, and which, at the same time, are the simplest imaginable organisms, are the *Monera* living in water; they are very small living corpuscles, which, strictly speaking, do not at all deserve the name of organism. For the designation "organism," applied to living creatures, rests upon the idea that every living natural body is composed of organs, of various parts, which fit into one another and work together (as do the different parts of an artificial machine), in order to produce the action of the whole. During late years we have become acquainted with *Monera*, organisms which are, in fact, not composed of any organs at all, but consist entirely of shapeless, simple, homogeneous matter. The entire body of one of these *Monera*, during life, is nothing more than a shapeless, mobile, little lump of mucus or slime, consisting of an albuminous combination of carbon. Simpler or more imperfect organism we cannot possibly conceive.

The first complete observations on the natural history of a *Moneron* (Protophytes primordialis) were made by me at Nice, in 1864. Other very remarkable *Monera* I examined later (1866) in Lanzarote, one of the Canary Islands, and in 1867 in the straits of Gibraltar. I have found some curious *Monera* also in the North Sea, off the Norwegian coast, near Bergen. Cienkowski has described (1865) an interesting *Moneron* from fresh waters, under the name of *Vampyrella*. But perhaps the most remarkable of all *Monera* was discovered by Huxley, the celebrated English zoologist, and called *Bathybius Haeckelii*. "*Bathybius*" means, living in the deep. This wonderful organism lives in immense depths of the ocean, which are over 12,000—indeed, in some parts 24,000 feet below the surface, and which have become known to us within the last ten years, through the laborious investigations made by the English. There, among the numerous Polythalamia and Radiolaria which inhabit the fine calcareous mud of these abysses, the *Bathybius* is found in great quantities, sometimes in the shape of roundish, formless lumps of mucus, sometimes in the form of a network of mucus, covering fragments of stone and other objects. Small

particles of chalk are frequently embedded in these mucous gelatinous masses, and are, perhaps, products of their secretion. The entire body of this remarkable *Bathybius* consists solely of shapeless plasma, or protoplasm, as in the case of the other *Monera*—that is, it consists of the same albuminous combination of carbon, which in infinite modifications is found in all organisms as the essential and never-failing seas of the phenomena of life.

In a state of rest most *Monera* appear as small globules of mucus or slime, invisible or nearly so, to the naked eye; they are at most as large as a pin's head. When the *Moneron* moves itself, there are formed on the upper surface of the little mucous globule, shapeless, finger-like processes, or very fine radiated threads; these are the so-called false feet, or pseudodia. The false feet are simple, direct continuations of the shapeless albuminous mass, of which the whole body consists. We are unable to perceive different parts in it, and we can give a direct proof of the absolute simplicity of the semi-fluid mass of albumen, for with the aid of the microscope we can follow the *Moneron* as it takes in nourishment. When small particles suited for its nourishment—for instance, small particles of decayed organic bodies or microscopic plants and infusoria—accidentally come into contact with the *Moneron*, they remain hanging to the sticky semi-fluid globule of mucus, and here create an irritation, which is followed by a strong afflux of the mucous substance, and, in consequence, they become finally completely inclosed by it, or are drawn into the body of the *Moneron* by displacement of the several albuminous particles, and are there digested, being absorbed by simple diffusion (endosmosis).

[TO BE CONTINUED.]

Lord Amberley's Book.

An Analysis of Religious Belief. By Viscount Amberley. Published by D. M. Bennett, New York. Reviewed by W. S. Bell.

This is a bookish age. All over the civilized world books are being made by the thousand, tens of thousands, and millions. Everywhere books may be had at a small price, and it is therefore one of the greatest luxuries of the nineteenth century that the common people can have access to a great variety of literature. In times past it was only the wealthy who could buy books and read them. Books cost too great a price then for the poor man to invest in them, so he had to go without them. The invention of movable type and the printing press and steam have opened wide the door of knowledge, even to the very humblest man and woman in society. But not all books are of equal value. There are many books written simply to please and not to instruct, many are written to gratify human prejudices. This is the case most generally in books of a sectarian character. Seldom do we find a book written by one who is in his very heart of hearts a truth seeker. And when we do find such a book public opinion tries to extinguish it. This was illustrated in the case of the book before us. Every effort was made to prevent the book from coming before the public. But, happily for us, this effort was thwarted and we have it as our treasure.

The "Analysis of Religious Belief" is a work of permanent value. It treats great questions in a masterly manner. Perhaps there are others who have written as liberally and as ably on some of these questions as has Lord Amberley, but one great drawback to all books written on learned and scientific subjects is that the style in which they are written is too dry, and too much above the reach of the common mind. A good old Scotch minister asked his beadle one day how he liked the sermon, and the beadle replied: "Weel, Weel, it mought be ower gude, but ye hilt it up so high I cou'dna grippel a taste o' it."

Learned books are too often written in a learned style to become popular. But Lord Amberley was not only wise as to what he wrote, but he exhibits also equal wisdom in the manner in which he writes. For this very reason he will have thousands of readers, where he would have had only hundreds had he written only for the D.D.'s. It is, however, very far from being a light book, or a book to amuse a lazy mind. It treats of the world's great problems, and it requires of the investigator or truth seeker who comes to its well of truth, to draw the water of truth and slake his thirst. Or, if we shall change the figure, we may say that it is like a rich gold mine, the more you work it the more gold you get.

Let us take a brief survey of the outline of the work. The table of contents is very brief. There are but two parts in the book. The First Part is entitled "Means of Communication Upwards." These means of upward communication are classified under the following five general divisions: 1. Consecrated Actions. 2. Consecrated Places. 3. Consecrated Objects. 4. Consecrated Persons. 5. Consecrated Mediators.

The Second Part is entitled "Means of Communication Downwards." 1. Holy Events. 2. Holy Places. 3. Holy Objects. 4. Holy Orders. 5. Holy Persons, or Prophets. 6. Holy Books.

"The means by which the wished-for intercourse between man and the higher powers is effected are obviously twofold: such as convey information from the worshipers to their deities, and such as convey it back to their worshipers. In other words, they might be described as serving for communication upwards or communication downwards; from mankind to God, or from God to mankind. . . . Consecrated Actions are such as prayer, praise, sacrifice, ceremonies and rites, offerings, and, in short, all the numerous external acts comprehended under the term, worship."

Speaking of the origin of worship among primitive people he observes: "Reasoning from the authorities of earth, whom he knows, to those of heaven, whom he does not know, the primitive man concludes that the best way of obtaining the satisfaction of his wishes from the latter will be to address them in a tone of humble supplication, intermingled with such laudatory epithets as he deems most likely to

be agreeable to his ear. Hence we have the devotional acts of prayer and praise, which in all religions constantly accompany one another, and constitute the simplest, most natural, and most ancient expression on the part of human beings of their consciousness of an over-ruling power, and of their desire to enter into relations with that dreaded and venerated agency.

"Prayer in its original form is simply a request for some personal advantage addressed by the worshipers to their god. . . . Two excellent specimens of primitive prayer are given by Brinton in his "Myths of the New World." According to that writer, a Nootka Indian, on preparing for war, thus expresses his wishes: 'Great Quahootzee, let me live, not be sick, find the enemy, not fear him, find him asleep, and kill a great many of him.' This calls to our minds some things we have heard in revival meetings: "Lord convert him or take him hence."

"Very frequently the notion of bargain between the god and his worshiper appears in prayer. The worshiper claims to have rendered some service for which the god ought in equity to reward him; or he holds the discontinuance of his former devotions as a motive to induce the concession of his desires." Sacrifice must follow prayer. They are but the opposite sides of one thought, namely, the struggle of man to gain and use the good will of the gods." "The sacrificer argues that if he can make acceptable presents to the gods, they will smile upon him and be disposed to promote his ends; whereas, if he keeps the whole of his possession for worldly purposes, they will regard him with indignation, and refuse him their assistance when he may happen to stand in need of it." We need not go far to find people in Christian lands, now-a-days, who contribute to the support of their god in order to be on the safe side, if anything should occur.

"It sometimes happens that the sacrifice, or a portion of it, is consumed by the worshipers in general, or by the priests." This good old custom still exists, and the consuming part is now wholly in the hands of the priests; or, I should have said, in the jaws of the priests.

In Sierra Leone, "when they want to render their devil propitious to any undertaking, they generally provide liquor: a very small libation is made to him, and the rest they drink before his altar." It is wine "which cheereth god and man" that is sufficiently potent to render even the devil propitious."

Under the head of "Ritual" we have an enumeration of the various rites and ceremonies of the different nations and tribes of men. We find most of these rites in some form or other in all religions. The most general are festivals and rites at birth, puberty, marriage, and death. In viewing these primitive ceremonial developments, we see all modern religions in a previous and earlier stage of development. Lord Amberley's method brings before us in plain history the beginnings of religion, and the steps of religious progress. All, all is natural and no hint of the supernatural.

Consecrated Objects. In Sierra Leone, where the natives are devoted to their gods, they make offerings to them of bits of cloth, pieces of broken cups, plates, mugs, or glass bottles, brass rings, beads, and such articles. "This enumeration of consecrated objects reminds us very tenderly of the success if not the superiority of "brass" offerings, even in these days. Brass is a more successful expedient now, oftentimes, than pure gold is. Brazen vessels are still in the temple of God. Probably their greatest capacity consists in their ample receptivity for wine and roast beef.

With a brief notice of consecrated persons, and consecrated mediators, as priests and priestesses, the first part of the book closes. And although the first part is thus comparatively short, yet it is a key to the whole work. We should not be fully prepared to understand the "Means of Communication Downwards," had we not read the "Means of Communication Upwards."

Among the many means of communication downwards are dreams, sneezing, omens, divination, ordeals, miracles, holy places, holy persons and holy books. The discussion of these different methods of receiving communication are especially interesting and instructive because the author gives us so many illustrations from the best writers on these subjects. He gives a very clear statement of the question for consideration, and then quotes the best authorities in a quite happy way.

The holy persons whose characters he discusses at length are: 1. Confucius, the founder of Confucianism. 2. Lao-tse, the founder of Taonism. 3. Sakyamuni, or Gautama Buddha, the founder of Buddhism. 4. Zoroaster, or Zoroaster, the founder of Parseeism. 5. Mohammed or Mahomet, the founder of Islamism. 6. Jesus Christ, the founder of Christianity. "All these men, whom for convenience's sake I propose to call prophets, occupy an entirely exceptional position in the history of the human race. The characteristic marks, by which they may be distinguished from other men, are partly external, belonging to the views of others about them; partly internal, belonging to their own views about themselves."

Unlike some liberal writers who condemn everything Christian and praise everything of pagan character, our author talks as plainly about the imperfections and virtues of Confucius, Mahomet and Buddha as he does of the discrepancies in the character of Jesus. There is a judicial calmness in his discussions which gives them both charm and weight. I have read a great many attempts to outline the character of Jesus, but I think Lord Amberley, in his fresh contribution, has added something new. His estimate of Jesus is broad, catholic and instructive. The calmness of the author, the broadness of his views, make his style of thought and expression such as may not be easily quoted in passages of a review. He makes no appeal to the reader's passions or prejudices. His effort seems to be to place before the reader all the principal facts of history, so far as he may in so brief a work, which bear upon the question he has under discussion. That he has an object in view, and

that he presses history into evidence of his thoughts, is doubtless true, as it must be with every man who writes with a purpose, but it is certainly among the signs of better times and nobler men, to read after one who can afford and is disposed to be so fair, impartial, and yet so filled with silent courage.

Nearly one-fourth of the book is devoted to Jesus Christ, and about one-half of it is taken up in the discussion of the Holy Books, or Bibles. The principal bibles, whose merits he discusses, are: 1. The Thirteen King. 2. The Tao-te-King. 3. The Veda. 4. The Tripitaka. 5. Zend-Avesta. 6. The Koran. 7. The Old Testament. 8. The New Testament. "It is the common fate of such works to be made the subject of the most minute, the most careful, and most constant scrutiny to which any of the productions of the human mind can be subjected. The pious and the learned alike submit them to an unceasing study. No phrase, no word, no letter, passes unobserved. The result of this devout investigation naturally is, that much which in reality belongs to the mind of the reader is attributed to that of the writer. Approached with the fixed prepossession that they contain vast stores of superhuman wisdom, that which is so eagerly sought from them is certain to be found. Hence the natural and simple meaning of the words is set aside, or is relegated to a secondary place. All sorts of forced interpretations are put upon them with a view of compelling them to harmonize with that which it is supposed they ought to mean. Statements, doctrines, and allusions are discovered in them which not only have no existence in their pages, but which are absolutely foreign to the epoch at which they were written."

I shall have to refer the reader to the book itself for an adequate conception of its worth. Mr. Bennett has done great service to the Liberal public in getting up this rare work at so low a figure. Doubtless the book will be in great demand.

"The Safe Side."—Concluded.

BY HUGH BYRON BROWN.

Another side that we deem to be a safe one is that of scientific construction, rather than mere destruction.

Ever since the protest of Luther and his co-laborers in the fifteenth century against the abuses of Catholicism, there has existed a growing revolt against not only Romanism but against the fundamental principles of the Christian religion—in fact against all systems of so-called revealed religions.

This protest against the errors and outgrown institutions of the past is growing louder and more emphatic in proportion as knowledge is becoming more diffused among the people.

This mental condition of doubt and disbelief is usually followed by a fierce iconoclasm, which, in its hot hate of the old superstition is often injudicious in its methods, indiscriminating and intemperate in its attacks.

Still it is a stage of growth through which most all who become emancipated from superstition must needs pass. The transition from the *old* to the *new*, like all disintegrations, is crude, painful and turbulent.

The iconoclast is a necessity of evolution; but his work, while inevitable and needful is far from being an agreeable one. In point of usefulness and importance the iconoclast bears the same relation to the work of construction that the pullers-down of the old edifice bear to the architects and builders who plan and erect the new.

The old must needs be removed to make room for a better; but the sooner the mere destructionist learns the lesson that to "destroy we must replace," the better for him and for the cause of truth.

Voltaire and Paine were distinguished representatives of that class. They did a noble, though hard and disagreeable work, which must needs be done, and for the doing of which they are entitled to the grateful remembrance of posterity.

But experience teaches us that it is not alone sufficient to remove the noxious weeds of superstition from the mind, for without subsequent culture and the implanting of good seed from which finer and better human fruit shall grow, other noxious weeds, no less injurious to the mind, will take the place of those removed.

That is to say, things do not come right of themselves without effort and direction. It is not enough to remove obstructions; the best and highest results in the realms of mind and heart, no less than in the lower departments of nature, are the results and fruits of care, culture and scientific direction.

Or to change the simile, our old theological house which sheltered our ancestors, and which was bequeathed to us by them is no longer adapted to the changed condition of our minds; a new one must be had, but why remove the old unless we are prepared to erect a better?

Indeed, is it wise or kind to ask men to leave the *old* until we can offer them better?

Hence we say, that the sooner we can leave off the mere pulling down of the old, which is now being removed as fast as is desirable it should be, and proceed to reconstruct a better religion, better institutions, laws, manners and governments; and, above all—because the source and creator of all the rest—a nobler and more perfect humanity, the better for the world.

Religion, that innocent, though much maligned and outraged word, encrusted as it is with the crimes and ignorance of centuries, must be cleansed from the odium that attaches to it by reason of the crimes perpetrated by theology in its name and come again to mean to all men that which it signifies—the tie which binds each man back to his fellow men—in a word, *DUTY*. "Only this, and nothing more."

Were it possible for the iconoclasts of our age to blot out the Church as an institution to-morrow, the function that it has ever performed for society, however imperfectly by

reason of its superstition and unscientific methods, must still continue to be performed so long as society continues to exist; for though "the gods and god" are dead, humanity ever lives with all its possibilities, needs, relations and dependencies, and demands of all its members the same sacrifice and devotion which, in the days of our ignorance, we paid to the "gods that we know not of."

We remark again that we deem the safe side that of science and humanity, in opposition to ignorance and inhumanity.

Safety and salvation from actual and possible dangers are earnestly desired by all, but all are not agreed as to *where* safety lies or in what salvation consists. We have been taught from our infancy to believe that there was no safety outside of the Christian Church; that believing as the Church believed, we should be saved, doubting it, we shall be damned; for by the merit and through the blood of Christ, salvation was alone possible, "there being no other name given under heaven whereby we could be saved."

But how the merits of one individual, however great, or how the death of a man, however good, who is said to have died an unjust death eighteen hundred years ago, can save any one now, is one of the mysteries of the Christian faith, which common sense is unable to unravel or understand!

But, leaving that to those who prefer mystery to reason, we proceed to say that we regard science as the true savior of the world, as ignorance is its greatest curse; for in the last analysis this is found to be the root of most of the evils from which we suffer.

Disease and suffering are the results of ignorance or disregard of the laws of health. Mental delusion, narrowness of soul, spiritual despotism, and unreal terrors of the imagination, are the results of ignorance of the laws of nature, of the facts of history, and of science.

Social misery, poverty, and crime are the results of the ignorance or disregard of the laws underlying those things.

From all these evils, so far as it is possible, knowledge will save us.

It is this that distinguishes us from the rudest barbarians—to it, more than to our sacred books, churches, and moral codes, we owe all the progress that has been made, and all the advantages we possess.

Theology set men to speculating and disputing on the unknown and unknowable. Science taught them to think and to work for the here and now. One teaches man how to die, the other teaches him how to live. One makes the chief duty of this life to prepare for another; the other seeks, rather, to perfect and enjoy this. One emphasizes the soul, the other the body. Theology would save us through the merits of another; science, by our own endeavor.

But how is Humanity the safe side? It is the safe side because it is the *right* side; for safety is ever to be found on the side of truth and right.

The first and highest duty of men among the Greeks and Romans was to their country; among the Jews and Christians the highest allegiance was due to their God. The scientist and the Humanitarian accord that allegiance only to the race.

It is a law inherent in the nature of man, and as true now as in the time of its first utterance, that "He who seeks his life, (and, we may add, his happiness) shall lose it; but he who seeks first that of others shall find it." Egoism is the sign and symbol of inhumanity, as altruism is that of humanity.

This new dispensation of science, which we deem the safe side, is already conceived. The disintegration has already commenced.

What is Clairvoyance?—Continued.

BY MRS. JENNIE B. BROWN.

I will mention the regular habit of a cat which was for many years a conspicuous and somewhat notorious incumbent of my estate.

The largest and most beautiful Maltese I had ever seen came to us as a present from an appreciative friend. I am not an ardent admirer of feline pets, and from the date of her advent into my family, I could but notice that she had evidently taken in the situation with the first glance at my discomfited face. Never, from the first day of her sojourn with me, would she willingly eat any of the food I placed in her basin, but every day, and sometimes twice during the day, also each moonlight evening, when there might be flood tide, and the weather would permit, this sagacious or clairvoyant animal might be seen walking demurely around to the front of the house, and from thence down to the little strip of sand beach, which lies between our sloping bank and the waters of Long Island Sound, then, crouching low, she would suddenly spring upon the little groups of sea minnows, or Indian maume changs, which, disporting in shoal water, afforded a very easy prey.

Now, when it is remembered that the time of flood and ebb tides does not occur at the same hour each succeeding day, but that, dependent upon the changes of the moon, they vary in regular succession accordingly, it will be at once seen that a cat in its accustomed quiet corner of the kitchen or woodshed, out of sight of the water, must be guided by an instinct so remarkable as to leave no room to doubt its clairvoyant nature.

This same cat, in every way intelligent, having usually from four to seven kittens about her, was a source of amusement to me, as, removing one or two from the straw in the woodshed and putting them out of sight while the mother was absent, I noticed how surely and with what speed the anxious Maltese would return and inaugurate a systematic search for the missing kittens.

This cat, born and bred in the centre of a village fifteen miles inland from the sea, with indomitable patience and perseverance, made it a regular habit, also, to educate her

young, at least as many as lived to a suitable age, in the art of fish-catching, her attempts in this direction, involving the tact and intelligence displayed, being truly wonderful.

That most extraordinary development of instinctive intelligence forms a distinguishing feature of the higher order of brute creation it is not necessary to affirm; but tracing this characteristic up to the higher creation, the human organism, what do we find evolved? Not only the clairvoyance that is instinctive, but also that quality which renders facts and events, past, present, future, near at hand or far distant, clearly apparent, not only to the mental vision, as in *independent* clairvoyance, but operating upon the emotional nature and upon the physical senses, as in *sympathetic* or *emotional* clairvoyance, one may discover through actual experience and clairvoyant understanding, just what may be transpiring in connection with other persons, and just what mental or physical conditions may be characteristic of those persons with whom they may have been at some time, in closer contact, or with whom they may be able to put themselves *en rapport*.

The clairvoyant person will not so readily become impressed by antagonistic temperaments, as by such congenial persons as would easily and naturally come into full sympathy with his or her peculiar organism, thereby making an intuitive or sympathetic understanding a natural result, an unavoidable sequence of either premeditated or unpremeditated personal contact; therefore the science which treats of this occult power must make a starting-point of the fact that each positive organism has option or particular attraction for that negative temperament peculiarly suited to its individual scope of action.

Many persons are clairvoyant who do not suspect themselves of being so; and many have doubtless been utterly and irretrievably ruined by the merest accident of unpremeditated contact with individuals or organisms temperamentally adapted to make impression upon or control the susceptible, or clairvoyant subject, but whose moral nature and habits of life were vicious in the extreme, the person thus operated upon not knowing how to account for the commission of acts hitherto foreign to his or her nature, and were these facts better and more generally understood "natural depravity" would become confined to a far narrower limit than by common consent it now obtains.

In his laboratory the chemist ever maintains the most careful vigilance, lest some chance should bring about disastrous results by accidental contact of antagonistic and mutually harmful substances or fluids; but the human being, composed of atoms of matter of various kinds, in which diverse chemical qualities inhere; possessed also of properties the tendencies of which subject to certain conditions must just as surely produce certain results, as the same thing when obtained from other sources, reduced to liquid or solid form and stored on the shelves of some learned professor's laboratory, thrown together hap-hazard, a conglomerate jumble without regard to any scientific classification, or systematized method of juxtaposition, hustled into the world and again out of it, almost entirely by accident, and through supreme ignorance of those things which above all others are important to be investigated and understood, scarcely more responsible for what they do, or fail to do, than the chemical contents of the well supplied laboratory, now so carefully bottled and sealed, would be, were some ignorant persons to toss the whole supply indiscriminately together and stir over a heated furnace. Looking at this subject from the standpoint which years of study, close observation, and careful experiment have brought me to occupy, I can foresee, or at least anticipate the fearful struggle between a hell-creating, and hell-sustaining theology on the one hand, and the developments of scientific knowledge in this direction on the other, for the science which pertains to the material human organism, is the one element which above all others is destined to act an important part in the overthrow of that monstrous fabric of ignorance and superstition on which our false social system now rests.

[TO BE CONTINUED.]

An Open Letter.

Mrs. M. E. Lowry, *Evangelical Revivalist*: In your pious efforts to save souls from hell, has it ever occurred to you how much quicker you could do the work by praying to the "All-Powerful God" to immediately "convert or kill" the Devil, and thus do away with the enormous expense of the Christian religion, the immense waste of time, energy, and talent, which could be so kindly and happily used for the earthly benefit of the ignorant, innocent, starving, suffering millions?

In view of the orthodox teachings and influences, as presented by you, I want to be the last one out of hell, and consequently the last one into heaven; it would be such an eternal joy and comfort to personally know that every one was at last safe and singing! How can you ignore important suggestions, while your talk is so full of religious zeal and revival enterprise?

One good deed is far better than all the faith, belief, preaching, praying, or promises in the world without it. In your present occupation, do not give up hell or the Devil, just so long as it pays over one hundred dollars a week. The greatest motive you have to talk hell with so much vindictive certainty is the love you have for those in danger of its torments, not the profit nor the great peace of mind it brings you.

Now you have forsaken the "pleasures of this beautiful world," it is quite fortunate and useful for you that the idea of an endless misery for the sinner gives you sacred employment.

Your Infidel Friend, T. L. Brown.

It is no merit of ours that we think to better purposes, but rather that of those who have gone before. If we have climbed higher up the mountain, it is because our fathers have led the way, bridging the chasms as they went along.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 15.

Great Jehovah, perplexed as we are to understand who was the father of Jesus—whether thyself or the Holy Ghost; troubled as we are to comprehend how either could possibly have been such; how an invisible, impalpable, immaterial ghost could fecundate a Jewish maiden, and an offspring be the result; puzzled as we are to understand the mysteries pertaining to the composition of the celestial firm of which thou standest at the head; if to dispel all doubts and to step upon firm and positive ground, we are compelled to accept the teachings of the Christian Church, which claims to be founded upon thy infallible truth; if we are forced to accept the theory which it holds to be simple, lucid, beautiful, and altogether reasonable, that in making up a godhead of three persons one is three and three are one; that each member of the trinity is distinct yet not separate; that thou art "very God," that the Holy Ghost is "very God," that the Son is also "very God," and that all three are absolutely *one* and the same being, does not the relationship existing between these three partners of thy firm and the Virgin Mary become an interesting study?

If, at the same time, thou art thyself, thy father, and thy son, does it not follow that thou art not only thy own father and thy own son, but also thy own grandfather and thy own grandson?

If the Holy Ghost and the son are both co-existent with thyself in age and power, does it not follow that they are each thy brother, and that Jesus, who is at the same time thy father, thy grandfather, thy son and thy grandson, is also thy brother, and thou his?

If Matthew and Luke were correct in the assertion that the Holy Ghost was the father of Jesus, and the Holy Ghost being thy brother, was not the young Jesus thy nephew and thou his uncle?

Then, in addition to thy being thy own father and grandfather, thy own son and grandson, art thou not thy own uncle and great-uncle, thy own nephew and great-nephew?

What relation, may we ask, did the Virgin Mary hold to thee and to the other members of thy firm? To begin with, as thou art the father of *all*, didst thou not stand in the same relation to the Jewish maiden? Was she not thy daughter and thou her parent?

As she was thy daughter and Jesus thy son, were they not brother and sister? and as thou and thy son were the same, was not Mary thy sister also? and was not thy connection with an incestuous one?

After thou didst cohabit with her in the sexual embrace, as thou didst love her devotedly, and as she bore a son to thee, was she not thy wife, or concubine?

As she was the mother of Jesus, and as Jesus and thyself are one and the same, was she not thy mother?

Has not this Jewish maiden, Mary, by the magnates of the Church, been a million times called the *Mother of God*?

If, according to Matthew, and partly according to Luke, it was the Holy Ghost in his individual capacity that had connection with Mary in the process of "overshadowing,"—that it was he who was the father of Jesus—was not Mary thy sister-in-law?

In the same sense that she was the consort of the Holy Ghost, the same being thy brother, and thou being thy own son, was she not thy aunt?

Inasmuch as she was thy offspring, thy child—as are all human beings—and thyself and the Holy Ghost being the same, was she not thy niece?

As we have seen that thou art at the same moment thyself, thy father, and thy son, and as the Virgin was thy consort, or wife, is it not equally true that she was at the same time thy grandmother and thy granddaughter?

As thou art the father of all existences; as the Holy Ghost was thy brother and also thy son; as he and the son were one and the same; as the Virgin was the consort and wife of the Holy Ghost; as the son was also thy brother and thou and he were one—does it not follow that Mary was thy cousin?

If, then, Mary was thy wife, thy sister, thy mother, thy daughter, thy grandmother, thy granddaughter, thy aunt, thy niece, thy sister-in-law, and thy cousin, is not the Catholic Church quite right in virtually placing her in the godhead, and in paying her highest adoration to her?

If she bears all these relations to the members of the godhead, or to a part of them, or to one of them only, is it not perfectly legitimate and proper that deific honors should be bestowed upon her, and that she should be as greatly revered as either limb or branch of the godhead?

Is not the Protestant Church greatly at fault in withholding divinity from this distinguished female? and are they not positively guilty of irreverence and blasphemy in denying her the honor and adoration, to which she is so justly entitled?

If that Jewish maiden was the "wife" of God and the "mother of God," even if all the other forms of relationship are lost sight of, is it not a clear case of gross injustice on the part of thy servants and admirers that they have per-

sistently refused to grant her an equal seat of honor with thyself in the great Christian godhead?

Should not the godhead have consisted of four persons instead of three? and should not the mother of all three have been placed first in position, first in honor, and first in worship?

Should not the term "Trinity," meaning the Christian's God, be changed to *quadrinity*? Should we not worship four instead of three?

Should thy mother, thy wife, thy sister, and thy sister-in-law be longer debarred a seat on the throne which is so justly her own?

Jehovah, how canst thou, with a tithe of the sense of justice which thou art credited with, placidly consent to see that worthy female who acted to thee the part of a wife, with all that the name implies, a mother, with all that the title is pregnant with, a sister, with all the endearing qualities the relationship possesses, with all her other close connections to thee, how canst thou, we impatiently ask, consent to let century after century pass by without according to this excellent woman the divine honor, position, and distinction which thou willingly takest unto thyself, and which thou positively demandest shall be accorded thee?

Are we not fully justified in the conclusion that there is something wrong in all this divinity business? If there are three members in thy establishment, does not justice and reason require that there should be four?

If the father is represented in the firm, should not also the mother? If the husband, why not the wife? If the son, why not the daughter? Does not eternal justice demand the recognition of the female element in divinity as fully as the male?

Is there any equity, beauty, logic, or sense in having three masculines in one concern—three bachelor gods to rule equally over men and women without any recognition being given or any justice being extended to the female part of existence—the wife, the mother, and the sister element?

In fact, is not the Christian Deity a perfectly incongruous monstrosity—devoid of equality, devoid of consistency, devoid of perfection, devoid of harmony, devoid of beauty, devoid of all that is most lovable and adorable?

Is it strange that there are many thousands who cannot honestly accept the Christian Deity and regard him as a perfectly just, a perfectly consistent, and a perfectly true being?

Are we, who have given much thought to this intricate and mystical subject, and cannot possibly come to the same conclusion that many of those around us do, are we to blame, we repeat, if we are unable to see things pertaining to divinity in the same light as those who gulp down everything that their priests command them to do, without a remonstrance or a word of protest?

Is it not right that our reason should be our guide on this subject as well as on all others which inevitably engage our attention. Is not reason our natural birthright, and is it not proper that we should use it on *all* occasions and upon *all* subjects?

Have we not a perfect and natural right to distrust what ever we are demanded to accept as truth and which our enlightened reason cannot approve?

Jehovah, we find it in thy word, and thy preachers often repeat it, that thy Son is a lamb; that he is the "Lamb that taketh away the sins of the world." Are we to understand from this that his father is a ram? that he is the ram that demands a divine sacrifice for the sins of the world?

Is there any animal in existence capable of begetting a lamb, except a ram? Could a woman, under any circumstances, give birth to a lamb?

If thy Son is absolutely a lamb, can we get away from the conclusion that thou art a ram? and was not his mother a ewe? Is this the reason why thy fondness for sheep is so much greater than for goats?

If thy Son is a lamb metaphorically speaking, only, art thou not a ram in the same metaphorical sense? Do not logic and consistency demand this much?

If thou canst not be called a ram, may not that sheepish character have been a real, or an assumed one of the Holy Ghost's? Was he not in the habit of metamorphosing himself in various shapes and styles—sometimes as a bird; again as a dove, sometimes as cloven tongues of fire, sometimes as a precious ointment, sometimes as a breath, sometimes as an inanimate substance, and sometimes as a mighty, rushing wind? Would it not also have been perfectly in keeping with his character to have presented himself as a ram—a heavenly ram?

Did not some of the nations who lived thousands of years ago worship a ram for their deity, and did he not have a lamb for a son? Had not the ancient Hindoos a god, Ram, who had a wife who strayed from him, and did he not pursue her to the Island of Ceylon? Was not this mythology believed in centuries before the world heard aught of thy having a wife or a son? If there is any beauty in originating this grand conception, does it justly belong to thee?

According to many of the mythologies of early times? were not rams and lambs very much mixed up in them? Can it be possible that the idea of thy own existence and of thy son's were derived from such a source?

In fact, is not thy existence, thy history, thy personality, thy godhead, thy relationships, with all the incongruities and absurdities connected with thy celestial firm, proof positive of its imperfect, human origin—that it sprang up in the days when ignorance and crude notions prevailed in the world? Is it not time that intelligent men and women acquired higher, nobler, worthier, and truer conceptions of the Supreme Power of the Universe?

[TO BE CONTINUED.]

What I Don't Believe.—No. 23.

209. If, for the sake of peace I admit, for the moment, that the Jewish prophets were all that could be asked for prophets to be; if I admit that they knew everything that was to come to pass for a thousand years or two, and that they never prophesied anything when they did not do it with great clearness, precision and exactitude, and that each prediction never failed to come to pass, exactly as they foretold it; if from pure generosity and magnanimity I yield all this, (which I could not truthfully do,) I cannot possibly admit that the old Jewish patriarchs who were such marked favorites of Jehovah, and who so many times received proofs of his fondness and partiality, were in all cases such models of propriety, holiness and saintly perfection as we might be led to suppose from the great favor with which they were regarded by the king of the upper regions. I cannot admit this because I do not believe it.

210. Let us go back as far as Captain Noah, the patriarch whom God employed to build the ark, and who by some means induced pairs or sevens of all animated nature to take passage in his vessel for the term of thirteen months, and who, with very inadequate stores of provisions, managed to keep that family of some hundreds of thousands of animals, birds, reptiles and insects of every kind and description existing on the earth, for the length of time named, closely shut up in the ark, and in the dark, pitched without and within—minus air, and minus light—without losing an individual insect. The old mariner must have been a very remarkable man, but he was not a first-class model for a modern temperance society. After he retired from a seafaring life he seems to have engaged in the grape culture and in wine making. It is to be supposed he made a good article of wine that was both palatable and possessed good strength, for the old patriarch got excessively drunk and laid in his tent in a drunken sleep, exposing his person in a very indecent manner. While he thus lay exposed his second son, Ham, happened into the tent and saw his father's condition, that he had taken a few glasses too much and that he was exposing his private parts in a ridiculous manner; the irreverent and ungrateful son laughed at the old man and went out and told his two brothers about the condition their father was in. Ham's two brothers seemed to have more pity for the weakness of their sire and more respect for his years than Ham had, and they modestly covered him up and let him lie quietly and sleep off his heavy potatoes.

Although this fondness for wine which Noah evinced may not have been grossly criminal in itself, still such a bad failing would hardly be looked for in a man who enjoyed the special favor of heaven, and who walked and talked with God almost daily. It would not be supposed that an individual so greatly favored would so far forget himself as to become a drunken sot, and when in that condition to expose his person in such a manner as would not now be allowed by our vigilant police in the lowest tramp that hangs around our parks and public grounds.

The worst thing, perhaps, in Noah's character was his getting angry after he had sobered off and become aware that Ham had been making fun of him, and cursing Canaan, the son of Ham, and his posterity forever, to be the "servants of servants" to their brethren for all time. In this way is African ignorance, degradation, and slavery accounted for. It is held that Shem settled in Asia, Japhet in Europe, and Canaan, the son of Ham, in Africa, and that he was the father of all the African races with thick lips and kinky heads. And because their great-grandfather, Noah, got very drunk and conducted himself in such an indecorous manner that one of his boys laughed at him, the old man in his rage cursed not only the innocent son of his son, but, alas! also millions of his descendants who could not possibly, in the slightest degree, be guilty of what Ham had done.

It would have been far better for Noah to have practiced self-denial, temperance and sobriety than to have yielded to folly and then in consequence curse in his anger unborn millions and quintillions of his own descendants and who thus brought down the curse upon them so effectually that they have never been able to escape from it and never will. That is a kind of vindictive justice that abounds altogether too largely in the compilation called the "Word of God."

Noah may have been a very good ship carpenter and he may have been a fair enough sailor in running a craft that had neither mast, sail, nor rudder, but he was intemperate both in drinking and in cursing his own offspring. He did not keep a proper control over himself and I cannot accept him as a model of virtue and excellence. It was wrong in him to curse his unborn offspring for his own weaknesses and faults.

211. There is one little point connected with the settlement of the four quarters of the earth that it is well enough to call attention to. While the settlement of the three "quarters" on the Eastern Hemisphere are provided for no provision is made for the fourth quarter—the Western Continent—and that too when abundant proof exists, that is incontrovertible, that America is not the "New World," but is in truth the *old* World and has been peopled, probably, thousands of years longer than Asia, Europe or Africa. But the parties who wrote the Bible stories knew nothing of all this and perhaps they should be excused. It, however, being true that America is the oldest quarter of the globe I cannot admit that the old Jewish scriptures were altogether truthful about the primitive races of man.

212. I do not believe that the old patriarch, Abraham, "The Father of the Faithful," was altogether above criti-

cism. He must have been an important personage, if all that is said of him is true; he was the father of the entire Jewish nation. Without him there could have been no Jacob, no Moses, no Joshua, no Samuel, no David, no Solomon, no Jesus, no Christianity, and no salvation for the human race. He surely ought to have been a very good man, but truth compels the admission that he was not. He was guilty of many acts, many sins of omission and commission that a saint of the first water never should be guilty of.

213. I do not believe it was a mark of Abraham's truthfulness and excellence of character to be guilty of falsehood and hypocrisy. After his father, Terah, the image or idol Maker, had died in Haran, Abraham at the age of seventy-five years took his wife Sarah and went into the land of Canaan, which Jehovah contracted to give Abraham as a heritage for himself and his sons forever—a contract, by the by, which has been fearfully broken—and when a grievous famine came upon the land Abraham journeyed to Egypt. Then it was he concocted the lie which he instructed his wife Sarah to tell, that she was Abraham's sister, and not his wife.

The reason given for uttering this falsehood was that Sarah was a very fair-looking woman, and that Pharaoh would fall in love with her, and Abraham thought it would be safer for him to pass himself off as her brother instead of her husband. As he expected, Pharaoh took a fancy to Sarah and took her into his own palace. The result can be easily imagined. It is hard to understand, however, how a woman of near three score years and ten could be so charming as to tempt the lustful passions of a king of Egypt, when there were so many thousands of young, blooming damsels all around him; but so runs the story. Sarah remained in the palace of Pharaoh, and Abraham seemed to be perfectly contented with the arrangement, and day after day lived the lie that he was the brother of Sarah.

All went on smoothly until Pharaoh was smitten with a plague, probably the same kind of plague that David, later on, had very badly—a private disease, now known as *syphilis*. When Pharaoh became affected in this way his eyes seemed to be opened to the truth of the business, and that Abraham had been playing a false game with him, when he sent the pair away about their business. He seemed to have had enough of Sarah.

As culpable as Abraham was in this game of deception and lies, he managed to make it pay. He left Egypt rich in cattle, in silver, and in gold. He thus exhibited at that early day the faculty of *acquisitiveness* for which his reputed progeny have ever been famous?

214. There is one little incident in Abraham's history pretty hard to believe, and which it may be well to call attention to right here. In Genesis xi, 26, it says: "And Terah lived seventy years, and begat Abram, Nahor and Haran." (If he begot them all in one year, he probably had three different wives.) A few verses further on it says: "And the days of Terah were two hundred and five years; and Terah died in Haran." Four verses further along, describing what took place subsequent to the death of Terah, it says: "And Abraham was seventy and five years old when he departed out of Haran." Now the matter difficult to comprehend is, if Abraham was begotten when Terah was seventy years of age, and if Terah died at the age of two hundred and five years, how could he be only seventy-five years of age when his father died? There are sixty years of Abraham's life very difficult to account for. Is it to be supposed that Abraham was such a slow kind of coach that his father could live nearly two years to his one—the old man getting away with one hundred and thirty-five years while the young man was scoring only seventy-five years?

These little discrepancies are rather awkward and unpleasant, it is true, in an "infallible book," but probably if we have faith enough they need not trouble us in the least. A little faith and a due degree of blind credulity and gullibility remove all contradictions and absurdities, and will make what otherwise would be cloudy and opaque, as clear and bright as the noonday sun. The world needs a great deal more of faith. There are yet many difficulties to be surmounted, a great many rough places to be smoothed away.

Abraham's virtuous life will be further considered in our next.

[TO BE CONTINUED.]

Materialistic Prayer.

In the book of forms, hymns, etc., which we are now getting up, we have introduced a number of forms for invocations, to be used, if desired, at the opening of meetings, lectures, etc. These are not used with a supposition that any being outside of the Universe, or the Universe itself, will be changed by such invocations, but it is thought that they may have a beneficial influence upon the persons who utter them and who listen to them, elevating their minds to the contemplation of sublime subjects, and tending to harmonize the feelings of those in attendance, and to bring their minds into a similar train of thought.

The following is our contribution to the "Collection."

INVOCATION TO THE UNIVERSE.

O Substance and Spirit of the Universe! In a feeling of awe and sincere reverence we would address ourselves to thee. We feel and believe that thou art the only Eternal, Infinite, Omnipotent, Omnipresent, Supreme, and Self-existent Power. There is none greater than thee, there is none above thee, there is none below thee, there is none beyond thee, there is none outside of thee, there is none beside thee,

for thou art the MOST HIGH, the ALL IN ALL. Thou dost include and comprehend all forms of existence, all forms of being, all forms of force, all forms of life. Thy realm is limitless; thy extent is boundless.

All worlds, all stars, all spheres, all suns, all systems, all constellations are contained in thee, and move and act in keeping with thy eternal laws. We recognize thy presence and thy power in and from the grandest orb that revolves in space to the tiniest mote that floats in the sunbeam. We see thee in all that has existence, and without thee nothing can exist. In thee all life begins; in thee all life extends. All entities emanate from thee, and must ever remain in thee.

As eternal as duration art thou; as limitless as space thou art. Thou always didst exist through all time, thou always must exist through all extent. No bounds can be set to thy domain. Farther than the mind can think, farther than thought can soar, dost thou exist. Wherever space is, art thou.

We are a part of thyself. Our origin, our parentage, and our existence are solely in thee, and must ever be. Thou art the great Uncaused Existence. Thou hadst no designer, no creator, no overseer. Thou art the Source of all sources, the Cause of all causes, the Force of all forces, the Life of all life.

We adore thee, Most Glorious Universe, and we feel grateful for our connection with thee. We are grateful for all the powers, potencies, and possibilities that exist in thee. We venerate every form and expression of thy existence, whether in the mountain of granite, the beds of clay, the strata of gravel, the laminated rocks, the stratified carboniferous deposits, the sand, the oceans, the lakes and rivers of limpid water, the gushing springs and generous fountains, the life-giving atmosphere that surrounds the earth, the oxygen, the hydrogen, the nitrogen, and all the primaries that make up thy substance. We are duly grateful for all the aërial and ethereal forms of matter and force, including electricity, magnetism, all the subtle fluids, forces, attractions, and affinities which ever permeate thee and are parts of thy existence. We are grateful for these sources of organized life, as are seen in the minute green-mould that forms on cheese and in the stateliest monarchs of the forest; from the invisible monad, scores of which disport in the minutest drop of water, to the leviathans of the Northern oceans; from the tiniest insect that the eye cannot perceive, to the majestic elephant; from the mite up through all the intervening gradations to intellectual man. All these forms of life alike have their source in thee, for there is no other source whence they can emanate.

We revere the systems of suns and revolving spheres which stud the blue vault of space and move in harmony with thy eternal laws, and to whose extent there can be no end. We duly appreciate the glorious light and heat which these millions of blazing suns are ever dispensing through the broad expanse of thy realm, diffusing organized life in all directions. Especially do we revere our own glorious orb of light in this solar system; from it we receive warmth, life, health, and blessings innumerable.

We view with profound admiration thy grand mountains, thy beautiful valleys, the undulating landscapes, the broad plains and prairies, the sombre forests, the pleasant groves, the teeming meadows, the luxuriant fields, the grand old oceans, the expansive lakes, the smaller sheets of water, the majestic rivers, the lovely streams, the grand cataract, the laughing cascade, the sparkling springs, the gentle rill, the violent storm, the lightning flash, the reverberating thunder, the rushing wind, the gentle breeze, the portentous clouds, the descending rain, the silent dew, the re-appearing sun, the beautiful rainbow, and every expression alike of thy power and beauty. We admire the ever-recurring seasons as they pass—lovely Spring, genial Summer, fruitful Autumn, and even frosty Winter. All are alike manifestations of thy power—all parts of thy grand economy.

We view with admiration every form of animal and vegetable life, but most grateful of all are we for the existence of the Human race, our Brothers and Sisters in the great and grand Family of Humanity.

We are grateful for the pleasures and enjoyments which existence affords us, and we desire to acquire such knowledge of thy laws as will enable us to shun the ills and disorders which we might otherwise fall into.

We are grateful for the riches which Science is conferring upon the world, and with which she is blessing our race. We regard her teachings with more veneration than we do all the myths and fables that have come down from the dark days of superstition. To Science we hopefully look for still greater light to lead the sons and daughters of men to higher degrees of knowledge, and to enable them to secure a greater degree of happiness and to confer a greater amount of good.

We revere the steady and reliable light which Reason imparts, and hail it as the surest guide to mankind while making the journey of life.

We venerate the genius of Truth, and desire ever to walk in her lovely paths. If we have Truth with us, the mysticisms and errors which have so long cursed the world can have no blighting influence upon us. In Truth is confidence, freedom, and happiness. Let us woo the spirit of truth; let us strive to secure her constant attendance and seek ever to walk in her cheering light.

We are grateful for all the good that exists in the family of man; for the spirit of devotion to the welfare of the race which thousands have evinced. Believing that the greatest amount of happiness we can attain is derived by conferring benefits upon our fellow beings, we desire to make the performance of kind acts and good deeds to our brothers and sisters in the great family of Humanity the governing principle of our lives. We desire to see this great family grow wiser, purer, better, happier; and to encouraging the good and discountenancing the opposite in this great

brotherhood of man may the best energies of our lives be devoted.

May we strive to occupy our proper position in the scale of existence, while performing the journey of life. May we wisely gather up the treasures which Nature has so bountifully scattered on every hand, and may we learn to perform the worthiest of all labors, to practice the greatest of all arts—*making ourselves and those around us happy.* AMEN.

The Coming Discussion.

In THE TRUTH SEEKER of the 3d inst. we published a short article in which the Rev. G. H. Humphrey of this city challenged Col. Robt. G. Ingersoll or B. F. Underwood to a public discussion on these propositions:

1. Did unbelievers in the Bible do as much for American Independence as the believers in it?
2. Has Infidelity done as much as Christianity to promote learning and science?
3. Is there a stronger probability that Infidelity is true than that the Bible is divine?

We said to the reverend gentlemen that it was doubtful whether either Col. Ingersoll or Mr. Underwood could find it convenient, with engagements already existing, to enter into the discussion with him, but remarked that, if he failed to enlist them in the debate, rather than that he should want for an opponent, we would undertake to discuss the questions with him through the columns of THE TRUTH SEEKER.

Not hearing from either of the gentlemen named, he has concluded to accept our offer, and will discuss the questions with us, as proposed, in the columns of this paper. Mr. Humphrey will probably open the discussion in our next issue, giving the first installment, to which we will reply in next paper following. We shall probably continue the discussion, an article appearing alternately from each, until closed by mutual consent.

The Rev. Mr. Humphrey is a graduate of college. He belongs to the Presbyterian church, is the author of one or more books, and is a gentleman and a scholar. If it proves in the outcome that our metal is of too light weight for him we trust our friends will at least give us credit for trying to do the best we could.

LORD AMBERLEY'S BOOK.—We would call especial attention to Brother W. S. Bell's able review of the "ANALYSIS OF RELIGIOUS BELIEF," by Viscount Amberley, which will be found on another page. He gives a very correct and comprehensive description of the valuable work, which he shows himself so able to review. It is indeed a work of rare merit, and we are glad to be instrumental in laying it before the American public. We have done this at a pretty heavy expense, and we trust our efforts will be duly appreciated. We have already sent away a large number of copies and will be glad to send it to large numbers more. It is a work of unsurpassed merit, and ought to be in every Liberal library. The price, let it be remembered, is but one-fifth the price of the London edition, and it is republished complete. In cloth, \$3.00; in leather, red edges, \$4.00; in morocco and gilt edges, \$4.50. Sent post-paid by mail at these prices.

HOW SHALL WE KEEP SUNDAY?—A pamphlet of one hundred pages, containing four essays by Charles H. Whipple, M. J. Savage, Charles E. Pratt, and Wm. C. Gannett, the subjects treated being respectively, 1. "Sunday in the Bible;" 2. "Sunday in Church History;" 3. "Sunday in the Massachusetts Laws;" 4. "The Workingman's Sunday;" published by the Free Religious Association, 231 Washington St., Boston, has been placed upon our table. It is only needful to give the names of the four authors of these papers to assure our readers of the ability of the work. Those who wish for the most able thoughts on the Sunday question should send for a copy.

THE NIGHT SIDE OF NATURE, or Ghosts and Ghost Seers, by Mrs. Catherine Crowe. W. J. Widdleton, New York; 451 pp., 12mo. The publisher has presented us with a copy of this curious work, giving accounts of many remarkable apparitions and similar phenomena. Let those who enjoy remarkable ghost stories, visions, trances, apparitions, strange appearances, etc., etc., send to us for a copy. Price, \$1.50 by mail.

THE only divine revelation which we recognize as true is written everywhere in Nature, and to every one with healthy senses and a healthy reason, it is given to participate in the unerring revelation of this holy temple of Nature, by his own inquiry and independent discovery.

THE sluggard says a little more rest. He feels not the sweet influence that comes with the morning sun. So mankind trifle away the most precious moments of their earthly existence—vainly seeking for that state of rest that comes only to those who cultivate pure and holy aspiration.

The throb of no battery ever has stirred
The world's mighty heart like some stout English word,
Wherein a brave utterance, sandaled and shod,
Has marched down the ages independent of God.

Trials, griefs, and troubles come to us all, and so do hours of bliss and joy unutterable; hours when we seem to feel a pure and holy happiness—when it is bliss only to live. Such happy hours come to the Infidel as well as to the Christian; not because of belief, but aside from any belief. They come because our natural human life is so constituted,

W. S. Bell.

I want to say to the Liberals of the Eastern part of Ohio that I shall pass through that portion of the State in the latter part of April, and am now prepared to make arrangements for lectures. My address will be after April 7th until April 18th, in care of J. IOK EVANS, Toronto, Canada. W. S. Bell, 73 Fourth street, New Bedford, Mass.

HUGH BYRON BROWN addressed the Society of Humanity upon the subject of "Duties Proportional to Destinies." He showed from a geological chart that man was an epitome of nature, related to all below him, and that it was this, his ascertained place in nature, that determined his rights and duties. He maintained that ethics were not based on the supposed will of God, as taught by the theologian, nor were they found in the nature and constitution of man as taught by the metaphysicians, but solely in the relation of man to his fellow men. The quality of an act was determined by its effect for good or evil on the society in which he lived. He defined the relation of men to the lower animals and to savage man, and claimed for both as much kindness and consideration as was compatible with the interest of man, to whom the services of the lower animals must ever be subservient. He insisted on *pre* rather than *post* natal reform, pointed out the great progress made in every education, especially in the matter of religious belief. The lecture was followed by excellent remarks from T. B. Wakeman, giving in a pertinent, graphic manner the nature of the Religion of Humanity, holding its allegiance to the duties and needs of this life rather than to an imaginary world in the skies.

Blue Glass.

A REPLY TO THE CRITICISMS OF THE SCIENTIFIC AMERICAN.

SCIENCE HALL, NEW YORK, March 17.

The *Scientific American* has been sending forth to the world a series of articles called "The Blue Glass Deception," and then holds up Gen. Pleasanton as having led the public into a delusion from having advocated the potency of combined blue and sunlight. I have studied the articles of this able journal, and have come to the conclusion that the public have been misled, not by Gen. Pleasanton, but by the *Scientific American*, a paper whose influence is such that it should be doubly guarded against all ill-weighted statements. I am not acquainted with Gen. Pleasanton, nor do I regard his work as a systematic or scientific statement of the potencies of color, but he has demonstrated to the world the fact that certain remarkable powers are presented by the combination of masses of blue color in juxtaposition with masses of ordinary sunlight. He has given a multitude of facts in proof, facts which have excited great interest among French, English, and American scientists. He quotes examples of many remarkable cures wrought, of animal and vegetable life stimulated into a growth entirely unprecedented, and shows that the temperature within his graperies was raised to 100 degrees F. when it was only 35 degrees on the outside. More than that, reports are coming in from various quarters of similar effects upon those who have tried his method. How does the *Scientific American* meet these facts? Most of the article does not meet them at all, but fires quite wide of the mark. It goes on to show the deficiencies of blue and violet when taken alone, quite contrary to Gen. Pleasanton's plan which is to combine them with the white light. It takes much pains to show that other colors in the warm end of the spectrum can produce chemical effects. Does that invalidate the power of blue? It shows that blue does not give as much light as some other colors. Who pretends that it does? Does it make blue any the less electrical because the yellow is luminous and the red warm? What would be thought of the man who, in speaking of the oxygen and hydrogen which constitute water, should say oxygen is of no importance, because hydrogen has a vast amount of specific heat? But the combination of darkness in the *Scientific American* may be found in the following: "In some instances where it is desirable to diminish the intensity of light, blue glass may be used; but any other mode of shading the light, as by ground glass, thin curtains, etc., would without doubt serve equally as well." In other words, blue is simply an element of shadow. What a pity that nature made such a blunder as to give us blue at all, when the same point could be so easily subserved by a little more darkness! But joking aside, it is too bad to have the public misled by such a perversion of established scientific fact. Does not this editor know of the special and remarkable power of blue or violet to promote phosphorescence, to transmute the salts of metals in photography, to penetrate far below the soil and develop germination? Can the red or yellow do anything of the kind? Can shadow do anything of the kind? Throw a shadow upon a glass bottle of hydrochloric acid, or strain the light through red or yellow glass upon it, and no effect will be produced. Send light upon it through blue glass, and it will be shattered into a thousand pieces. More than that, it can be proved by an overwhelming array of facts, that the blue, indigo, and violet colors act on the law of electricity, while the red, orange, and yellow green are directly opposite in their nature, acting on the thermal or warming principle. It can be shown that the electrical colors are cooling and stimulating to the nervous system, soothing and anti-inflammatory, while the red is stimulating to the arterial system, and is especially suited to cold extremities, the yellow to dormant bowels, and the purple to impaired digestive organs. It can be positively shown that chemical action is utterly impossible without some grade of electricity, and that the electrical colors on the one hand must affiliate with the thermal colors on the other. The reason why the blue is so effective in connection with the white light is

that it selects the affinitive or warm colors, and thus arouses an immense action. I am confident that if Gen. Pleasanton had put a red strip of glass each side of his blue panes, and then clear glass beyond this, he would have aroused a still greater action, as I have learned that the red forms the chemical affinity of blue, as the yellow does of the violet.

The special potency of the violet end of the scale has long been a settled fact among scientists, although they are still back of what they might be in the knowledge of their atomic relations and their law of movement. Prof. Hunt long ago stated before the British Association that "Light prevents the germination of plants; actinism (blue and violet action) quickens germination, and the calorific rays promote the flowering and reproductive principle of plants." Gen. Pleasanton has been too one-sided in putting so much stress upon blue to the neglect of other colors, but the one-sidedness of the *Scientific American* in pretty much ignoring the great healing and chemical power of blue and violet is still more dangerous. It thinks the colors as God has placed them in light are admirable. Of course they are. But shall we cease to develop the special electricities and potencies of things just because nature has not done it? Water is good as God made it, but shall we have no hot water for certain chemical operations or diseased conditions? and shall we have no cold water for opposite conditions? Light is good, but shall not our sick world have the warm part of it, like the red for the cold extremities, or the exquisitely fine, penetrating, and cool portion of it, like the blue, for a hot brain? It is quite remarkable that people can, perhaps unconsciously, employ so much error in their own language while professing to expose error in others. The finer forces are safer, more powerful, more penetrating, more refining, and more enduring than the coarser elements, and while the whole community are turning their attention to them in the form of light and color, even though their ideas may yet be crude with regard to their use, it is a public calamity for influential journals to make war upon them, as other journals which do not pretend to make science a study, copy their opinions, and thus pervert the public mind on the subject.

E. D. BABBITT, D. M.

Friendly Correspondence.

WM. DUDGEON, New Hartford, N. Y., writes: Viscount Amberley's book is just received and promises to be profitable reading. The mechanical part of the work is beautiful.

WM. POLIART, Torkio, Mo., writes: I sent by D. M. Outler for a copy of your "Sages and Infidels," and was highly pleased with it. I now wish you to send me "A Few Days in Athens" and "The Heatseas of the Heath." I also wish a copy of your "Church Dignitaries" when you publish it. When I moved here I was the only infidel in this neighborhood. There are now some sixteen. We have organized a society for investigation.

CLAY C. CLINTON, Baltimore, Md., writes: I have just finished reading THE TRUTH SEEKER for the week ending March 17, 1877. I consider it the best number I have yet received. Two months ago I did not know there was such a glorious sheet in existence. Could your paper be seen by every sound thinker in America, your weekly issue would reach a million. Five persons here read the paper beside myself, after which I send it to my brother, a young school teacher in Pennsylvania.

W. H. PEARCE, Camargo, Ill., writes: I am pleased with your paper and your "Sages," and I hope to be able to take a copy of every book you may publish on the subject of freethought, as I never let an opportunity slip of dropping a word whenever I have a chance that may set some one to thinking upon the inconsistency of orthodox Christianity, and to save them from superstition and its consequences. I am well aware that such a course does not make one popular with bigots, but knowledge must save mankind if they are ever saved; and without reason and freethought they never can obtain knowledge.

DR. A. SHERMAN, Champaign, Ill., writes: Please find enclosed \$1.50, for which send me one dozen of "John's Way." I do think they are the best tracts I ever read. I like your paper the best in the world. I shall not be without it hereafter if I can raise money enough to get it. I shall want Lord Amberley's work and a good many other works before I am through with you. I want the leather bound. I am doing all I can. They give me hell here. They tell me my business will not be so good if I persist in advancing that sheet. I tell them if I loose all of my practice for advocating truth they can go. I don't want any one's work that has such a small brain. I am honest in my belief, and shall stick to you, my old friend Bennett. All right, go ahead with THE TRUTH SEEKER. You are doing grandly.

G. W. BRONSON, Streator, Ill., writes: Your paper comes to us regularly and is ever welcomed with pleasure. This with the "Sages," furnishes us with plenty of good reading. We have, however, now added another good book, entitled, "The Science of the Bible," written by Dr. M. Wooley, of this place. It is the topic of the day among all classes, particularly the religious. It certainly marks a new era in the progress of freethought and Liberals everywhere should hail it with a hearty welcome as marking the certain and speedy downfall of superstition. The author's system of analysis is new, being the result of much study and the discovery that the zodiacal constellation Aries is the God of the Bible. With this key, each successive myth of the Old Record is readily resolved into its constituent parts; these consisting, in every instance, of natural phenomena only. That this book will be a valuable addition to the library of the Liberalist, none on reading can entertain a doubt.

CHARLES E. TOWNSEND, Locust Valley, N. Y., author of "Essays on Mind, Matter, Force, Theology," etc., writes: I received your well-appearing volume of Lord Amberley's book, and am pleased with its opening introductions and general plan of the work, in its enlarged comprehension of so many theisms, for comparison. Your paper I esteem to be the most valuable issue in our country, in its keen analysis and bold opposition to existing religious superstitions—the Christian, in particular, deserving the strongest condemnation, as being fostered by so large a class of intelligent but uninvestigating and undiscriminating dupes to religious dogmas and dicta of priests, against which your efforts are gradually instructing the people to throw off the power of the priesthood, most of whom are now well aware that they know no more than their dupes about God, the devil, or a future life, though we may all hope to attain the latter, and by studying the Book of Nature gain some comprehension of the future.

Mrs J. C. BALL, Melvern, Kan., writes: All right in Melvern. THE TRUTH SEEKER comes to us once a week to relieve the monotony of this solemn Christian village. We have three denominations of Christians fighting and quarrelling for the ascendancy. They have just got through with their week of prayer. Of course each one had to bow around separately, so that the Lord might understand what each one wanted. So for three weeks we have been deluged with songs and praise to God. Than the powers that be, it is over for they have held their meetings in the school-house and not having coal handy, they borrowed of the district, as the Egyptian, with the intention of not returning it, but never mind, it is for Christ's sake, and to save poor sinners' souls. So mote it be. One of the divines paid me a short visit, and inquired about the condition of my soul etc. I gave him my opinion—and introduced him to some Liberal tracts, and a copy of your paper. He was simply horrified and exclaimed "My dear sister, if you don't give up such a damnable belief you will be eternally lost." But however he took a copy of your paper. I have not seen him since.

A. P. BRADY, North Hannibal, N. Y., writes: Week after week your paper makes its welcome appearance and we as often have a feast in perusing its well-filled pages of good sound reasoning. We think aside from the editorial part, the column devoted to "Friendly Correspondence" is the most attractive. I was taught in my earlier days to look upon skeptics and infidels as the very worst kind of people. I thought them to be worse than thieves and robbers, but I have come to know by observation and experience that they will compare favorably with church members, or with the so-called world's people. I find that what nature has done for a person and the society in which he moves, has more to do with his life than his religious belief. Henry Ward Beecher hit it exactly when he said: "We should not judge people by their religious belief, but by their individual worth." In our intercourse with society, we will find some good noblesouls among all classes and shades of beliefs, and, as a rule those orthodox people, who are the best neighbors and of good to society, are the most charitable and liberal in their views; at least it seems so with my observations. I believe that knowledge and truth are fast taking the place of error, ignorance, and superstition. People are becoming more broad and charitable in their views, and consequently more neighborly and generous. May the bright star of truth shine on, and may success crown your labors, and much good be done in the name of your paper.

P. B. WILLIAMS, Linwood, Pa., writes: Although I am unable to respond to your call for aid in the shape of much cash to promote the great cause of right and truth, you have my best wishes and strongest desires for your success. I hate priesthood and religious superstition with every drop of my blood; and if the time should ever come that I am able to assist you and the glorious cause with more substantial aid than mere words, I will cheerfully do so, for the sake of spreading your valuable paper broadcast over our superstitious and priest-ridden land. Linwood and vicinity, although numbered with the oldest settlements of this country, is in an appalling condition in regard to truth. Its ignorance of science, and what is right, is totally beyond description. And this condition is not due to poverty, for thousands upon thousands of dollars have been spent by religious hypocrites who make the air resound with their hideous cries for mercy, from an imaginary God, especially at this season of the year. I was a strong believing Baptist bigot before your paper educated me. I often thought what a fiery hell I had to avoid. But to the invaluable TRUTH SEEKER—to our western giant and god-slayer, R. G. Ingersoll, and a fearless scientist and freethinker of this badly bedeviled community—I owe my mental liberty and permanent happiness so far as a future existence is concerned. I send my little, and would wish that it was more; and as it is a small seed, and you will have the sowing of it, see to it that it falls in good ground, so that it may bring forth an hundred-fold. I believe that no person is truly free and happy, who is devoid of mental liberty and charity. How true and grand that great mental hero of the West states it when he says, "There can be but little happiness on earth, while men worship a tyrant in heaven." I fully believe that if the religious bigots had the same power to persecute as in olden times, I should perish at the stake like Bruno, Servetus, and a host of others who died because they dared to disbelieve what cruel and ignorant priests had taught. I believe that there are those in this section who would nearly die of regret if it was demonstrated to them that no sulphurous hell existed to eternally torment the damned infidels in. One good Christian in this section made the remark not long ago, that he could not worship God if there was no everlasting hell for such men as Tom Paine, Voltaire,

etc. We have a number of Infidels and Free-thinkers here, but most of them dare not speak right out in-school, owing to public opinion. If they were not so poor in pocket they would make the sanctified holy ones howl, or else take a back seat, though not by persecution, but by the good strong weapons of logic and reason.

H. H. RICE, Hamburg, Mich., writes: Seeing so many good things in your paper, I cannot read and pass them by without feeling that, to a certain extent, I am doing you injustice by looking quietly on and saying nothing, when I ought to take my pen in hand and, to the extent of my limited ability, do all I can to help encourage you on in the noble cause that you are building up and nobly defending. It has been both very interesting and amusing to follow you through some of your positions, such as, "What I don't Believe," for instance. It hardly seems possible that any person who has arrived at the years of understanding could read such clear and logical arguments without being convinced that they have a foundation upon which to stand, and are backed by sound reasoning, directly the reverse of that given to us in the so-called Holy Bible. It does seem as though it was full time that people should allow kind reason to rule instead of being led willing captives of unbridled passions, blind superstitions, fear of hell, fear of not being popular, and other fears I know or care not what. I feel, Mr. Bennett, that you are doing a great kindness to your fellow-beings by lifting the veil from the eyes of those who are groping in darkness in search of light. I think that an article in your paper of last November, entitled, "A Prayer under Pressure," in and of itself should be sufficient to open the eyes of those who desire the use of those beautiful organs. It is beauty and harmony from beginning to end. It is worth all the Orthodox prayers that have ever been offered up since the day Cain went into the land of Nod to get him a wife. Prayers of this class I believe we appreciate. With pleasure I have read some of the letters that are being showered in upon you by friendly correspondents. They plainly show that their hearts are in the cause, and that they are disposed to think and act for themselves, regardless of the book called the Bible, with all of its Godology, Christology, and thus saith the Lord. I see some of your correspondents have already proposed that the Liberalists should form themselves into organizations, the same as do those who term themselves followers of Christ, to worship God, however, each according to the dictates of his own conscience. The above proposition I cordially indorse, and will venture to go further and suggest that we erect good and substantial buildings, but not costly and extravagant ones, with great spires running up heavenward for the good Lord to shiver with his lightning or be blown down by his winds, but plain, well-ventilated structures in which to meet at appropriate set times for noble purposes. The following I would offer as our object: That we one and all shall look about us and make ourselves acquainted with the circumstances of different families in our respective localities who may be poor, lame, blind, or otherwise unfortunate and in destitute circumstances. And that instead of bowing down upon our knees and petitioning Almighty God to grant them aid and comfort, we ourselves put our hands into our pockets, and give them means to make themselves comfortable. That we shall do all we consistently can to aid and comfort in different ways, and as circumstances may direct, such of our fellow-beings as are needy and deserving succor. In other words, to render unto our fellow beings assistance and happiness in the various appropriate forms that may present themselves. I would have as our grand object, to pray through our acts, as our motto; and to make the world the better from our having been in it, our great aim. With a foundation of this kind, I sincerely feel that we could fast build ourselves up and become to the world what the light-house is to the storm-beaten mariner, a welcome and reliable guide. I can but feel that something of this kind is needed. We need not meet on every Sabbath; Monday, Tuesday, any day of the week will answer for us, just as we may see fit. And at times when we shall have discharged our duties we can discuss the topics of the day; we can discuss the business of the farm, or any other subject that shall have a tendency to advance us in virtue and happiness. In short, to worship God, (I do not mean a personal God, for I have no faith in such,) as we may see proper. I have never been a subscriber of your paper, but have had the privilege of reading that worthy sheet through the kindness of a kinswoman who is a near neighbor; one who is decidedly a Liberalist at heart and a woman of sterling integrity. And besides, with the views therein advanced, I have been somewhat acquainted from boyhood. In fact, my honored father has spent the best years of his life in getting up a work of Liberal characters, and I take pleasure in stating that the work is completed and now ready to take the field to battle with ignorance, superstition, bigotry, intolerance, and error, in all their different forms. The work contains 400 pages. Its title is "Departure," and, as general agent for the sale of the book, I will send the same, postpaid to any address in the United States upon receipt of \$1.50. As stated in the commencement, I feel that you are doing the world a great service by standing boldly up and proclaiming what is supported by reason, and in denouncing that which has no foundation upon which to stand. The day is not far distant, in my humble opinion, when the Liberalists will step boldly to the front, where they justly belong, and lead off in a religion that will enlighten and elevate mankind; not a stand-still religion, resting upon miracles, by any means, but a religion based upon facts; and hence a religion that shall keep pace with the growing intelligence of a constantly advancing world. Inclosed find \$2.00 for which please send me your paper for the coming year, beginning with this date. It is not because I cannot have the read-

ing of the paper by merely the asking, but because I wish to contribute my mite toward aiding you in pushing forward the great and glorious cause of religious reform.

Special Notices.

Dr. J. S. Lyon's Hygeian Home is a Springfield, Mo. Box 247. Send for circular.

Spermatorrhoea.—Dr. R. P. Fellows' warranted cure should be in the hands of those suffering from this life-wasting disease. It is an external application, and has made 1000 permanent cures. Charges moderate. Address with stamp, Vineland, New Jersey.

WANTED—AN EXPERIENCED NURSE and house-keeper with approved morals, active, intelligent, and of sufficient age to give character to a Hygienic Institute. Would prefer a lady wishing treatment and board for impaired health, with a view to the position after it is restored. Address J. S. Lyons, M. D., Springfield, Mo.

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HE will be the most religious man who most conforms to his nature.—*Parker.*

LIVE as though you were going to die to-morrow and as though you were going to live a thousand years.—*Ann Lee.*

As the gods falter and fade before the broad gleams of Science and Truth, humanity, no longer enslaved, rises to its own level.—*Susan H. Wixon.*

As the science, literature, art, philosophy of a people are, such will be the religion, crude and ugly when they are, noble and beautiful when that character belongs to them.—*Frolingham.*

THE adoption of fraud and sophistry in the defense of revelation too often reminds us of the injudicious conduct of those poets who load their invulnerable heroes with a useless weight of cumbersome and brittle armor.—*Gibbon.*

ONE-HALF of Europe anathematizes the other on the subject of the *Eucharist*; and blood has flowed in torrents from the Baltic sea to the foot of the Pyrenees, for nearly two centuries, on account of a single word, which signifies gentle charity.—*Voltaire.*

IT is unwise to tell me not to reason but to believe. You might as well tell a man not to wake but sleep. And then to bully with torments, and all that! I cannot help thinking that the menace of hell makes as many devils as the severe penal codes of inhuman humanity makes villains.—*Byron.*

EVERY mode of religion, to make a deep and lasting impression on the human mind, must exercise our obedience by beginning practices of devotion, for which we can assign no reason; and must acquire our esteem by inculcating moral duties analogous to the dictates of our own hearts.—*Gibbon.*

AFTER all that has been so plausibly written concerning "the innate idea of God," after all that has been said of its being common to all men, in all ages and nations; it does not appear that man has naturally any more idea of God than any of the beasts of the field. Whatever change may afterwards be wrought, he is by nature a mere Atheist.—*John Wesley.*

WERE everything susceptible of proof, all people would then think and believe alike, for all want the truth. All wish to believe and know only the truth. But while there is so much ignorance and error to contend with, we shall have to be continually warring against wrong opinions, and constantly against wrong deeds, which are their legitimate results.—*Mrs. E. D. Slenker.*

IT always seems to me a want of reverence, a sort of spiritual impertinence in priests to declare they are on the track of God. God is not a riddle which we must guess, nor a conundrum which we are required to explain, nor a secret which we have to find out. Is it not truer piety to respect his Silence? Is it reverential to chase Deity by inferences, or to stretch him upon the rack of argument, to extort confession from him? If God meant that we should know him personally, he would not dodge us in the mazes of his works. If there is a scheme of human life which we can feel sure of, it is that our natures are meant for wise happiness, that the business of life is the improvement of humanity—and that we should wait with quiet trust the new knowledge which may come by death—that last venture upon untried existence—the one charm which invests the unknown future with poetry.—*George Jacob Holyoake.*

WHEN the time comes for the bridge to go down it goes down, and the sweet singer who is coming to the Tabernacle is crushed and consumed as inevitably as the poor rogue who is going to State Prison, as I see them going now and then up that road. Bridges solid as the arches under the world bear you over safely though an Atheist build them. Bridges with faults in their designs or weaknesses in their staying frames go down, though they are baptized in prayers by the holy saints. Churches burn as well as theatres, and factories as well as churches; and the poor creatures would die in the one as in the other dismally, and without distinction of sinner or saint, but for human insight, honesty, and care. The one thing God will not do is to draw a line of special favor between those who are crushed by the tower of Siloam and those who escape on the ground that these are better and those worse, or that we can do good things by merely saying good words, or find safety in faith when we work with bad material.—*Rev. Robert Collyer.*

A BELIEF in special providence does away with the spirit of investigation, and is inconsistent with personal effort. Why should man endeavor to thwart the designs of God? "Which of you, by taking thought, can add one cubit to his stature?" Under the influence of this belief, man, basking in the sunshine of a delusion, considers the lilies of the field and refuses to take any thought for the morrow. Believing himself in the power of an infinite being, who can, at any moment, dash him to the lowest hell or raise him to the highest heaven, he necessarily abandons the idea of accomplishing anything by his own efforts. As long as this belief was general, the world was filled with ignorance, superstition and misery. The energies of man were wasted in a vain effort to obtain the aid of this power, supposed to be superior to nature. For countless ages, even men were sacrificed upon the altar of this impossible God. To please him, mothers have shed the blood of their own babes; martyrs have chanted triumphant songs in the midst of flame; priests have gorged themselves with blood; nuns have foregone the ecstasies of love; old men have tremblingly implored; women have sobbed and entreated; every pain has been endured, and every crime has been perpetrated.—*Ingersoll.*

Odd and Ends.

A PITTSBURGH paper speaks of a young man "who shot himself in the West End one evening last week."

AN Irish lover remarks: "It's a very great pleasure to be alone, especially when yer sweetheart is wid yel."

"We find that he came to his death by calling Bill Jackson a liar," was the verdict of a coroner's jury in Missouri.

A SHIRT dealer advertizes a bosom warranted to wear longer than a shirt. But who wants a bosom longer than a shirt?

"THIS insurance policy is a queer thing," said Dobb, reflectively. "If I can't sell it, I can't sell it; and if I can't sell it, I can't sell it."

A CORONER's verdict in Arkansas: "We find that he came to his death from trying to cut out Joe Willett in courting Susie Jackson."

THE old saying that "there is more pleasure in giving than receiving," is now supposed to refer chiefly to kicks, medicine and advice.

AN English female witness promptly defined courtship to be, "Looking at each other, taking hold of each other's hands, and all that kind of thing."

IF you have a good sister, love and cherish her with all your heart; if you have none, why then cherish the good sister of some other man with all your heart.

A LADY who had seven gentlemen callers one Sunday evening, quietly remarked that she was inclined to appoint a "Returning Board," and count some of them out.

AN exchange says that a Michigan man dreamed recently that his aunt was dead. The dream proved true. He tried the same dream on his mother-in-law, but it didn't work.

MANY a young lady suffering from blighted affection and a resolution to die at once, has been jerked from the brink of the grave by reading the announcement of a Spring opening.

AN Irishman on board a vessel when she was on the point of foundering, being told to come on deck, as she was going down, replied that he had no wish to go on deck to see himself drowned.

"JOHNXY, have you learned anything during the week?" asked a teacher of a five-year-old scholar. "Yeth'm." "Well, what is it?" "Never to lead a small trump when you hold both bowers."

A YOUNG lady, writing to her swain, is said to have indited: "Dear M—: Come and see us soon. We have just got a new lamp that will turn down and make it deliciously dark. Your affectionate—"

SOLOMON said there was nothing new under the sun. And yet here is Alexander Stevens, who has just escaped death by a hair's breadth, in a protracted wrestle with pneumonia? Precious little Solomon pneu about it.

TWO ladies contended for precedence at the court of the Emperor Charles V., and appealed to that monarch to decide the matter. "Let the oldest go first," said the monarch. He was never troubled with such a dispute again.

A DOCTOR was discovered holding a young lady in his lap the other evening, but he states that he was examining her for an affection of the heart, and she remarked that there was nothing wrong in laying her head on her pillow.

AN old negro, poorly clad, carrying a heavy bacon on a very cold day, was asked why he did not buy a coat instead of meat, thus replied: "Massa, when I ax my back for credit, it gibs it; when I speak to dis" (laying his hand upon his stomach), "it calls for de cash."

"THE sentence of the Court is," said Judge Porter, a popular Irish magistrate, to a notorious drunkard, "that you be confined in jail for the longest time the law will allow; and I hope you will spend the time in cursing whiskey. 'Be jabbers I will, and Porter, too," was the reply.

A FASHION magazine says: "If the feminine forehead is longer than the nose, it should be shortened by the hair." And if, on the other hand, the masculine nose is longer than the forehead, we suppose the man ought to let his moustache grow up over the end of it and half way to his eyes.

CONUNDRUM.—Why are the self-styled Evangelical Revival Preachers while making converts like Hull's manufacturers of Vulcanized India Rubber Goods?

Because they require considerable sulphur, a high degree of heat, and soft stock to accomplish their purpose.—*Herald.*

AN enterprising Chinaman of Gold Hill, Nev., recently mounted the following sign, handsomely painted, on his newly-established wash-house: "Ah Charlie washing done dam cheap." Virtuous public opinion soon obliged him to take down the sign and put up one with less Scripture in it.

A WIT was awfully bored by a stupid fellow who persisted in talking to him on natural history. "There's the oyster," at last, said the bore, "what's your notion as to the idea that the oyster is possessed of reason?" "I think it may be true," said the wit, "because the oyster knows enough to shut its mouth."

A MANUFACTURER in England, who employed a great number of hands, told them that if they attended church on Good Friday morning they would be paid as though they had been at work. Subsequently he received from the foreman the gratifying information that if paid for over-work they would be happy to go to the Methodist Chapel in the evening of that day as well.

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NEAR BROADWAY.

Notes and Clippings.

THE baby show in St. Louis adjourned but the Pope telegraphs that he is resolved to maintain his nuncio at Vienna.

A MOTHER and four children were burned to death in a house that was consumed at Rhinecliff, Dutchess County, New York.

REV. C. HALL, of Staten Island, once a Baptist, has joined the Methodists. It is only a few weeks since another minister went *vice versa*.

A FRENCH writer once carried an article to M. Buloz on "God." "I do not want it," said the crusty publisher. "God is not contemporary literature."

MR. BEECHER expresses very strongly his opinion that "the communion of soul with soul ought not to be reported." As a general proposition this is probably true.

THE utter destruction caused by the late freshet in Staffordville, Conn., may be realized when it is stated that ten Mills there are not worth one cent, and many of them are not worth a dam.

ELDER EVANS is said to be in favor of burying bodies in cemeteries twenty feet apart, with a tree planted by the side of every grave. He does not prescribe the kind of tree; what would he say to the Elder?

REV. MR. PHRANER, of the Reformed Church, kept a Jersey City ferryboat in commotion two or three days ago by preaching about Oakley Hall and Beecher, varied with occasional attempts to jump overboard.

MUDDY & SINKER have converted nearly all the Boston people who are convertible, and about the first of May will be turned out to grass. There are others who stand ready to take them to their bosoms.

ISN'T it curious? The word *Cat* is not found in the Bible once, though the word *roof* is in eleven times, *longs* five times and *hurl* three times. The boot-jack had not been discovered at the time the book was written.

JAMES PARTON has been saying some hard things in connection with the Roman Catholic clergy and their fondness for wine, brandy and ale. Are we to understand from this that he objects to their coming to their bier?

BISHOP LEE, who was shot in Utah for his participation in the Mountain Meadow Massacre, leaves sixty-four children behind him to mourn his untimely end. He seems to have been an industrious patriarch as well as a pious bishop.

"ANOTHER DAM DISASTER" is the Boston papers announcement in display type of the freshet calamity in Connecticut. If they had applied the same to Moody, who is still performing in their city, they would have been equally as correct.

REV. DR. DUDLEY, Theodore Parker's successor in Boston, must be a very interesting person. He is described as a four-sided man with a window in each side. We are not told whether the windows are of blue glass, but in any case the poor man must have an uncommon quantity of panes.

DR. CUMMING, the London End-of-the-worldist has been prophesying again. He is a smart hand at prophesying. It will take the slow-coach-world half a million years at least to fulfill all that he has laid out for it. The best part of his prophecies, however, is that none of them come to pass. Notwithstanding all he says about the world's coming to a stand-still, it revolves right along just as though nothing had been said.

DR. E. B. FOOTE, JR., gave a very entertaining and instructive lecture on "Blue Glass," before the Liberal Club, on the eve of March 3d. He reviewed Gen. Pleasanton's book of alleged discoveries, and pointed out very forcibly the unsatisfactory nature of the General's deductions, owing to the loose manner in which the experiments were conducted, according to the accounts given by the General himself. He did not deny that the General was entitled to no little credit for his ingenuity and industry, and he acknowledged that beneficial results have followed from the interest that has been awakened

upon the subject, and in regard to sun-baths. It will doubtless be found that under the ruling excitement many person afflicted with various ills will be induced to take sun-baths, sitting under blue glass, who would not have otherwise done so, and in this many will be benefitted by the agitation of the subject. He said the great benefit of sunlight as a curative agent has long been known to the medical faculty, and is therefore not specially new or startling.

A GREAT scandal has been created in the village of Wellow, near Bath, England, by the refusal of the vicar to grant the rites of burial to the remains of a boy named Francis Packer, who recently committed suicide by hanging on account of his father chiding him for not going to work earlier. When the body was brought for interment the vicar refused to allow it to be taken into the Church, but walked unsurprised to the grave and simply read the Lord's prayer.

DIVERSITY OF OPINION.—Rev. Joseph Cook declares the Moody revival an unbounded success, and says Boston is on its knees for the first time. On the other hand, Rev. W. H. H. Murray, who preaches to the largest congregation in Boston, says the revival has not succeeded for the want of lifting power. Cook may not desire lifting as much as Murray. On a physical "lift" Moody ought to be pretty good. He would make a very fair head-man in a stone quarry.

THE investigation into the expenses of our life insurance companies shows very plainly that the officers are too much inclined to use the money of the policy holders with a degree of extravagance which would not be allowed to prevail in a private business concern. It is a bad business this, of officers drawing large salaries and receiving bonuses besides; and their turning over their bills of expenses on European trips, to be paid by the companies, is particularly wrong and suggestive.

"THE spicy breeze blows soft o'er Ceylon's isle," according to the hymn, but famine also is stalking abroad there, according to the despatches. Not only are the Ceylonese suffering themselves, but multitudes of the starving people of South India are dying there, in the vain hope of relief. Ceylon is a possession of the British Government, which has within the last half year expended millions of dollars in relieving the famine-stricken natives of India, and which will now have another field to look after.

A CLERGYMAN CONVICTED OF ARSON.—The Rev. Martin Hoernlein of Buffalo, has been convicted of arson in the second degree, the charge being that he set fire to his house for the purpose of obtaining a large amount of insurance on fictitious and worthless furniture. The defense was that members of Hoernlein's congregation had set fire to his house from malicious motives. The penalty for arson in the second degree is not less than seven years, nor more than ten years' imprisonment in the State Prison.

THE most exciting topic of a local character that has occurred within two weeks has been the sudden disappearance of ex-Mayor A. Oakley Hall. It was thought at first that he had suicided, or that some revengeful or mercenary wretch had murdered him; but now the public has settled down to the conclusion that he has sailed for Europe. His connection with the thieving rings of this city has, since the return of Peter B. Sweeney, made his position an unpleasant one. He probably feared a reopening of the whole question, and possibly exposure and disgrace. He will likely engage in the practice of law in London.

THE Rev. West Pearson, the talented Baptist preacher of Pittsburg, Pa., has had a sad time of it. Before a court of his own church he has been proved guilty of lying, drunkenness and adultery. He commenced his clerical career in England, preaching as a Presbyterian at Blackburn, from which place he eloped with a young lady, whom he deserted at Liverpool; after which he came to this country and practiced law at Salem, Mass. He moved to Montreal and joined the Baptists, after which he began preaching again at St. Charles, where he got into some trouble. Drunkenness and falsehood were charged against him. He moved into the States and had a call at Lafayette, Ind., which place he was forced to leave by his bad deeds coming to light. He next moved upon Pitts-

burg, where he has been preaching sensational sermons for some time. "Blue Glass" and "old shoes" are some of the subjects he has advertised as themes for his sermons. But it is now thought his days of usefulness there are over. Some of the members of his church testified that they had seen him so drunk in the streets that he could not find the house he was looking for, and repeated falsehoods have been proved upon him.

THE following is an extract from the *Modern Athenian*, an Edinburgh weekly. The story goes that a sect once confined to an old man called Jock, and an old woman called Jean, all the other quondam members of the sect having been successively dismissed as unworthy. "Well, Jean," said a Broad Churchman, "I suppose you and Jock form the true Church on earth now?" "Deed ay, sir," answered Jean, "but whyles I'm no sae sure about Jock."

IT is announced that Mr. Moody will positively leave Boston on May 1st with no postponement on account of the weather. It is also suggested that those persons in Boston and vicinity who have neglected the means of grace and wish to secure an interest in Jesus during the engagement of this distinguished performer and have a desire to be converted before the season closes, should no longer defer to put in an appearance and apply for a thorough ticket which will take them to the plains of Paradise several stations on the other side of the fiery lake whence the sulphury fumes arise. All such will please call at Capt. Moody's place of business within the next three weeks.

REV. J. HUMPHREY (not the Rev. G. H. H. holding a discussion with the editor of this paper, but a colored herald on the walls of Zion, of this city) deemed it his duty, a few days ago, to chastize an ungodly step-daughter of his with a suspender. Mr. Pleasanton, who was an unwilling witness of the flagellation, deeming it too severe, essayed to interfere and prevent the effusion of blood or the raising of unsightly "welts" on the young offender's back. This interference was indignantly resisted by the reverend gentleman, who, with both knife and pistol, made furious demonstrations towards Pleasanton. There was no peace to be had with the pious defender of Jesus until he was lodged in prison.

MR. BEECHER TALKING ABOUT WOMEN.—Speaking of Mary Magdalene's joy when the angel told her that the Lord had arisen, Mr. Beecher said in his sermon last Sunday, "Who can understand the tropical whirlwind of a woman's soul when a dead love is about to have resurrection?" At the close of his evening sermon he said; "There is nothing for which I thank God more fervently than for the unwavering faith he has given me in the purity, the virtue the honor of women. I have had it from my youth, and now, at the end of a long life, I can say that I have not lost a particle of that chivalrous trust. Therefore, when I hear young men yelping their impertinences, middle-aged men cynically criticizing, infirm old men mumbling their obscenities, I am utterly disgusted. My soul communes not with such men." It is quite possible he would rather call and see Elizabeth. His estimate of the purity and virtue of woman is truly beautiful, but unfortunately there are exceptions to all general rules.

THE Mormon bishop, John D. Lee, paid the penalty of his participation in the Mountain Meadow massacre, by being shot, on the 23d ult., near the scene of the fiendish murders twenty years ago. He died with a good deal of bravery, and took the pains to declare that he was no infidel but did a firm believer in the Christian religion. We are quite willing to concede that he was a Christian, and that the murderous business he was engaged in twenty years ago was of a similar character. He and his comrades professed to be acting in obedience to God. The most bloody and shocking crimes that have been committed in the world have been claimed to be carrying out the commands of God. The most cruel persecutions and the most relentless wars have been perpetrated in the name of God and religion. Had Lee and his companions been Rationalists or infidels it is not at all likely that they would have committed the diabolical crimes they did. Previous to his death he made a confession of his participation in the bloody deeds, and implicated the leaders of the Mormon Church in the same shocking crimes.

Events of the Week.

THE weather for the past week has been mostly rainy and cheerless.

JOSEPH P. CLARKSON, lawyer of Chicago shot himself by accident and died.

A TOBACCO warehouse at Suffield, Connecticut, was destroyed by fire. Loss, \$20,000.

CLINTON, N. C., was nearly destroyed by fire. All the business houses consumed. Loss \$50,000.

HEAVY floods have prevailed in nearly all the rivers of Maine. High water is the cry all over the State.

MISS ANNA DICKINSON commenced an engagement at the Eagle Theater in this city on Thursday evening the 4th inst.

MARTIN FARQUAR TUPPER, the Proverbial Philosopher who has been sojourning for a few months in this country, sailed for England on Thursday last.

A LARGE fire occurred in West Randolph, Vt., by which several business houses were destroyed. Total loss, \$40,000. Two persons escaped barely with their lives.

AT a powder mill at Santa Cruz, Cal., nine tons of powder exploded, killing one man, injuring several others and doing not a little damage to the town two miles distant.

ALFRED COX of West Rawdon, Maine, aged 14 years, shot his father and killed him. Both had just been to church. O what a good thing it is to go church and get heavenly-minded.

SEVERAL milkmen in this city have been fined recently for putting water into their milk and calling it all milk. If they would change their base, put milk into their water and sell it all for water the courts would take no notice of it.

WADE HAMPTON of South Carolina seems to win in the game of Who shall be Governor? which he and Chamberlain have been playing for a few months. Both have been to Washington to have an interview with the President. That functionary has decided to withdraw the United States troops from the State, and that practically lets Hampton Wade in, and so Chamberlain will have to swim out.

THE "protocol" has been signed by Russia, Turkey, England, & Co., but full security is not yet felt in continued peace. Russia has it in her own hands to make her own constructions and to act as she sees fit. It is a leaky kind of arrangement and the Russian bear will doubtless pounce down upon the "sick man" whenever he thinks he can make a good haul by doing so.

A STATEMENT has gone the rounds of the press to the effect that our missing ex-Mayor A. Oakley Hall, who has been missing two or three weeks, has arrived in London, having sailed from Boston in the *Victoria*, under the name of Sutcliffe, who cracked jokes and perpetrated puns all the way across the Atlantic. It is not admitted by all that Oakley and Sutcliffe are the same, and it is still a matter of doubt with many where our Oakley has gone.

THE Yorkville Police Court has been investigating the case of the Rev. Dominick McCaffray, the pastor of the Church of our Savior. Mrs. Adelaide Leavitt a pretty young married woman twenty-three years of age swears that she called at the pastor's study to solicit aid for a poor person when he followed her to the stairs, kissed her forcibly and made love to her, and told her that he loved her tenderly. He swears that he did not follow her to the stairs and that he did not kiss her nor tell her he loved her. Her sister corroborates this; but Mrs. Leavitt swears Miss McCaffray was not there. Mr. McCaffray swears that when he visited the lady's house he saw the husband and a Mrs. Bennett and that certain remarks were made on each side. Mr. Leavitt and Mrs. Bennett swear that nothing of the kind was said. There is positive perjury on one side or the other and the judge seemed troubled to decide which side it is. On Mr. McCaffray, his sister, or Mrs. Leavitt, Mr. Leavitt and Mrs. Bennett, rests this heavy charge, but as they are all good Christians perhaps it does not matter much which. It is a Christian quarrel and about Christian practices.

Career of Religious Ideas.

BY HUDSON TUTTLE.—Copyrighted.

CHAPTER I.

INTRODUCTORY.

That matter called the Christian religion was in existence among the ancients; it has never been wanting since the beginning of the human race.—*St. Augustine.*

Change rides upon the wings of Time—
A regal artist, dumb and still,
Who visits God's remotest clime,
And sculptures matter to her will.
—*Emma Tuttle.*

History yields no example of a motive actuating man stronger than religion. To it all the most holy and sacred emotions of the heart bow in abject servitude. Love of friends, of family, of country, is as nothing compared with religious faith. The tender appeal of childhood, the fond embrace of conjugal affection, the pleading voice of fraternal ties, are at once cast aside by the devotee blind to all perception, and calloused to all the influences which usually sway the human heart. Bound to the stake, the martyr smiles at the excruciating pain, and his soul ascends in the lurid flames chanting hymns of victory. It is one of the first faculties awakened in the mind—Protean in its forms, and ever triumphant. The hero who unwavering rushes against serried ranks of bayonets, or unappalled storms the redoubt crowned with deep-throated cannon, condemned by his religion, quaking with fear, falls prostrate, and with white lips cries frantically for pardon to an offended God. Religion demands monasteries filled with monks, and convents with nuns, vowed to celibacy; and thousands rush to their lonely cells, and suffer through their mortal lives the imposition of the most revolting requirements. It asks the wife to ascend the funeral pyre of her husband, and she herself applies the torch. It asks its devotee to cast himself into the Ganges, or beneath the Car of Juggernaut, and its voice is obeyed with joy. It destroys the humanity of its recipient, transforming him into a blind fanatic, and too often an avenging fiend who will sacrifice all the human heart holds dear on the altar of its faith.

Such being its wonderful power, we ask, What is Religion?

The world gives a multitude of diverse answers. In the sense in which the word is usually employed, it means the peculiar beliefs in the form and essence of God, and the ceremonials of his worship, entertained by any particular people. In this sense it is distinct from morality, which relates to actual life. Each great race of mankind, by organization evolving a different mentality and a varying moral code, answers the question after its own manner. The Hindoo says religion consists in believing on Christna and the Holy Books, in keeping caste with the scrupulousness of olden times, observing the ceremonies prescribed, repeating long prayers, pilgrimages to holy cities and rivers, and blind obedience to the priesthood.

The Persian answers that belief in Zoroaster and the sacred Zend Avesta, the repetition of prayers, and the feeding of the sacred fires, are all essential.

The Chinese would have us believe in Confucius; the Moslem, in Mohammed; the Jew, in Moses and the Prophets. The Hindoo has his Shaster; the Persian, his Zend Avesta; the Mohammedan, his Al-Koran; the Jew, his Old Testament; the Christian, his New Testament—all claiming divine and infallible inspiration. All have their divine men—their saviors—to believe on whom is sufficient for salvation. Each has a supreme God jealous of other people's gods. Brahma, Ormuzd, Jehovah, apparently all rest on the same foundation—blind faith. Christianity is not a unit in its answer. There is a wide disparity between Catholic and Protestant, and the sects into which the latter is divided reply with countless discordant voices.

The Mother Church replies: Belief in the divinity of Jesus and the virginity of Mary, crucifixion of the body, punctual attendance at church, and hearty belief and coöperation in the forms of its fantastic worship.

The Protestants cry: Faith, grace, baptism, belief in this or that impossibility, until in the confusion it is impossible to decide. If baptism is essential, either immersion or sprinkling is wrong, and the followers of one or the other of these modes are not fulfilling God's law. If good deeds are worthless and faith is everything, those who rely on an upright life have built their house on the sands. Should good deeds prove of more avail than faith, the opposite host must eternally suffer.

All—Brahmin, Buddhist, Persian, Moslem, Jew, Catholic, Baptist, Presbyterian, Methodist, down to the smallest and most obscure sect—are equally willing to sanctify and prove their dogmas with their lives. *Martyrs are the cheapest product of mankind, and the most meaningless.* They have sealed with their blood the greatest follies with a zeal which proves nothing but their ignorance and fanaticism.

Ah, Religion! are you only a name, changeable to the varying requirements of the time—the convenience and selfishness of men? Broad and deep has been the gulf between religion and morality, and a designing priesthood has ever sought to deepen and widen it, and break down any bridge adventurous thinkers might seek to throw across. Obedience to all moral commands, unless such obedience has special reference to the Divine will, is not religion, which is "real piety in practice, consisting in the performance of all known duties to God and our fellow men, in obedience to Divine command, or from love to God and his law."

The questions arise: What is obedience? How are we to know the will of God? What duties do we owe to him? What is piety?

This definition is as broad as the world, and as narrow as the most selfish bigot can wish. It applies to the pow-wow of the Red Indian as well as to the prayers of Christians—the pilgrimage to Mecca as well as that to the Holy Sepul-

chre. To be religious is to observe the methods of worship of one's country. A Mohammedan may be very pious at Constantinople, but he would be an Infidel in New York. At Constantinople the Pope himself would be an Infidel dog. The pious Trinitarian does not consider the Unitarian better than an Infidel. Religion is, then, the worship of Joss-sticks—not for ourselves, but to please God.

God is a caricature. The Infinite One becomes offended and displeased if we do not sink our selfhood in him. Infinite selfishness is his predominant quality. Let oblivion conceal from the blushing day this detestable sham! Bury deep this Christians' God, to be unearthed in future centuries, and studied as the geologist now studies the fossil monsters of the primeval time!

Out of this slough there is one method of escape—by another assertion. The Bible furnishes a code, God-given, which man must obey. This satisfies until other races produce their several sacred books, with equally positive evidence of their truthfulness; and it is learned that all the vital moral precepts were well understood before these sacred books were written, and that unless the capabilities for morality exist in the mind, there can be no revelation of moral obligations even by a God.

The religious views entertained by the Christian world are a stupendous chain of unwarrantable, insupportable, and baseless assertions. Getting lost from God, getting saved, getting nearer to God, being restored to God, and being lost from God, form a mass of verbiage, meaningless and false. Can a man be lost from an all-pervading, infinite Father?

Not only is such a religion humiliating—it is absolutely immoral. The ceremony quickly comes to stand for the practice of virtue; the ritual takes the place of deeds; the man is encased in impenetrable formulæ, and truth departs.

The Bible is interpreted by the sects very differently. If our eternal salvation depends on obeying the laws of God for our own sake, the choice of the sect with which we cast our fortunes, and the interpretation we accept, are fraught with momentous consequences—no less than our eternal happiness or misery. Yet are we left to stumble in darkness and doubt, and find it impossible to decide from the evidence furnished us. Whose fault is it—the Infidel's who cannot receive the evidence, or the Infinite God's who furnishes it in so imperfect a manner? If God has made a revelation, it is because he saw its necessity, and a part of that necessity is that it must be in such a form as will be received; otherwise it answers not the ends designed, and is useless.

[TO BE CONTINUED.]

What is Clairvoyance?—Concluded.

BY JENNIE B. BROWN.

But to go back, restricted to the brute creation, we call the clairvoyant property "animal instinct," inherent to a degree not particularly marked; in the human organism we recognize it as "intuition"; while more strikingly developed, when properly understood, it receives the distinctive appellation "clairvoyance." But these three supposed separate and distinct characteristics of the animal organism are but so many different stages of development of one and the same thing.

The author of "Plain Home Talk and Medical Common Sense," after alluding to the phenomena as instinctive knowledge, very truthfully remarks that "in proportion as actual (or acquired) knowledge creeps in, the instructive (or intuitive) perception of things dies out"; and that this is so, we affirm is due to the fact that this quality not being by educated people justly appreciated, like all uncultivated natural gifts, slowly dies a natural death, under the pressure of increasing acquired knowledge, though in some few exceptional cases, intuition and education under advantageous circumstances become so beautifully and harmoniously assimilated as to combine in producing those rare and royal characters whose genius stamps the ages with immortal glory, reflecting deathless luster upon each individualized name.

The uneducated clairvoyant may look deep into the sea, and behold its hidden mysteries, but lacking scientific nomenclature, cannot give to the world the benefit of such occult ability. He may gaze upon the face of Nature, and be impressed with real, and yet to be scientifically discovered and attested facts, but through lack of technical knowledge, and on account of the scantiness of his vocabulary he cannot forestall the scientists.

He may gaze upon the human countenance, may discover the marvelous and beautiful operations of human organisms in their living and normal condition, but through lack of correct apprehensive ability, and educational ability, and educationally developed reasoning faculty, this perceptive consciousness will not enable him to render an intelligible or coherent diagnostic theory regarding the revealings of Nature to the clairvoyant sight, and it is the constant failure on the part of educated humanity to get at the true value—the highly important nature of the clairvoyant property that degrades this most honorable, noble and God-given gift—divine endowment of Nature—to the basis of a superstitious imagination, or mere abnormal fancy dependent upon an epileptic constitution.

The very fact that a supreme contempt on the part of the educated classes generally for the word "clairvoyance" prevents the recognition and cultivation of this divine element as a legitimate ingredient of the human organism, regarding it rather as an enemy to the progress of social refinement, naturally confines its exercise mostly to the lower classes, where we find it invariably represented by persons who do not know how to use it, and having no opportunity to cultivate other mental gifts, not being educated as to the true nature of this, rely entirely on what they call "second sight" for everything, ignorantly supposing it to be special and supernatural dispensation.

What wonder they are often themselves betrayed, or that they frequently betray their patrons into the most ridiculous absurdities and blunders, through their inability to exercise intelligently the clairvoyant property.

There are the noted "obeah women" of the West Indies. No doubt they possess genuine clairvoyance, but the logical reasoner and the reasonable logician might with just as much propriety expect a newly-imported native of Central Africa to perform correctly a selection from Beethoven on the pianoforte, or condemn the instrument as the product of cloven-footed ingenuity for not operating harmoniously under his untrained fingers, subject to his crude understanding, as to set the intuitive insight of these people down as a superstition not to be tolerated, because they do not comprehend that which they clairvoyantly perceive, and therefore give expression to crude and grotesque caricatures of ideas, as the sum total of clairvoyant perception.

To conclude, whether it is the dog that realizes present or approaching danger to his master who may be miles away; whether it be the horse that "scents the battle afar off," or instantly divines threatening disaster near at hand, or the human being whose clear-sighted genius impels his "bright far-seeing soul" to march "three centuries in the van" of generally accepted scientific developments, that may be involved in the discussion of psychological phenomena, let us study out the true nature and use, and, divested of all possibility of abuse, cultivate as an honorable means of human advancement and elevation, the instinctive, intuitive, or clairvoyant property evolving from the brute, and through the principle of analogy carried up through its several consecutive stages of development, till it becomes the brightest jewel that glitters in the crown of intellectual endowment.

Then human society shall become possessed in good time of the real interpreter of all natural problems, social, moral, political, or even religious enigmas, as also of the true pioneer of scientific attestations of established facts and finalities, if, in this world of constantly changing continuity of natural processes, there be such.

"Ghosts."

BY COL. ROBT. G. INGERSOLL.

A lecture delivered at the Academy of Music, Brooklyn, N. Y., Friday evening, March 23, 1877, the following abstract of which is taken from the city papers of March 24.

Colonel Robert G. Ingersoll, of Illinois, lectured on "Ghosts" last evening, in the Academy of Music. Among those noted in the parquet were General B. F. Tracy, Mr. Thomas Sullivan, Mr. John F. Henry, General Isaac S. Catlin, Corporal James Tanner, ex-District Attorney John Winslow, Mr. A. J. Perry, Alderman Burnet, ex-Judge S. D. Morris, Hon. W. W. Goodrich, Colonel Stegman, Colonel James Cavanagh, Mr. Dwight Johnson, Supervisor Strong and Captain W. L. B. Steers. Rev. D. A. Goodsell, pastor of the Washington street Methodist Episcopal Church, was the only clergyman visible to the writer. A large portion of the audience was composed of ladies. It was a little after eight o'clock when the lecturer appeared upon the platform. He was accompanied by Mr. Franklin Woodruff, who introduced him, and United States District Attorney Tenney. The appearance of the orator was the signal for an outburst of hearty applause, which was acknowledged by a bow.

HOW HE LOOKS.

Colonel Ingersoll, or Bob Ingersoll, as he is more familiarly known, is a fine looking man. He is a good type of masculine physical perfection of the West. Rather above the medium height, his body straight as an arrow, and round and robust, with broad shoulders squarely set, and mighty arms and limbs, his physique is really imposing. A full throat and neck is surmounted by a well-shaped head of unusual size. The forehead is very high, conveying the impression at first sight that Bob is bald, but he yet retains a reasonable quantity of rich dark hair which is carefully brushed. The face has a rosy flush as though the breath of the prairies yet lingered upon it. The eyes are dark, deep set and of piercing brightness. The nose is firm and prominent, and the mouth rather large and furnished with good natural teeth. The entire countenance is round and full, with a jollity always lurking about the lips and mirth sparkling in the eye. But these expressions are so well subdued and carefully controlled that you might at any time mistake Bob for the occupant of some flourishing prairie pulpit.

His language was terse, and his style full of vigor, and while there was no apparent effort at eloquence, his language, voice, and manner all united to form one of the finest exhibitions of eloquence ever presented to an audience, the occasional outbursts of deep feeling offering a telling contrast to the keen sarcasms and the gushing humor that now and then set the auditors in a roar of laughter.

The lecturer apologized in advance to those whose feelings might be wounded, and set out with the proposition that men account for all phenomena upon two theories; the natural and the supernatural, and that there is a perpetual war between them. For four thousand years, he said, it had been believed that man's happiness or misery, fortune or misfortune, were only arrows shot from the quiver of ghosts; that they send or withhold the sun and rain, give prosperous voyages or send the wild storm that strews the shore with wrecks. It has been believed that these malignant ghosts can be appeased by sacrifice and prayer, by building temples and cathedrals, by forms and ceremonies, by flagellations and tortures. In the good old times the ghost theory solved all problems. All diseases were produced by the devils; the sick were possessed by ghosts; and the science of medicine consisted in knowing how to persuade those ghosts to go away. It was believed that two sticks held up cross-wise before the wicked spirit would cause it to flee away in fear and dread. It was believed by our ancestors that all law derived its force from being communicated to man by ghosts. It was only communicated to a few, and the people paid them

well for their trouble. There was a city of refuge to which a murderer might fly; but for worshipping the wrong ghost, or saying that wine was not blood, or bread was not flesh, death in all the forms that hatred could devise was the penalty. "I have read a story," he said, "and I don't remember where, about how the first man fell asleep, and, as the French express it, a cutlet was taken from him, and the woman was made. [Laughter.] She was brought and handed to him, 'Here is your property.' I never liked that story quite, about how this woman tempted this man to do wrong, and then the man sneaked out of it." He went on to say that he had read in another book another story. He would not say which was true, but only which he liked. He read that the Supreme Brahma made a man, and then he made a woman—not out of any scrap, but a clean job—and he put them on the island of Ceylon, and allowed them to become acquainted. It was splendid—no neighbors, no mother-in-law. It was delightful courtship. It was the will of the Supreme Brahma that love should always precede marriage. But the ghost or the gods were always pointing out to him the main land, which was beautiful in the distances, and telling him, "You can do anything you like." "Unity in essentials; in non-essentials, liberty." And finally he urged his wife to go to the main land with him. She said no; this was good enough—satisfied, like all good women, to let well enough alone. But he wanted to go West [laughter] and when he reached the main land he found nothing but rocks and desolation. He turned back toward the island, but that had disappeared. He fell down and wept, but when Brahma came from the skies to curse them he got up like a man and told the supreme Brahma that it was his fault and not hers. "Now that," said the Colonel, "is a thing that suits me better in the first man." Then supreme Brahma said, "For her sake you may live and regain your heritage in the skies." "I don't say," the Colonel added, "which is true; I simply say that I like this one best." [Applause.]

They tell us that investigation leads only to misery in this world, and misery in the next. The more you think the worse you are. To keep your mind undisturbed by a solitary thought, that is what they call being anchored on something. [Applause.] For ages men had been educated to the miraculous. Anything that really happened was not worth telling. The natural was considered entirely too common place and attracted no attention unless it was accounted for in some miraculous way. Upon this world rested the awful shadow of another, and priests stood at the portals of death and filled the future with devils and angels.

This world, he said, was not well adapted to raising good folks. It hasn't much soil, and the climate is poor. In the Southern half of the world no man of genius was ever produced; and you can't raise people in the Arctic regions any more than you can corn. There is only a narrow zig-zag belt around the earth in which people of genius have been produced. People don't amount to much only where there's a good winter. You can't make good bed clothes out of clouds; and so the family will amount to nothing. [Laughter.] Where the good family is, there you can make good government. Civilization and liberty blossom only where there is snow. For this reason he had opposed the annexation of San Domingo. We don't want to go any more in the direction of Mexico. Take five thousand ministers, and five thousand ruling elders, and five thousand professors of theology and send them out there, and give them every advantage, and the second generation would be seen riding on mules barebacked, with their shoes off and hair sticking through a sombrero, with a rooster under each arm going to a cock-fight. [Laughter.]

Upon one question, he said, I stand about "seven to eight," [laughter], which, for all political purposes at least, amounts to a certainty, and this is I have a notion that man came up from the lower animals. I can't account for his meanness in any other way. [Laughter.] He would rather himself come from the lowest animals that ever swam in the dim seas of the Laurentian period, and keep getting better every year, and coming through the vertebrates up to the high water mark of human intellect, than be made perfect in the first place and lose money every day since. [Laughter and applause.]

If he worshiped anything it was liberty. It was his only altar. It was about time for the malignant ghosts to fold their wings about their fleshless bones and vanish from the haunts of men. He had looked back over the past and fancied himself in the tortures of the rack, while the white, hypocritical faces of the priests stared at him, and he had sworn by all the ghosts to do what little he could to make men really and truly free. [Applause.]

Those who did not pretend to believe that prayer was answered claimed that it did good to him who prayed, like a man trying to lift himself by the seat of his breeches. He never lifts himself, but he gets muscle by trying it. If thought, he said, will give us truth, let the ghosts go. Let us exorcise them, and worship them no more. Let them cover their eyeless sockets with their fleshless hands and flit forever from the imaginations of men. [Applause.]

How sweet and blessed the experiences born of the consciousness that life's duties are faithfully performed day by day. How sacred and how full of meaning the words, love and duty! They comprise the whole range of human action, and compass the boundless realms of all that heaven of happiness the soul can ever know.

THE LATEST GOOD THING.—Everybody who desires an article extremely serviceable in connection with pocket papers, etc., or in office or store or at home, should send twenty-five cents to W. N. Clapp, 8 Oakland ave., Jersey City, N. J., for a package of his Duplex Gusset-End Paper Wallets—a perfect vade mecum. We have seen it, are using one, and appreciate its assistance and reliability.

Humphrey-Bennett Discussion.

THE SERVICES OF INFIDELITY AND CHRISTIANITY TO AMERICAN LIBERTY.

NEW YORK, March 29, 1877.

MR. D. M. BENNETT, *Dear Sir:* As we have agreed to discuss some matters relative to Infidelity and Christianity, and as we are both alike in being quite indifferent to ceremony and red tape, I will at once proceed to prove the affirmative of the following proposition:

THAT BELIEVERS IN THE BIBLE HAVE DONE MORE FOR CIVIL LIBERTY IN THE UNITED STATES THAN UNBELIEVERS IN IT.

By "believers in the Bible" is meant those who recognized the infallibility and divine authority of that book; and by the "unbelievers" is meant those who denied that infallibility and repudiated that authority. You will scarcely object to this definition of the word "Infidel." Webster defines Infidelity as "disbelief of the inspiration of the Scriptures, or the divine origin of Christianity." No standard lexicographer differs from this definition.

Having thus explained terms, we will proceed at once to show that the services of Infidels to American liberty has been infinitesimally small compared with that of Christians. I am well aware that this is exactly the reverse of the persistent representations of Infidel speakers and writers; but it can be demonstrated nevertheless.

1. This is shown by the fact that the struggle for independence originated among the Puritans of New England—yes, among the hated Puritans. It is true they did not start out with the conscious and avowed intention of securing their independence. But it is noteworthy that they were the first to resist British oppression. Samuel Adams, the leading spirit in this resistance, was a member of the Congregational Church. His was a house of prayer. He was a strict observer of the Sabbath (Bancroft's History of the United States, vol. iii., pp. 418-420, Centenary Edition). As far back as the year 1768 John Hancock had named one of his sloops "Liberty," indicative of the spirit of the man, and, perhaps, of the unexpressed wish of his soul.

The Boston Town Meeting, held in Faneuil Hall, Sept., 1768, was an assemblage of religious people. In that meeting it was resolved that "the inhabitants of the town of Boston will, at the utmost peril of their lives and fortunes, maintain and defend their rights, privileges, and immunities; and they recommended that a day be set apart for fasting and prayer." This shows that the first citizen's meeting to remonstrate against tyranny was a meeting, not of Infidels but of Puritans.

We read often of the clergy of that period inspiring their congregations with patriotism, courage, and hope. Bancroft says "the Calvinist ministers nursed the flame of piety and of civil freedom" (Bancroft, vol. iii., pp. 499, 587). Where is the account of a "Liberal Club" doing a similar service?

The Old Continental Congress, held in 1774, was composed almost entirely of Christian men. Rev. Jacob Duché, an Episcopalian, was invited to act as chaplain. Franklin testified afterwards that those early Conventions and Congresses were opened every day with prayer (Parton's Life of Franklin, vol. ii., pp. 573-4).

The battles of Lexington and Concord were fought by brave Puritans. The warning of the approaching foe was given from a church tower. Paul Revere revered Paul. He was a believer of the Gospel. The march from Cambridge to Charlestown Neck under Col. Prescott was preceded by prayer by Mr. Langdon, then President of Harvard College (Lossing's Field Book of the Revolution, vol. i., p. 539).

The strictly first declaration of independence—the Mecklenburg Declaration—was made in May, 1775, in the highlands of North Carolina by a convention of "sturdy Presbyterians" (Bancroft, vol. iv., p. 575).

All this, and much more of the same import, had transpired before Thomas Paine published his "Common Sense" in Jan. of 1776. It is cheerfully admitted that that pamphlet had a wonderful effect on the Colonists. But it did not create the thought of independence, as is sometimes claimed. Along with a great many other essays and pamphlets of the same kind, prepared by "the ablest persons in America" (Lossing's Lives of the Signers; p. 246), it helped to precipitate an idea that was already in solution in the public mind. It touched off the magazine. As John Adams remarked, it "singularly fell in with the temper of the moment" (Life and Works of John Adams; Boston, 1854; vol. i., p. 204). "The idea of independence was familiar among the common people much earlier than some people pretend" (Ibid; vol. ix., p. 598). Patrick Henry—who, though not a church member, was so far a Christian that he relished Butler's "Analogy" and Doddridge's "Rise and Progress," and published at his own expense Jennings' "Internal Evidences of Christianity" (Sparks' Am. Biography, vol. xi., p. 384)—as early as 1763 and 1765 had given utterance to sentiments that caused the royalists to cry out "Treason! Treason!" Samuel Adams, Richard Henry Lee, Benjamin Franklin, Rev. Timothy Dwight (Lives of the Signers, p. 244), Gen. Greene, Gen. Washington (Bancroft, vol. v., p. 63), and many others, had talked of absolute separation from the mother country before Paine's pamphlet ever saw the light. In the words of Bancroft, "The Declaration of Independence was silently but steadily prepared in the convictions of all the people, just as every spire of grass is imperaled by the dew, and reflects the morning sun" (Bancroft, vol. v., p. 165).

2. The affirmative of this proposition is confirmed by the fact that the foreigners who came to our assistance were nearly all believers in the Holy Scriptures. De Kalb was a Protestant (Bancroft, vol. iv., p. 40). It is well known that Lafayette, Pulaski, and Kosciuszko were Catholics. Steuben was a Lutheran (Sparks' American Biography, vol. ix., p.

84). But where was the Infidel that crossed the sea to lead the provincial patriots against the British troops?

The Englishmen who advocated the cause of the Americans in the presence of the Crown were all believers in the Christian religion. I refer especially to Col. Barré, Chatam, Camden, and Burke. No Freethinker in the House of Lords or in the House of Commons raised his voice in our behalf.

3. In further proof of my position I will remind you of the fact that the masses of the Colonists were believers in Christianity. An avowed Infidel in the American army was regarded as an exception and a monstrosity. The battles of the Revolution were waged by soldiers who read their Bibles in the camp, and exercised faith in God.

The best generals of the Revolution accepted the Bible as the word of the Lord. This is notably true of Prescott, Warren, Putnam, Greene, Knox, Morgan, Wayne, Lincoln, and their commander-in-chief, George Washington. We have already named Lafayette, Steuben, Pulaski, Kosciuszko, and De Kalb. Who was the Infidel general that rendered any service to the Colonies? Benedict Arnold, who was irreligious, was a traitor. Charles Lee, the Freethinker, proved unfaithful.

Robert Morris, the great financier of that period, had an unswerving faith in the principles inculcated in Holy Writ. So had his eminent friend, Gouverneur Morris.

The signers of the Declaration of Independence were religious men. Benson J. Lossing, Esq., the well-known author, who has been for many years a careful student of American history and biography, said recently in a private letter: "I believe, from internal evidence, that every signer of the Declaration of Independence was a practical Christian, such as Christ accepts as his worthy children. They, of course, differed in their theological notions, but not in their religious convictions. Some of them were church members, and some were not." That this is true, without excepting Franklin and Jefferson, I will show in my next.

Soon after the close of the war, Congress appointed Dec. 13, 1781, as a day of "Thanksgiving to Almighty God for the signal success of the American arms." Previous to that "when the letters of Washington announcing the capitulation reached Congress, that body, with the people streaming in their train, went in procession to the Dutch Lutheran church to return thanks to Almighty God" (Bancroft, vol. vi., p. 429). Most assuredly, then, the American people were in the main religious.

These remarks are suggestive rather than exhaustive. The service of Christians to the cause of independence, as compared with that of Infidels, was as a thousand to one.

I have given many references, as I intend to continue doing, in order that you and our readers may verify every statement. I shall endeavor to give, as I shall demand, authority and proof. Yours, very respectfully,

G. H. HUMPHREY.

Are Ministers better than Others?

ST. JOHN'S, MICH., March 19, 1877.

Was Brother Bickford of the Congregational church working for the Lord, or for the Devil, when he, under an assumed name, tried to destroy the good name of his brother minister, Elder Colby? Was not the attempt to build up himself and his church by trying to rob a brother of his good name a low, mean, underhanded, dishonest trick? Has not his church indorsed his act by permitting him, with his license in his pocket, to go to other fields for the purpose of teaching men to be upright and honest?

Was that St. John's Methodist minister better than a thief and a robber when, not satisfied with the liberality of the railroad, which carries ministers at one-half fare, he bought a ticket to the D. & N. junction only? If he did not mean to cheat the Railroad Co. out of their honest dues, why did he not buy his ticket to St. John's? Was it not because he could not get through the gate at Detroit without showing his ticket, and a ten-cent one would pass him, which was all that he cared for?

Was Elder Russell more virtuous than others? If so, why did his hired girl charge him with improprieties? Did not his acts, and the acts of other ministers who were so very active in prosecuting our liquor-sellers, prove a curse instead of a blessing? Has not moral suasion and the Red Ribbon proved to be better than their legal suasion and large piles of costs for others to pay?

Did not the great temperance reformer, Dr. Reynolds, show great wisdom, and that he well understood the intrigue and nature of ministers when he so wisely, when here, refused to let a single minister join as a member of his Red Ribbon Temperance Club? Has it not been proved that the evangelist, the Rev. Mr. Graves, by pocketing such letters as contained money, and throwing such as contained no money unread into the woodbox, was the Prince of Humbugs, and, judging from the amount of money that he makes, hard to beat as a confidence operator. Did the representative of our Baptist church, Elder Rose, with another minister, ascend the judge's grand stand at the time of the St. John's great "Hoss Race"? Did they design or expect to be called upon to open the exercises by singing and with prayer? In the very midst of half a dozen gambling-hells, and a ten-cent dance-house in the rear, did not they indorse by their conspicuous presence, and were they not responsible for some men's betting on the wrong horse? and if they secretly prayed the Lord to aid and assist any particular horse, as consistent and honest Christians ought, should not they have stated to the public which one?

Did not our Methodist clergyman, Rev. Mr. Hamilton, say from the pulpit that he would not marry a couple unless they, or at least one of them, were members of a church? and did not such an assertion show him to be a bigoted fool?

Was the prospect of losing marriage fees the reason that

induced him, one or two weeks afterward, to proclaim from the same pulpit that he had changed his mind?

Does not the changing of his opinion so soon, if honest, give evidence of a very weak mind? In writing for the press may he not yet learn that he, too, like Brother Bixford, greatly mistook his calling?

Ought not our transient, intermeddling, non-taxpaying, Methodist, Congregational, and Baptist ministers let the taxpayers and supporters of our public schools determine for themselves whether they wish to pay for Bible-reading in school or not? Were they in God's service when they held special church meetings for drilling purposes so that they might lead their hearers by the nose to the school-meeting for the purpose of trampling upon the opinion of our State Superintendent of Public Instruction and the constitutional rights of others by forcing men, in addition to schooling their children free, to give them religious instruction also?

Was not the bulldozing and determination to interrupt at the school-meeting evidence that the Church considered that they had the weak side of the argument, and that their only chance of success lay in their preventing discussion? Did our St. John's lawyer state the truth when he said that he had been retained no less than three times by Clinton Co. ministers who had played too much with the ewe lambs of their flocks?

Is it true that one of our high-toned St. John's ministers within the last four months has paid a hundred dollars to one of our professional men to induce him to commit murder? I ask are these things true?

A leading minister has just been tried for lying. Mason, Midland, Chesaning, and Grand Rapids have each convicted its minister of adultery, and the ministerial record throughout the whole land goes to show that ministers are less to be trusted and four-fold more licentious than any other class of professional men. Parties who may wish to know the names and particulars of two hundred ministers who, within the last few years, have been convicted of crimes, should get, at the St. John's depot, the little ten cent book entitled "The Arraignment of Priestcraft."

Believing that we have some good and true men among our clergy, I wish to say that, in my opinion, Elder Chapin of the Episcopal church is one of the best; always minding his own business, and preaching Jesus, and him crucified, instead of trying to run a school-meeting.

In my next I shall ask Elder Ross very respectfully why he declared, at the meeting, in favor of the Bible in the schools, when he had said all along that he was opposed to any such measure. Was he psychologized? And what did he mean by saying that the meeting had been gotten up in the interest of free-love and polygamy? Subscriptions for THE TRUTH SEEKER and single copies at the News Office.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 16.

Great Jehovah, in connection with the subject of thy incarnation and thy intercourse with an earthly female, with thy permission, may we spend a little time in examining the mythological beliefs which were taught and maintained by various pagan nations on the earth many hundreds of years before the story of thy own incarnation was ever mentioned by mortal lips?

Was not the doctrine of the descent of Deity from heaven, of his cohabiting with daughters of men, particularly with virgins, thus producing an offspring that was an incarnation of himself and to thus become a savior of the world, strenuously taught by many of the ancient religions of the world? and did not that theory in one form or another enter into the mythologies of many of the older pagan nations from three to five thousand years ago?

Was not the symbol of a virgin and child, and also the legend or tradition that the child was begotten by the great king of heaven, familiar in India, in China, in Chaldea, in Thibet, in Siam, in Phœnicia, in Egypt, in Syria, in Greece, in Scandinavia, and in many others of the older nations long, long ago, before Christianity was heard of in the world?

In ancient India was it not taught over three thousand years ago that their God, Vishnu, one of the trinity with Brahma and Siva, descended from heaven and cohabited with a virgin and produced a semi-celestial son? Was it not held by the Brahmins that this incarnation of divinity took place several times? Was not Christna held to be the eighth incarnation, or Avatar, of this Hindoo God?

According to the Brahminical legends which appear in the ancient sacred writings of the Hindoos, as brought to light by the studies and investigations of such Sanscrit scholars and philologists as Sir William Jones, Max Müller, J. Cockburn Thompson and Louis Jacolliot, was it not held that the mother of Christna, called Devanaguy, a virgin, was specially prepared by divine care for a visit from the God of heaven, Vishnu? Was it not said that Vishnu appeared to her in a dream, and did he not declare to her the glory and distinction that awaited her?

Does it not appear in the ancient Sanscrit that after the virgin had been duly prepared, and after she had been cruelly persecuted by the wicked Rajah of Madura, that Vishnu passed through the walls of the prison where she

was confined, and did he not proceed to incarnate himself in connection with the virgin? While she was engaged in prayer, were not her ears agreeably charmed with celestial music? Was not her prison suddenly illuminated with the glory of heaven, and did not Vishnu appear to her in all the *clat* of his divine majesty? Did not the virgin fall into a profound ecstasy? Was she not "overshadowed" and did she not conceive?

Was not the period of gestation one of continued delight and enchantment to the virgin? After her accouchment had taken place was she not removed by the power of Vishnu to a sheepfold belonging to a relative of the virgin named Nanda, and were not the shepherds apprized of the birth of the young child? Did they not prostrate themselves on the ground before the young demi-god and worship him?

Was it not also held that when the tyrant of Madura learned of the birth of the remarkable child, and that his own throne would be in danger by the new comer, he took measures to have the young child destroyed? Was it not held that the tyrant passed an edict that all the children within his states, that were born on the night that Christna was born, should be put to death? To escape this cruel decree did not the virgin flee with her babe to the river Ganges, where the child was comparatively safe and beyond the reach of the wicked tyrant?

Were not many miracles and wonderful works ascribed to Christna during the years of his youth and early manhood? and was he not a favorite deity with the women of the country? Before he arrived at his majority did he not commence his mission in traveling over the country preaching to the people? Did he not have active and frequent contests with the evil spirits which rose up to oppose him?

Did he not surmount dangers, and did he not show by the numerous miracles which he performed that he possessed divine power? Did he not gather round himself a band of disciples who followed him as he traveled to and fro over the country? and were not his disciples greatly devoted to him? Did he not teach the populace excellent morals and the most elevated maxims commendatory of upright conduct and a good life?

Finally, was he not basely put to death by bad men who were his enemies, and was his body not crucified upon a tree near the river Ganges? Was not his memory fondly and affectionately revered by numerous thousands who believed in him in all parts of that populous country?

Jehovah, was it not much the same with Buddha, the great Reformer and Savior, who is held by his followers to have lived in India some twenty-five hundred years ago? After numberless incarnations under different names and titles, is it not held by his disciples that, after great preparation on his part, as well as on the part of his mother, Maya, she was impregnated in a miraculous manner without the aid of a male of the human race?

Did not Maya have a remarkable dream, in which the deity from heaven descended in the form of a white elephant and entered her womb, when she conceived, and, ten months afterwards, without coming in contact with a man, gave birth to a son, who, upon coming to maturity, proved to be the greatest being that had ever lived?

Did not this personage, to whom was given various titles and appellations, as Bodhisattva, Sakyamuni, Gautama Buddha, etc., lead a most remarkable life? Did he not withdraw himself from the world, and, by a severe course of abstinence, penance, ascetic habits, fasting, humiliation and devotion, prepare himself for the great mission he had to perform—the teaching of the truths of salvation and happiness to the nations around him?

Did he not spend a long life in teaching the most beautiful morals? Did he not inculcate the strictest self-denial and abstinence from vain and earthly pleasures?

Did he not, according to the belief of his ardent and devout admirers, perform numerous miracles and deeds which an ordinary human being could not perform? In a fierce contest with the evil spirits of darkness did he not signally triumph over them, although they opposed him in immense numbers?

Did not the holy life and teachings of this remarkable character secure a greater following than has ever been known in the world before or since? Did he not have millions of disciples and followers in India, China, Tartary, Mongolia, Siam, Burmah, Thibet, and Ceylon?

Though he may have been a myth, though many of the events claimed for him in his career were purely imaginary, did he not absolutely establish one of the most remarkable systems of religion that the world has ever known? Has it not been a peaceful, beneficent religion, imparting happiness and consolation to many millions of human beings, without showing a disposition to engage in the business of shedding blood and spreading war and desolation over the face of the earth?

If numbers, devoutness, sincerity, peacefulness, and perseverance on the part of its devotees are marks of genuineness and truthfulness of a system of belief, is not the religion of Buddha the most truthful and the most perfect of any that has yet been devised by man? Does the system said to have been inaugurated by thy Son begin to compare with it?

In the enumeration of believers and followers, has not Buddhism greatly outranked all the other systems of religion that the world has known? After having for twenty-five centuries the greatest following by far of any system, are there not on the earth to-day fully four hundred millions of human beings who devoutly believe in the purity of the life and teachings of their adored Reformer, Savior and Redeemer?

Has not this religion, while its influence has been peaceful and humane, exercised a more potent and extensive rule over the lives and conduct of men than any other system of religion that the race has ever embraced?

Canst thou say, Jehovah, that a purer code of morals, a life of greater self-denial, or a greater devotion to the human race, was taught and lived and enjoined by thy own son Jesus, than was at least five hundred years earlier—and during a much longer life—lived and taught by Buddha?

In view of the miraculous birth and the humble, devoted life of this wonderful personage, of the purity of his life and doctrine, of the unprecedented influence which his doctrines have exercised in several of the most populous nations of the world, and which has been continued without interruption for nearly three thousand years, may we ask, Jehovah, whether thou hast personally ever had much to dowith that religion or with the people who have believed in it?

Where wert thou, Jehovah, through all those thousands of years? Wert thou so occupied and annoyed with the Jews, first, and then with the Christians, who were almost constantly engaged in war, bloodshed and carnage, that thou hadst but little time or attention to give to the Mongolians and Indians, or to the numerous millions who acknowledged the religion of Buddha, that thou hadst to leave them to the tender care and protection of the pagan gods? Hast thou ever been known among them? During the passing centuries that they have existed hast thou ever revealed thyself to them, or did they ever hear the name of Jehovah mentioned?

Is it not singular how such a continued prosperity, such a peaceful rule, such a long continued reign of one system of faith should for thousands of years prevail in a large portion of the most populous parts of the earth without any attention or supervision from thee or from thy Son?

Does not this striking fact go far to prove that thy presence and supervision are not absolutely necessary, either in the continuance of nations or in the success and perpetuity of a grand system of religions?

Have not the pagan religions and the pagan nations been as well preserved, and have not their religions been followed out quite as peacefully and as successfully as have the religions and nations which thou hast taken under thy immediate control and guidance? In short, have not those nations who have managed to get along without thy aid and presence succeeded about as well as those which have been favored with both?

[TO BE CONTINUED.]

What I Don't Believe.—No. 24.

215. I do not believe Abraham was governed by a spirit of truth and honesty when he played the fraudulent game with King Abimelech that he had tried with Pharaoh, passing Sarah off as his sister. Now-a-days such conduct would be called downright lying, and it is hard to see how it was anything else then, though practiced by the Father of the Faithful.

It seems a little incredible how an old woman ninety years of age could so stimulate the passions of a king as to make it necessary for the husband to perpetrate falsehood and lies to prevent his being put to death or being subjected to personal injury on her account. It appears that the old Patriarch was willing that the king should take his wife into his own house or palace and use her as a mistress or a courtesan rather than have it known that she was his honest, lawful wife, and that, as her husband, he would defend and protect her virtue and honor as long as he had a drop of blood left. It was the same twenty-five years earlier, when he went into the dominion of Pharaoh of Egypt and there pretended his wife was his sister that he might escape personal injury on her account. He did not object to her being put to any use the lustful king might desire so that his person was safe. What miserable, contemptible conduct! What unmanly and dishonorable subterfuges for a person who was selected to be the father of God's special people, and to found a nation and kingdom that should endure forever, to be guilty of! Pshaw! who can sufficiently despise the meanness of a mere *thing* who would actually barter away his wife's honor and her personal charms for his own individual safety, or for cattle, sheep, and gold! This is what Abraham did, and he is called the "Father of the Faithful;" and the highest glory and ambition that Christians aspire to is to get into his bosom and to nestle there a few million years. I never want to lodge in his bosom, and I give notice now that I respectfully but firmly decline the favor. If I have to get into anybody's bosom, I much prefer Sarah's or Hagar's, or one of that kind. No Abraham's bosom for me if you please. I prefer not to herd with the crowd that is supposed to congregate there.

In this instance of King Abimelech, Abraham managed again to make it *pay*. For the indignity that the king thought to do unto Sarah, Abraham took from the king sheep, oxen, men-servants, and women-servants; and he went away richer still than he came. I count such, *ill-gotten gains*.

216. I do not think it was meritorious conduct in Abraham to turn Hagar, his "bondswoman," and her child, his own son, too, Ishmael, out into the wilderness to perish. This was after Sarah, at the age of ninety years, and when Abraham was one hundred years of age, had given birth to Isaac and she became jealous of Ishmael and his mother, Hagar, and ordered that they should be sent forth into the wilderness to perish with hunger and thirst. It was a cruel piece of business to send a poor woman and child out in that way, and it does not make it any nobler or more humane to

charge it upon God. Any being or person who could authorize such an unfeeling measure must needs be hard-hearted. It appears that Hagar had been a faithful concubine to Abraham, and had borne him a son who, it was also promised, should become the father of a numerous race of people. I cannot envy the disposition that any person must have to turn out such a mother and such a child to rove in the dreary wilderness and die of destitution. It seems that a miracle had to be performed to save the child's life, which story needs confirmation.

217. I do not believe that Abraham acted the fatherly or the honorable part when he made up his mind to put to death his little son, Isaac, the pet boy of his old age, the child that Sarah miraculously bore him after she had got to be a hundred years old, and long after it had ceased to be "with her after the manner of women," the boy, too, from whom was to spring the most remarkable people ever known upon the earth, the special recipients of God's favor and partiality. This was the little bright-eyed boy that the old Patriarch deliberately set about to murder with a big knife, and then roast on a green-wood fire, and all to please his God.

The old man must have been crazy. It is the most charitable view that can be taken of his conduct. He must have lost not only his senses, but all natural, parental instincts, all human incentives, and all the finer feelings of a man. Just think of it, a venerable man, over a hundred years old, with a sprightly, hopeful son, in whom all his hopes and all his pride were centered, that should deliberately go about piling up wood to make a hot fire to burn that little fellow to ashes after cutting his throat with a butcher-knife. Why, the thing is perfectly horrible to contemplate. Who but a crazy old fool could decide to commit such a crime?

I know how it would be with me if I had a bright, active, affectionate little son, and any god, or any priest, any big mogul, or any Mumbo Jumbo, should come along and command me to slay that son and then burn him to a cinder in a big fire, and all to please him. I should immediately reply: "Look here, Mister God, or whatever your name is, I shall do nothing of the kind. I shall not murder nor burn my beloved child to please you or anybody else. You may put your own son to death, to get yourself into a good humor, as much as you please, but I shall do nothing of the sort. I love my little child too well to perform so base an act upon him. Nor would I serve any other little boy in that way; and I can not think you are a good being if you wish me to do such a base deed."

The little girl of whom I recently read showed better sense than Abraham did. When her mother told her the story of how the good old Patriarch was willing to put his own beloved son to death to show his faith and confidence in his God, she artlessly replied: "Why, Ma, I should rather give up some of my faith than to kill a nice little boy."

It is confidently hoped that the time will never come when the example of Abraham will be followed, or that the prediction which the Rev. Mr. Wells of northern Ohio made two or three years ago will be fulfilled, that "the time is coming and not far distant when parents will love God so intensely that they will freely put their own children to death to please God, or if their children hold heretical opinions." What a monster the God of the Rev. Wells must be, indeed!

It fails to make Abraham's murderous intention consistent or honorable to say that God was only trying him to see if he would be faithful and do as he was commanded. What a puerile, childish, insipid idea of God it must be to think for a moment that he would be under the necessity of resorting to such a miserable subterfuge to find out whether his man Abraham would be obedient or not. If he was really God, and knew all things, he would need to try no such experiment. He would know it without any absurd nonsense. If he did not know whether Abraham possessed the element of faithfulness, he did not know enough to be God; and if he did know, it was frivolous trifling on his part to cause Abraham to make all the preparations to slay and burn his little boy when he did not really intend to let him.

After this farce was all over, it appears that good old Sarah died at the very respectable age of one hundred and twenty-seven years, and her husband buried her in the cave of Machpelah, which he purchased for the express purpose. But the old Patriarch had not seen enough of the pleasures of this world, and after he had been a widower but a short time, and after he had got to be about one hundred and fifty years old, he went a-courting again and married a wife by the name of Keturah, who bore him six strapping boys. What a brave old Patriarch he was, to be sure! To his credit it can be said: there is no record of his slaying either of them as he would a calf, or of his trying to cremate them to please his God. At the good old age of one hundred and seventy-five years the Patriarch was gathered to his fathers, and he turned over the business of begetting sons and daughters to his offspring, and they seemed to have prosecuted it with commendable industry. He was buried in the Cave of Machpelah, with his favorite wife Sarah.

218. In bidding good-bye to Abraham I will state that I regard him as a myth. I do not believe that such a man ever existed. His was a character that was invented and fixed up more than a thousand years after the date at which he was said to have lived, the fabulous father of a wild nomadic semitic race, which for centuries were mere barbarians, with no literature and no history, and who dwelt in

tents, having no cities nor organized society, who lived by herding, hunting and brigandage, as their brother Arab tribes have done for thousands of years since. As they evolved into a nation, and came to have a language and a status among the races and nations of the earth, they needs must have a history, an origin; and Abraham was invented to stand as father and founder of their race. That is my belief upon the subject. According to the teachings which philologists give us, Abraham as a real character has a slight claim upon our attention. They tell us that *Brama* and *Abraham* are alike corruptions of *Abba Rama*, or *Abrama*, and that *Sarah* is identical with *Saravti*, showing pretty conclusively that Abraham and Sarah were mythical characters, borrowed from a nation reaching much farther back into the early dawn of antiquity than the Hebrew race. *Abram* is a Chaldean compound, meaning the "father of the elevated," or "exalted father." *Abraham* is a compound of Chaldean and Arabic, signifying "father of a multitude." In Part V. in his work on the Pentateuch, Bishop Colenso makes the statement that Adonis was formerly identified with Abram, "high father," Adonis being the sun, personified.

Those who have given much study to what claims to be ancient Jewish history, and have traveled and explored in Palestine and Syria are decidedly of the opinion that there is vastly more of fiction and fable in the old stories than fact. There is no proof that any part of the old Jewish Scriptures now known were in existence, or were written even, at a period earlier than two hundred and fifty to five hundred years before the Christian era. The first claimed record, called the "Scriptures" or the "Law of the Lord," was pretended to have been found in the house of the Lord by a priest named Hilkiah. These manuscripts were made more or less use of by the priests, until the Babylonian captivity, during which they were burned. After the restoration, Ezra or Esdras, Nehemiah and seventy scribes got up a new history, new scriptures and a new word of God then made to order. It is contended again by other good authorities that a considerable proportion of the books of the Old Testament were written as late as the time of the Maccabees some two and a half centuries before the Christian era. It is left for each student of history and for each independent thinker to decide for himself how much God had to do with the writing of those old books and manuscripts, and whether there is anything in them superior to human talent, and that a man of ordinary ability could not write. Why is it necessary to ascribe to a god a production that is not above the average capacity of man?

It is not a little curious to note how much of our juvenile literature—our nursery tales and mythical legends, come down to us from the ancient Chaldeans. "Jack the Giant Killer," "Jack and his Bean Stalk," "The House that Jack Built," and many others of the bewitching stories which interested us in childhood are an inheritance from the Chaldean nation. The story of Creation, the story of the Flood, and many other of the Bible legends are of the same character, as the recent excavations and discoveries of George Smith and Rawlinson of the cuneiform inscriptions at Nineveh and other points have fully demonstrated. The Jews, during their seventy years' captivity in that country, had ample opportunities to become familiar with the Chaldean and Babylonian literature and all the old legends and traditions that had been in existence there for hundreds and perhaps thousands of years. And when they returned to their own country and essayed to get up a national history and sacred writings of their own, it was the easiest thing in the world to weave in the myths and legends they had learned in Babylon. Thus are we indebted to pagan Chaldaea for much that we have for hundreds of years revered with blind adoration as the word of God.

[TO BE CONTINUED.]

"Is Atheism in Harmony with Phrenology?"

This question has been propounded to us by one of our patrons, and should have received earlier attention. We have but little space to discuss the question, and will let our remarks be brief.

We think Atheism, or the disbelief in the existence of an anthropomorphic God, is in harmony with all truth, hence with Phrenology, for we regard that as a truthful science.

The Universe, as we have said before, contains and comprehends all matter, all forces, and all existences. Whatever is, whether visible or invisible to our organs of sight, is directly connected with the material Universe and cannot be separated from it.

Phrenology is a science of the mind and its functional organization. The brain is the organ of the mind and consists of a series of small organs, each having its special duty to perform in the economy of life. The brain in connection with the digestive, the assimilatory, the circulatory, and the nervous functions of the body does the thinking, the same as the muscles do the lifting and walking, the eye the seeing, the ears the hearing, etc. The food which the stomach digests sustains all these functions; and hence the meat, bread and potatoes we eat, by action of the stomach, the digestive and the circulatory apparatus, are duly converted into thoughts or mind.

The measure of an individual's mind depends upon the size, activity and quality of his brain in connection with the temperaments, and the general physical organization. This is all in keeping with the laws of the Universe, precisely as much as the growth of a spear of grass or the leaf of a tree. One needs a supervising deity to watch it and direct it as much as the other. If a kernel of wheat can sprout and

mature without the immediate attention of a personal God in human form, so can a man. We believe the Universe and its laws are sufficient for all existences and all results.

Volume IV. of Truth Seeker Tracts.

We have now in press, and soon will be ready for sending out to patrons, Volume IV. of THE TRUTH SEEKER TRACTS. It contains over 530 pages, or some thirty different Tracts, as follows: Christmas and Christianity, Bennett; The Relationship of Jesus, Jehovah and the Virgin Mary, W. E. Coleman; Address on Paine's 189th Birthday, Bennett and others; Hereafter, or the Half-Way House, John Syphers; Christian Courtesy, Bennett; Revivalism Examined, Dr. A. G. Humphrey; Moody's Sermon on Hell, Rev. J. P. Hopps; Matter, Motion, Life and Mind, Bennett; Freethought Judged by its Fruits, B. F. Underwood; David, God's Peculiar Favorite, Mrs. E. D. Slenker; Logic of Prayer, Chas. Stephenson; Biblio-Mania, Otter Cordates; Our Ideas of God, B. F. Underwood; The Bible, is it Divinely Inspired? Dr. D. Arter; Obtaining Pardon for Sins, Hudson Tuttle; The New Raven, Will Cooper; Jesus Christ, Bennett; Ichabod Crane Papers, P. M.—; Special Providences, W. S. Bell; Snakes, Mrs. E. D. Slenker; Do the Works of Creation Prove a Creator? Sciota; The Old and the New, Robt. G. Ingersoll; 140th Anniversary of Thomas Paine's Birthday; The Old Religion and the New, W. S. Bell; Does the Bible Teach us all we Know? Bennett; Evolution of Israel's God, A. L. Rawson; Decadence of Christianity, Caphro; The Unseen World, Prof. John Fiske; The Evolution Theory; Prof. T. H. Huxley's Three Chickering Hall Lectures.

These constitute a volume of value and interest which will compare very favorably with the three preceding volumes. The series are excellent and very low-priced Liberal reading matter. Probably nothing has been presented to the Liberal public so reasonable in price and which has given better satisfaction. THE TRUTH SEEKER TRACTS have become a popular institution, and they have exercised a marked influence as "eye-openers" and "proselyters" in various parts of the country. Bound in volumes, they are very convenient for preservation and reference, as well as general reading. They are bound in paper covers and in cloth. In paper the price is 60 cents per volume, or \$2 for the four volumes. In cloth, \$1 per volume, \$3 for the four volumes, postage included. 2,100 pages for \$2. Where can cheaper reading matter be found? Every Liberal in the country ought to have a set of THE TRUTH SEEKER TRACTS. Those who have had the first three volumes will of course want the fourth. Now is the time to send in the orders.

B. F. UNDERWOOD will speak at Bourbon, Ind., March 30 and 31, and April 1; at Hanna, Ind., April 2 and 3; at Hudson, Mich., April 5 and 6; at La Rue, Ohio, April 9, 10, 11; at Toronto, Ont., April 14 and 15.

ATTENTION is called to the able review of Lord Amberley's "Analysis of Religious Belief" from the New York Sun of the 1st inst., which appears on the following page.

We commence in this number to lay before our readers in serial form "The Career of Religious Ideas," by Hudson Tuttle, revised by the author. We feel sure our readers will appreciate the clear, forcible, concise, outspoken and finished style that Mr. Tuttle uses. We hope none among our readers will neglect to pay especial attention to "The Career of Religious Ideas."

To give place to this valuable series of articles we will have to suspend for a while, "Haeckel on Evolution," but this will be resumed again as soon as we can find room.

We again ask contributors to be patient. We would be glad to give place to all who favor us with communications, but it is utterly impossible for us to do so. We shall continue to do the best we can in this respect, and we don't know how we can improve much upon this.

THE STANDARD SILVER PLATING COMPANY.—On our advertising page we again give their advertisement. Their prices are so low and their bargains so tempting that many friends have written us to know whether the company is reliable and their goods of the quality advertised. On account of such enquiries we visited their place of business and examined their ware. So far as we are able to judge their plated goods are of good quality, and the persons we saw seemed to be fair, straightforward business men. It is our belief that those who send orders to them will be fairly dealt with and that the stipulations of their advertisement will be fully carried out and that buyers will receive the full worth of their money. They assured us the goods they advertise are strictly triple-plated ware on nickel body. They warrant them to wear at least two years in constant use before the plating will become defective.

We take this occasion to say that we do not endorse every advertisement that appears in our columns. We frequently take advertisements in the way of business for one or more insertions without knowing anything about the goods or wares advertised, nor have we time to inform ourselves. Our readers must be their own judges. A few months ago a land advertisement appeared in our columns which we were sorry to afterwards learn was "bogus," and that some of our patrons had been swindled to some extent by it. We had no means of knowing anything about its character and expected it would stand upon its own merits. When we recommend any party advertising, our friends may understand that we endorse the same, but when nothing is said by us we hope our endorsement will not be inferred. We dispose of some space in our advertising columns to help pay the expenses of the paper and it must not be expected we can look up and approve every article advertised.

Lord Amberley's Work.

The following able review appeared in the N. Y. Sun of April 1, 1877:

AN ENGLISH NOBLEMAN'S SKEPTICISM.

About a year ago, Viscount Amberley, the eldest son of Earl Russell, died at the early age of thirty-three, leaving in course of publication a work entitled "An Analysis of Religious Belief." Efforts were made by his family to suppress the book, because of its skeptical character, but they were unsuccessful, and after duly appearing in England, it has been reprinted here (D. M. Bennett). It forms an octavo volume of more than seven hundred pages, and apart from the high social standing of its author, has merits of its own deserving of consideration.

The task which Lord Amberley set himself was nothing less than to examine the religions of the world, to describe their origin and characteristics, and from these to deduce the truth common to them all and constituting the bond of unity between them. The preparatory labor involved in such an undertaking is evidently immense, and the dedication of the book pays a touching tribute of thanks for aid in performing it to the wife of the author, who, like him, died before the full completion of their joint work. A prefatory note gives the titles of eighty-seven publications in English, German, and French, which are most frequently referred to, and there are, besides, many others mentioned but once or twice. The facts derived from these sources, with the author's comments upon them, fill the first six hundred pages of the volume. They form, indeed, a small cyclopædia of religious creeds and practices, and bring within a short compass a mass of information valuable in itself to the lover of knowledge. The remaining pages only are occupied with the author's conclusions, and give his own personal views of the subject.

In arranging his preliminary matter, Lord Amberley assumes that the underlying principle of religion is "the desire felt by the human race in general to establish a relationship between itself and those superhuman or supernatural powers, upon whose will it supposes the course of nature and the well-being of men to be dependent." This desire, he says, gives rise to the employment of means, first, of conveying information upward from the worshippers to their deities, and, second, of conveying it downward from those deities to their worshippers. Under the first head he classes not merely prayer, sacrifices, and ceremonial worship, but the consecration of places, such as shrines and temples; objects, like idols and votive offerings; persons—that is, ascetics and monks; and mediators or priests, who are regarded as official mouthpieces of the god they serve. In the second division he includes holy events—that is, dreams, omens, and miracles; holy places, of which the ancient oracles are a specimen; holy objects, such as relics; holy persons, or priests and others (also embraced in the first class); and finally, holy books. After a brief but comprehensive account of the religious ceremonies of all nations, he takes up and discusses in order the founders of the various great religions of the world: Confucius, Lao-tse, Gautama Buddha, Zoroaster, Mohammed, and Jesus Christ—and then gives an analysis of the chief books revered as holy by their followers, namely, the Thirteen King of the Chinese, the Vedas, the Tripitaka, the Zend-Avesta, the Koran, and the Old and New Testaments. The views he represents are those of the extreme rationalistic school. The points of resemblance between the character and deeds of Jesus Christ and those attributed to the other personages grouped with him are brought into prominence, and so are the leading features common to the Bible and the sacred writings of other religions. The real Jesus Christ is assumed to have been the son of Joseph, and to have perished on the cross, while upon him has been built up a mythical Jesus, who, in the view of our author, never existed save in imagination. All the usual infidel objections against the Old and New Testaments are likewise marshalled anew, and it is but fair to acknowledge, candidly and temperately. An occasional phrase, however, reveals a feeling of contemptuous bitterness for some of the saints of the Biblical history, and jars upon the mind.

The main interest of the book, it will readily be seen, centers in the short concluding portions, in which, as we have said, the author expresses his own opinions. If, as he undertakes to show, all religions have a common origin, and are alike unworthy of adoption by intelligent thinkers, and if all holy books are alike of human composition and marked by human imperfection, is or is not the essence of religion itself a delusion, resting upon no solid basis, and destined to disappear before the advance of science? Lord Amberley considers this question at length, and, after his fashion, answers it in the negative. His argument is this: There are three fundamental postulates involved in the religious idea: that of a hyperphysical power in the universe, that of a hyperphysical entity in man, and that of a relation between the two. The universal adoption of the first postulate by all peoples, nations, and kindreds is a proof that it embodies a truth which satisfies a permanent need of the mind. As men always have been, so they always will be, irresistibly impelled to conceive of an unknown power hidden behind sensible phenomena, and to clothe this power with the attributes of deity, and thus religion will always exist in some form or other. Science never has and probably never can dispense with the assumption of a permanent force dwelling in matter and giving it quality, and hence science cannot destroy the idea of God. Equally ineffaceable is the contrast between mind and matter, or the second of the three postulates of religion. "Between that which thinks, perceives, and reasons, on the one hand, and that which is felt, thought about, and reasoned, there is no community of nature. The distinction between these two, though it need not be ultimate in the order of things, is abso-

lutely ultimate in the order of thought. In their own undiscoverable nature these two manifestations may be one; in their relation to us they are forever two." In like manner the third postulate, that of a relationship between the unknown power called God, on the one side, and the human soul, on the other, is proved by its universal acceptance. If it were not true it could never have been invented, since nothing in nature suggests it. There are no analogies from which it may be inferred. "It is one of those primary constituents of our nature, which are incapable of proof because they are themselves the foundations on which proof must be erected." Thus, while the various forms of religion are unessential and temporary, its uniform substance is essential and permanent.

But, although conceding the reality of the underlying substance of religion, Lord Amberley is none the less decided in his rejection of all the forms in which it has hitherto been embodied. Science, he says, shows the imperfection of all the concrete expressions which have been found for the Unknowable. It proves that we cannot think of the Unknowable as entering, in any peculiar sense, into special objects in nature, dwelling in special places or speaking through special channels. And he continues:

"Thus, while scientific inquiry tends to diminish the intensity of religious ideas, it tends to widen their extension. They do not any longer cling to partial symbols. They do not attach themselves with the same fervor to individual embodiments. But, in becoming more abstract, they become also more pervading. Religion is found everywhere and in everything. All nature is the utterance of the idea. And as it gains in extension, while losing in intensity its reference to the external world, it goes through a similar process in relation to human life. No longer a force seizing on given moments of our existence, at one time inspiring devotional observances, at the next forgotten in the pleasures or the business of the day; at one time filling men with the zeal of martyrs or crusaders, at another leaving them to the unrestrained indulgence of gross injustice or revolting cruelty, it becomes a calm, all-pervading sentiment, shown (if it be shown at all) in the general beauty and spirituality of the character, not in the stated exercises of a rigorous piety, or in the passionate outbursts of an enthusiastic fervor."

To the objection that so abstract and cold a faith as this can afford no satisfaction to the moral sentiments, the reply is that this is a necessary loss, and one no greater than that which the early Christian suffered when he gave up the Greek mythology with its gods and goddesses, or which the Protestant has to endure by his rejection of the worship of the Virgin Mary, and of prayer to the saints:

"It is, in fact, the very condition of progress that, as we advance in knowledge and in culture, we give up something on the road. But it is also a condition that we do not feel the need of that which we have lost. Not only as we become men do we put away childish things, but we can no longer realize in thought the enjoyment which those childish things brought with them. Other interests, new occupations, deeper affections take the place of the interests, the occupations, and the affections of our early years. So, too, should it be in religion. Men have dwelt on the love of God because they could not satisfy the craving of nature for the love of their fellow-men. They have looked forward to eternal happiness in a future life because they could not find temporary happiness in this. It is these reflections which point out the way in which the void left by the removal of the religious affections should hereafter be supplied. The effort of those who cannot turn for consolation to a friend in heaven, should be to strengthen the bonds of friendship on earth, to widen the range of human sympathy and to increase its depth. We should seek that love in one another which we have hitherto been required to seek in God."

Even those who cannot accept this opinion as true, will admit the spirit which animates it, and the honesty which impelled its utterance. The youthful author had everything to lose and nothing to gain by renouncing the faith of his childhood, and setting himself against the social as well as the religious prejudices of his class. For, in England, to be unorthodox is to be both unfashionable and heretical. Even a dissenter is looked upon with dislike, and practically excluded from good society; much more an infidel. That a young man like Lord Amberley, therefore, should have written and commenced the publication of this book, and thus incurred the risk of outlawry from the circle in which he was born, proves him to have been one of those heroic inquirers who, in all ages of the world, have preferred to meander objects what they conceived to be the truth, and have not been deterred by fear of the consequences from speaking their convictions.

Evans' Anniversary.

The third Anniversary meeting in commemoration of Geo. H. Evans, was held at the residence of Dr. C. S. Weeks, 107 East 26th street, Sunday afternoon, the 25th inst. The audience was chiefly composed of the surviving associates of Evans in the Land Reform movement in this country. Most of those who participated in the exercise were aged agitators and co-laborers with Evans in the cause connected with his name. J. K. Ingalls was called to the chair and S. H. Preston was appointed secretary. Able and appropriate addresses were made by J. K. Ingalls, John Cummerford, Lewis Masquerier, Wm. Rowe, Thomas Davis, Col. H. Beener, Dr. Shepard, Dr. Weeks, Mrs. R. W. S. Briggs, and a eulogy of Evans and brief review of the Land Reform was read by S. H. Preston. Col. Beener read an enthusiastic and encouraging letter from A. H. Wood of Lunenburg, Mass. Propositions for effecting a practical and permanent working organization were discussed, and a committee was chosen to select a proper place for regular meetings. It was unanimously resolved to carry on the movement by tracts and missionary work. All the proceedings were pervaded by an earnestness and a self-sacrificing spirit such as characterize real reformers. Nearly all the speakers gave interesting incidents and reminiscences of their intimate association with the man to whose memory they had met to pay their tribute of respect. It is proposed to publish the minutes of the meeting in pamphlet form for circulation.

"Lincoln Memorial Hall."

FREE LIBRARY AND ASTRONOMICAL ASSOCIATION, JAMESTOWN, N. Y.

Despite the slippery condition of the pavement and the inclement state of the weather, a goodly number of earnest, thoughtful ladies and gentlemen assembled at Allen's Opera House Tuesday night to take measures toward erecting a Spiritual Hall, in Jamestown, N. Y., to be known as "Lincoln Memorial Hall, Free Library and Astronomical Association."

Mr. E. Mitchell was called to the Chair, and the following officers were appointed:

President—E. Mitchell.
Treasurer—Mr. O. G. Chase.
Building Committee—Messrs. E. B. Jones and E. Mitchell; with power to select others.

Constitutional Committee—Messrs. E. R. Bootey, H. Smith, 2nd, and H. W. Watson, with power to select others.

Corresponding Secretary—A. C. Douthitt.
The following resolutions were unanimously adopted:

1st. *Resolved*, That inasmuch as we desire to see this Institution speedily furnished, therefore we solicit aid from liberal and scientific lecturers; and while this hall will be free, in every pure and lawful sense of the word, to said lecturers, we do offer special monetary privileges whenever (Sunday's excepted) they may desire a hearing therein.

2d. *Resolved*, That the Treasurer of this Association be required to deposit a bond, endorsed by a responsible person, in some bank in Jamestown, as security for all funds placed at his disposal.

3d. *Resolved*, That the Constitutional Committee shall frame a Constitution in accordance with the principles of perfect freedom, and that said instrument shall be presented for ratification at the next meeting of this Association, and that a two-third ballot will be required to amend or ratify.

4th. *Resolved*, That this Hall shall be kept open every evening during the week, either for Religious worship, Scientific instruction, free reading, free discussion, Musical instruction, or any pure amusement.

5th. *Resolved*, That while willing that this Institution, designed for free scientific instruction and religious worship, shall be taxed, we, members of Lincoln Memorial Hall, Free Library and Astronomical Association, do pray the Legislative bodies of this land that all church property in these United States shall be made to share the burden of taxation.

Many earnest words were spoken by those present, and the meeting will not soon be forgotten by the disciples of Reason. Subscription papers were opened and, although they were not circulated, the sum of seven hundred dollars was voluntarily subscribed, and a site donated whereon to construct the building. It is intended that this hall shall have a seating capacity for 2,000, a telescope and all scientific instruments wherewith to study the Infinite.

The *Investigator*, *Index*, and *Religio-Philosophical Journal*, please copy and send bill to this office.

EDITOR TRUTH SEEKER—Dear Sir: At a business meeting of the Toronto Liberal Association, the following resolution was passed, moved by Mr. J. T. Hawke, seconded by Mr. Green:

That a cordial and hearty vote of thanks be conveyed to the editor of THE TRUTH SEEKER for his kindness in publishing the circular calling a convention of Freethinkers from all parts of the Dominion of Canada and the United States to meet in Toronto in the Albert Hall on Saturday, April 14, 1877, at 10 A.M.

Carried unanimously.
All Liberals who can make it convenient to attend this convention at Toronto on the 14th will do well to do so.

Acknowledgment.

We have received an article from John A. Lant acknowledging the kindness of friends through THE TRUTH SEEKER in aid of his family during his imprisonment, too late for this issue. We have room for this much this week. He says: "I hope to be off the stocks soon. Meantime I am making all human effort to get my tools together for work. I will resume my publication at an early day. I want to show the people just how they are 'protected' by law. I will place the Judge's bench side by side with the auction block of the slave, just where it belongs in 1877. I shall not have a trying task to put the 'humanity' and 'civilization' of the century in which we live to shame."

JOHN A. LANT,
"Editor Sun and Investigator."

626 Sixth Ave., N. Y.

Friendly Correspondence.

A. B. BRADFORD, Enon Valley, Pa., writes: I have received Lord Amberley's book, and have read it with deep interest. I hope a second edition will soon be called for.

ISRAEL BETZ, Oakville, Pa., writes: Amberley's "Analysis of Religious Belief" has arrived. I congratulate you on your success in this direction. I will speak more in detail of it after I have had time to peruse it.

DR. J. CREIGHTON, Dunleith, Ill., writes: The copy of Amberley's book you sent me has arrived. It is handsomely gotten up and from the cursory glance I have given it I am sure I shall value it highly. It is certainly furnished at a very moderate price.

JAMES S. BEDEL, Hudson, Mich., writes: I have been perusing the copy of Lord Amberley's book which you sent me, and must say that I am very much pleased with it. It is one of the finest expositions of "the mythical Christ" I have ever read. I trust every Liberal in the land will have a copy who can.

DANIEL WARD, Chief Engineer on Steamer Shinkang, Shanghai, China, writes: Enclosed I send you in American Postal stamps \$9.00 for which please continue your paper to me another year and also send me a copy of the "World's Sages" in Morocco. What is left over you can keep for the good of the cause. Your honest writings please me very much and I wish great success to the cause you advocate.

W. N. BENNETT, Elgin, Iowa, writes: With pleasure I acknowledge the receipt of Viscount Amberley's "Analysis of Religious Belief." It is even more than I expected. I find it a Library within itself. It seems to me it ought to be in the library of every Liberal in the country. I believe it will prove elevating and instructive to every person who will peruse its pages. Money can hardly be invested better than in the purchase of such a work as this. I cordially recommend it to all Liberals throughout the country. The copies of "John's Way" you sent me went off like hot cakes. The story teaches a moral that is not soon forgotten and is well appreciated.

CHRIS. BROWN, Burlington, Kansas, writes: Bro. Bennett, you deserve the thanks of the Liberal public for the labor you have performed in bringing out Lord Amberley's great work, "The Analysis of Religious Belief." You have consumed but a short time in getting it up and it is certainly a very creditable piece of work. I am much pleased with the copy I have received and hereby tender you my warmest thanks for placing it before the American public. My wife and myself have both looked it over and we pronounce it a most excellent work. We cannot help wishing that every family in the land had a copy of it, for it is a work calculated to do a great deal of good.

A CORRESPONDENT in Indianapolis sends us the following: Elder W. F. Black, who has been pastor of Central Christian church in this city for several years past was caught "nest hiding" with one of the fair lambs of his flock a few weeks ago. The Church appointed a commission to investigate, and after going through their regular white-washing formula, they sat the Rev. Gruteman (?) up before the public to dry. But there were a few prominent members in the Church who had enough faith in science and plain facts to make them a little skeptical on the subject of making Black white. The question was discussed rather freely one evening in the church, and not a few of the "dear sisters" and sons of the brothers grew rather wrathful. One of the *bon ton* sisters vowed that she "would fight for Bro. Black until hell froze over, and then give them a tussle on the ice."

E. S. BECKLEY, Toledo, Iowa, writes: The debate between B. F. Underwood, and the Rev. Clark Braden, Abingdon, Ill., commenced on the 5th of March, and continued till Saturday 10th. Great interest was manifested throughout the whole debate. On Sunday Mr. Braden lectured twice and Mr. Underwood in the evening. I think there were nearly seven hundred people in attendance. Several of the churches were closed so the people could hear the "Champion Infidel" deliver one of the grandest lectures ever delivered in the State. The debate was perfectly satisfactory to the Liberals and harmonious. Mr. Braden is a fine speaker and is considered the champion debater in his denomination. It was a grand intellectual contest. This was their seventh debate. I heard they had a four days debate at Norway in Linn Co., since they left here. Liberalism is on the increase here, and the truth begins to make them free.

GEO WEIDEL, Miamisburg, Ohio, writes: I received your tracts and papers yesterday and am glad you were so prompt in sending them. They came just in time for me to show them to a very religious hypocrite. There was a friend brought them from the office to my shop. He laid them down on the vice-bench, and this religious friend of mine picked one up and began to read it. I looked around from my work and the first thing I saw was two eyes about as large as two full moons. The first thing he said was, "Where did you get those papers?" I told him where I got them and asked him if he didn't want to subscribe for it. He said I had better not, I asked his reason, and he said they hurt the church. I told him that's just what I wanted it to do. "What," says he, "don't you believe the Bible?" "Bible, h—l," says I; "I don't believe in spooks or witchcraft, hunting for water with a forked stick or anything else of that kind." Then he began to get mad; he swelled, frothed at the mouth, and went on at a fearful rate. He asked me what I thought God Almighty would think of me when I came face to face with him. I told him I thought he would deal with me right if there was a God. "My God," says he, "don't you believe in a God?" I told him I didn't take much stock in him. "Well," says he, "you are certainly lost." I told him I supposed so. We had a long talk after he had cooled off, and I showed him all the tracts—your "Prayer to the Devil" included. Mr. Bennett you may consider me one of your life-long subscribers. I will send you the money enclosed in this envelope. You don't say how to send money, but I will run the risk myself. I will try my level best to get more subscribers for you; I think I can get several in this neighborhood. Mr. Bennett, please answer these questions if it's not too much trouble: Where did Mary the mother of Jesus die, if she died at all? How old was Samson when he died? What is the reason so many Christians are notorious liars?

REPLY.—The three questions can be easily answered but perhaps not fully to our friend's satisfaction. 1st. We do not know where the mother of Jesus died. All that is known of her and her son is contained in the four narratives attributed to Matthew, Mark, Luke, John. Neither of them tell where she died, nor whether she died at all. If she ever lived

she undoubtedly died, and somewhere in Palestine. 2d. We are also unable to give the age of Samson at his death. According to the reckoners of Bible chronology he was between forty and fifty when he pulled the temple down. Samson however is a myth. He was the Hebrew Hercules. If our friend can ascertain the precise age at time of death of Jack the Giant Killer, Sinbad the Sailor, Baron Munchausen, and Robinson Crusoe, and will take the average of their ages, and conclude that Samson's was about the same, it will be near enough for all practical purposes and as near as he can arrive at it by any other process. 3d. As to the lying proclivities of Christians, while it must be admitted they are very considerable, we do not know that they greatly transcend all other men in this particular. Lying is a weakness or fault that is pretty widely spread over the world. If Christians are really worse than others in this direction, it possibly arises from the ease with which they expect to obtain pardon for their faults and evil practices, and possibly in part from the false character of their entire institution, every rite, sacrament, and dogma of which is borrowed or stolen from older pagan systems.—Ed. T. S.

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One ladies' long neck chain. 2.75
One gent's heavy plate watch chain. 1.75
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One beautiful scarf-pin.72
One pair ladies' engraved sleeve-buttons. 1.00

Total. \$13.50

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One set gold front pin and ear-rings.
One ladies' long neck-chain.
One elegant locket for the above.
One ladies' "Pompadour" watch chain.
One pair stone sleeve-buttons.
One pair engraved sleeve-buttons.
One amethyst stone ring.
One gent's large seal ring.
One ladies' band engagement ring.
One set spiral shirt studs.
One gent's Lake George diamond stud.
One beautiful scarf-pin.

FIVE DOLLAR LOT.

One ladies' opera chain with slide and tassel.
One heavy ladies' neck-chain.
One beautiful locket for the above.
One ladies' Cameo pin and earrings.
One pair 2 elegant bracelets.
One pair amethyst sleeve buttons inlaid with pearls.
One pair onyx sleeve-buttons.
One set studs to match the above.
One fine gent's watch-chain with charm.
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One tonaz ring inlaid with pearls.
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The above figures are the prices these goods have been retailed at in our leading cities. We mention these figures to give you an idea of the goods.

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FOR NINETY DAYS

FROM THE DATE OF THIS ISSUE OF THIS PAPER

Elegant Table Silverware

Can be secured by all who receive a copy of this week's paper, on compliance with the following conditions:—The Standard Silverware Company, 9 & 11 Maiden Lane, New York City, manufacturers of Pure Coin-Standard Silver Plated Ware, will send to any one entitled to receive the same a Set of Double Extra-Plated Silver Spoons, and engrave on each spoon any desired Initial. You are required to cut out the following Silverware Coupon and send it to the above Company, with your name and address, as a guarantee that the order comes through this paper. You are also required to enclose with your order the nominal charge of 75 cents, to pay cost of engraving initials, packing, boxing, and express charges. The Spoons will be sent by express (or mail, if you have no express office) and delivered in your hands without further cost. As the 75 cents barely covers express and engraving charges, the Spoons will cost you nothing. These Spoons are guaranteed to be of the best material, and equal to the best Silver-Plated Ware made, as the following letter from the Standard Silverware Company will testify:

OFFICE STANDARD SILVERWARE COMPANY,
9 & 11 Maiden Lane, New York City.

To Whom It may Concern.—The Spoons sent out under this arrangement we guarantee are of best quality, first, heavily plated with pure nickel (the hardest white metal known), and a double-extra plate of pure Coin-Standard Silver added on top of the nickel, thus rendering them the very best Silver Plated Ware manufactured. In no case will they be sold at retail by us for less than \$3.50 per set. Our lowest wholesale price is \$65 per gross (twelve dozen). We will honor no order which does not contain the Silverware Coupon, and we will not honor the Coupon after ninety days from the date of this paper.

(Signed) **STANDARD SILVERWARE CO.**

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On receipt of this Coupon, together with 75 cts. to cover express or mailing, engraving and boxing charges, we hereby agree to send to any address a set of our Pure Coin-Standard double-extra plated

SILVER SPOONS.

and on each spoon engrave any desired initial. All charges are to be prepaid by the 75 cts. sent in, and the spoons will be delivered at destination free of any other charge.

Good for ninety days from date of this paper, after which this Coupon is null and void.

(Signed) **STANDARD SILVERWARE CO., 9 & 11 Maiden Lane, New York.**

Should it be desired, any one of the following articles will be sent in lieu of the spoons, on payment of the following charges: Six solid steel knives, blade and handle one solid piece, best steel, double nickel and silver plated, \$2; retail price, \$3. Six forks, double nickel and silver plated, \$2; retail price, \$4.50. If all these goods are desired, enclose the total charges, which will be \$6. for spoons, \$2 for knives, and \$3. for forks; total, \$11.75, thus securing for \$7.50 what would cost you \$14 in any other way. Remember, under this arrangement each article, except knives, will be engraved with any initial desired without extra cost.

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Mr. Blakeman is a school-boy friend of ours. We know him well; he is entirely reliable, and the information he has to impart upon the poultry subject is valuable.—Ed. T. S.]

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Gems of Thought.

ERROR of opinion may be safely tolerated where Reason is left free to combat it.

—Thomas Jefferson.

HE who begins with loving Christianity better than truth, will end by loving himself better than either.—Coleridge.

THE day of days—the great day of the feast of Life—is that in which the inward eye opens to the unity of all things and the omnipresence of law.—R. W. Emerson.

PHILOSOPHY, wisdom and liberty support each other. He who will not reason is a bigot, he who cannot is a fool, and he who dares not is a slave.—Sir W. Drummond.

WHOEVER is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth.—Bishop Watson.

HOWEVER it be it seems to me.

'Tis only noble to be good.

Kind hearts are more than coronets.

And simple faith than Norman blood.

—Tennyson.

THE candid begin to surmise of late

That the Christian faith may be false, I find.

For our "Essays and Reviews" debate

Begins to tell on the public mind.

And Colenso's words have weight.—Browning.

ARTISTS are you all whom your own souls are given to mould into beauty? Happy ye will be if you labor through life and seek no recompense save the artist's recompense—the joy in his work—the work of perfecting himself—and that shall be your reward.—Felix Adler.

THE majority of the people are wrapped in the gray cocoon of superstition, and have no knowledge of the great world of thought and science surging and beating around them. Their minds are narrowed down to their own little domain, and they will not look beyond it.—Susan H. Wixon.

THE ideal life is to have clear thought, far and fine vision. It is to see the meaning and the true relation of all things. It is to be free, unprejudiced, unawed by custom. It is to be open to all light, and sincere in the reception and expression of it. It is to have an inward life forever tending to the outward. It is to have the outward forever made splendid by inward illuminations. It is to be independent, centered in ourselves, getting the grandest truths from ourselves, yet eagerly yearning for and recognizing the help of others.—Anon.

LEARN from your earliest days to endure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in a constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear, do it, not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.—Sidney Smith.

FIRST of all, let us maintain freedom of speech; let us encourage honest and fearless inquiry in all things. Let us recognize no higher standard than that of Reason, and dare to summon to its bar all books, customs, governments, institutions and laws, that we may prove them, and render our verdict accordingly. Whatever in this great universe is above our reason, with that we need have no controversy, nor should it give us any anxiety; whatever is contrary to our reason, that let us promptly reject, though a thousand books deemed sacred should declare it to be true—though ten thousand councils should affirm it to be right—though all nations should pronounce us to be guilty of a terrible heresy in rejecting it.—William Lloyd Garrison.

SLOWLY, beautifully, like the coming of the dawn, came the grand truth that the Universe is governed by law; that disease fastens itself on the good and the bad; that the tornado cannot be stopped by counting beads; that the rushing lava pauses not for benedictions; that the lightning for clasped and uplifted hands, nor the cruel waves of the sea for prayer; that paying tithes causes, rather than prevents famine; that pleasure is not sin; that happiness is the only good; that demons and gods exist only in the imagination; that faith is a lullaby sung to put the soul to sleep; that devotion is a bribe that fear offers to supposed power; that offering rewards in another world for obedience in this, is simply buying a soul on credit; that knowledge consists in ascertaining the laws of nature, and that wisdom is the science of happiness. Slowly, grandly, beautifully, these truths are dawning upon mankind.—Ingersoll.

WHAT tender, loving, cultured mind can read and take in all the horrid barbarities authorized and commanded by the savage and heartless God of an ignorant, brutal race of Jews and sanctioned by his equally savage and revengeful vicegerent, Moses the meek, that are recorded in that holy, blessed Book of books, and not shudder at the thoughts thereby evoked? Yet it is all divine, sacred, sublime, grand, and good; God's own word; and must be swallowed as law and gospel ere one can be called Christian and be deemed fit to enter the kingdom of heaven, where all is love, tenderness, peace, and happiness. Can evil produce good? Can a code so cruel, brutal, and ferocious, and inhuman create good, pure, and virtuous sentiments? We Infidels say, No! And therefore we refuse to acknowledge it as the emanation of any great, wise, or good mind, and condemn it as a "guide and rule of action."—Mrs. E. D. Stenker.

Odds and Ends.

"Pat, do you understand French?" "Yes; if it's shpoken in Irish."

THERE is room for 5,000,000 more farmers in Texas, and each one can have a farm with a race course on it.

MRS. JENKINS complained that the turkey she had eaten, didn't set well. "Probably," said Jenkins, "it wasn't a hen turkey."

"Do you want to buy a trunk, Mike?" "Arrah what for?" "To put your clothes in, of course." "Ah! an is it to go naked, I am?"

JOSH BILLINGS says he don't know what Jonah did when he was in the whale's society—"but if I had bin in his place I'd a rowed him to shore and then struck ile."

"Pat, give us a toast." "Bedad that I can, and here it is: 'That you may live to ate the hen that will scratch over your own grave.'"

IRISH EPIGRAPH.

Here I lies at my aise is,
With the tips of my toes turned up to the daises,
For a cough carried me off,
And then a coffin they carried me off in.

BOY with apples enters car—"Apples." Fashionable lady beckons to boy and asks: "Have you any fine specimen of the genus pomum?" Boy, "Who mum? pomum? no mum."

LUKE had it in the beginning, Paul had it at the end; girls have it, boys never have it; a square never has it, an angle has it in one spot, and a parallelogram has it three times. But there is no use making a fuss about it, it is simply the letter l.

A LADY at her toilet was making use of the powder, which ladies know so well how to use to beautify their complexion, when her husband remarked that she ought to have married a miller. "In that case, my dear," the lady in good humor replied, "I should have sacked you."

SHE came into an Eighth avenue car and as she made two or three efforts was able at last, with a frown of distress, to sit sideways. Old lady sitting next: "Anything the matter miss?" "No mam." "Oh yes," said the old lady, "bless, I reckon, I've had em myself; I know how it is."

MRS. SMITH calls to ask Mrs. Murphy if she will do a day's washing for her, and as she observes the baby playing near the swill pail, she exclaims, "Why, Mrs. Murphy, your baby is drinking that dirty water." Said Mrs. Murphy, "Oh, no matter sure, clean water never fattened a hog."

THE author of the phrase, "Invincible in Peace, Invisible in War," which has been ascribed to Ben Hill, was the late Captain George H. Derby, better known as "John Phoenix," who, while in San Francisco, at a public dinner of the State militia, gave as a toast: "The California Militia, Invincible in Peace, Invisible in War."

THEY were sitting together and he was ardently thinking what to say when finally he burst out in this manner: "In the land of noble achievements and undying glory—why is it that women do not come more to the front—and climb the ladder of fame?" "I suppose," said she, chewing her apron-string, "it's on account of their pullbacks."

AN EPIGRAPH ON JOHNNY'S TOMBSTONE.

When Johnny lived,
He lived to please us,
And when he died,
He went to Jesus.

A wag added:
But you can't most always sometimes tell;
Maybe Johnny went to hell.

DINAH and Sally went to Moody and Sankey's meetings. Sally got religion and gave vent to her ecstatic feelings in the following language: "O Lor, I'se so happy, if I had de wings of a June bug I'd fly right away to heben." Her more prudent sister says: "Why, Sally, don't you know if you had de wings of a June bug, an' undertuck to fly off, de woodpecker would fly after you, and catch you fore you go half way dar."

JOSH BILLINGS says, "Wimmen is the pertick-lest animals uv the creation." He says, "I know'd wun woman who was so clean and pertickler that she chased up stairs and down stairs after wun little cockroach till her legs were wore off clear up to her stomach."

HE says, "Yes, Newfoundland dogs are very sagacious animals. Their chief use is in saving children from drowning. In order to be able to keep a Newfoundland dog, you must first have stamps to buy beefsteak—next you must have a pond of water and a lot of children lying around loose."

A RECOMMENDATION.—Old Si was asked by one of our merchants:

"Si, do you know a darkey by the name of Davis?"

"Cisero Davis wid de red eye dat got burn'd in de powder 'sploshin'?"

"Yes, he's the man."

"Well, I knows him."

"Is he reliable?"

"Gin'ally, but hit 'pends moughtily on de bizness dat he's 'gaged in at de time!'"

"What business would he suit best in as a porter?"

"Wel, to tell yer de flat-footed onsophisticated trufe, sah, dar's one place whar dat nigger cou'd wuck an' be ez hones' ez de day—an' dar's az porter in er real 'state sto'! In dat case de o'ner 'ud be lieble fer ter fine de propupity allus jess whar he let 'hit."

The gentleman named Davis was not engaged.

—Atlanta Herald

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FREE THOUGHT
AND
HUMAN HAPPINESS

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NEAR BROADWAY.

Notes and Clippings.

THREE-fourths of the applications for post-masterships come from unsettled clergymen.

THERE is said to be a special providence in the fall of a sparrow, but there isn't any in the fall of a man on a muddy crosswalk.

DR. BELLOWES says the infinite divisibility of matter is proved by the way small societies divide and subdivide until the pieces become invisible.

THERE are seventy-two communities or communistic societies in the United States, of almost as many varieties of thought and methods of association.

A LIST of clergymen who have fallen from grace within a year, in the United States, is published in the *Jewish Times*. The number of convictions for crimes is given at forty.

IT is calculated that a change of one degree Fahrenheit takes place in the temperature for every three hundred feet of vertical height, and for every sixty miles as we travel northward on a level.

THE Rev. Phillips Brooks of Boston, who is said to have received more worked slippers than any other man in the ministry, has now been conducting a prayer-meeting in a slipper factory. What could be more appropriate?

MR. TALMAGE prayed last Sunday that the Lord would put a hook into the noses of the Wall street bears, and drown them in the Hudson. Will somebody tell us whether there is the slightest danger of the Lord's acting upon this reverend request?

EUROPEAN scientists are said to have discovered that an illuminable gas can be extracted from a corpse. There are some millions of people in this country who would doubtless yield a large percentage of gas, and who could hardly be put to a better use.

WHEN the Pope heard that Bismarck had stepped down and out, he sat up on his elbow and said he felt better. "Yet," whispered his boss Cardinal, "he hasn't gone far yet!" Then the old Vicegerent sighed heavily and laid down to meditate upon the great strength of the power of evil.

GEO. FRANCIS TRAIN thinks language is going to be bulldozed. Words will be compressed, useless letters will be squeezed out of time, unnecessary syllables will be cut off; signs will be substituted for sentences; and for a man to have more than one name of one syllable will be a state prison offense.

HIRAM ARBUCKLE of East Montpelier, Vt., shot George Short twice, then went to the blacksmith shop of his brother-in-law, Baneroff, and shot him. Baneroff ran and Arbuckle pursued and shot him again, killing him; then Arbuckle went to his own house and shot himself. It is thought Short may recover.

A CLERGYMAN was preparing his discourse for Sunday, stopping occasionally to review what he had written and to erase that which he disapproved, when he was accosted by his little son, who numbered but five summers: "Father, does God tell you what to preach?" "Certainly, my child." "Then what makes you scratch it out?"

INSANITY.—It is an alarming state of things when we are assured that insanity in this country within the last ten years has greatly increased, and the cures performed largely decreased. Many more women go insane from religious excitement than men. It is from excessive joy that they have the love of Jesus, or excessive grief because they have not got it.

A CITY pastor and a penitentiary chaplain were comparing views as to the drawing near of the millennium. City pastor said, "I feel that the millennium is near at hand; the world is getting better; I see it in the increase of my congregation." Penitentiary chaplain responded, "Well, perhaps it is so; but I notice that my congregation, too, is on the increase." The two ministers agreed to drop the subject about the millennium.

DR. POTTER of Griffin, Ga., has a new motor which promises to lay Keely's entirely in the shade. With it, it is said, he can generate electricity in quantities heretofore unparalleled,

and with this he proposes to decompose water into a vapor or gas many times more powerful than steam, which is to be used in propelling machinery. By the same motor he proposes to generate a burning gas which will make the illumination of streets and houses nearly as cheap as moonshine.

GOV. PILLSBURY of Minnesota, having great confidence in prayer as an anti-grasshopper remedy, has appointed Thursday the 26th as a day of special prayer, that the grasshoppers may be removed. Why certainly, if prayer will remove the pests let it be used by all means; it is the cheapest remedy that can be applied. It is to be hoped that the saints who pray will have faith enough to remove a mountain (of grasshoppers). If praying will remove the ills mankind groan under, why is there an annoying influence left still troubling the world?

THE story is told of a clergyman, who, after preaching an interesting sermon on the "Recognition of Friends in Heaven," was accosted by a hearer who said: "I liked that sermon, and I now wish you would preach another on the recognition of people in this world. I have been attending your church three years, and not five persons in the congregation have recognized me at all.

ALGER REVERSES A SCRIPTURAL PROVERB.—The Rev. Mr. Alger said Sunday in the Church of the Messiah: "The author of the book of Ecclesiastes was a defeated and morbid man, and it was his own experience and character that he put into the falsehood which he uttered when he said, 'The race is not to the swift, nor the battle to the strong.'" Mr. Alger argued that in the experience of mankind the race is to the swift, and the battle is to the strong, the reverse being exceptional. "The law of things everywhere and forever is that the costliest prizes are won by the doughtiest champions."

ANOTHER SWIMMING LEANDER.—It is stated that under the ministrations of Peter Dwyer, the ignorant revivalist who has been holding forth some months in this city, that a Leander Scott—who was an infidel—has become a convert to Christianity. We have enquired of several Liberals who have lived in this city for many years if they knew Leander Scott, but we have not yet seen a man who ever knew him. In speaking of his experience he says he now finds God to be back of everything. He has faith and is happy. Whenever anything is dark to him he "plunges into the New Testament and swims for Jesus."

ONE of the knottiest of all questions has just been taken in hand for discussion by the Baptist ministers. They are going to try and find out whether the heathen to whom no gospel is preached go to heaven or to hell when they die. The solution of this question, in whatever way it may be decided, will be hailed with satisfaction by great numbers of good people, who are in doubt as to whether it is better to give money for missionary purposes or to withhold it. If the heathen can be just as well saved without missionaries as with them, the vast sums of money spent in missionary effort may be saved. On the other hand, if the millions of benighted foreign population are in danger of everlasting perdition, without the gospel, a great many ship loads of missionaries should be sent to various quarters of the earth.

ADLER ON JEWISH REFORM.—Prof. Adler lectured Sunday on "Reform in Judaism." He said "The pillars of the reform movement to-day are: The belief in the Monotheism of the prophets; and the Messianic mission of the Jewish people. The movement at present lacks magnetism and vitality. The old leaders are passing away, and their successors have not even scholarship. True, they have handsome temples and wealthy supporters, but outward pomp is often the sign of inward decay. [Applause.] Abraham, Isaac, and Jacob no longer arouse our enthusiasm, and as for the story of the Red Sea miracle, why even the children in the nursery have ceased to believe it. Look at the wealthy Jewish merchant of the reform school, sitting in his counting-house on Saturday discoursing of the sanctity of the Sabbath, which he refuses to change, forgetting the old saying of the rabbis that the Sabbath was made for man and not man for the Sabbath. The people are tired of hearing the deeds of Moses and Joshua rehearsed from the pulpits, and demand the consideration of the live, practical questions of the time."

THE rector of St. Paul's Episcopal church in St. Louis gives "political readings" on Sunday afternoons, interspersed with selections by the choir. Bryant's "Thanatopsis" and Willis' "Leper" have both been delivered from this gentleman's pulpit. Severe criticism has been indulged in by some people who object to this sort of innovation, but Rector Berkeley thinks his course is not half so objectionable as that of the clergymen who intone the services and who have a troop of surpliced boys to do the singing and chanting. It is proper to add that Dr Berkeley is one of the finest elocutionists in Missouri.

CANADA has got a preacher who out-Talmages Talmage. His name is McDonough, and he preaches at Paris, on the Great Western railway. His latest sensation was a sermon on dancing, which is too bad to quote in a paper that circulates in the homes of cultivated Christian people. It was interrupted with cries of "Shame," "Put him out," and "You know how it is yourself," with commotion, twittering, cheers and laughter. He said, "I'll show you what dancing is. I looked through a window at a dance in this town the other evening, and I saw a young fool of a fellow approach a young lady, and I'll show you what followed." Here he tripped across the pulpit platform, and bowing politely to an imaginary young lady, said, in soft tones, "My dear Miss M—, can I have the pleasure of a dance with you?" Then he tripped back as if bearing a young lady on his arm, an exhibition which produced prolonged applause. It is gratifying to know that the Synod will consider whether the Rev. McDonough would not be more congenially employed in the circus than in the pulpit. At any rate the Presbyterian church does not propose to be compromised by his antics and vulgarity.—*Exchange*.

RELIGION AND ETHICS.—In a recent discourse by Prof. Adler at Standard Hall, he said: "We are living in the age of transition. The old forms are passing away and new ones are continually being called into existence. It is a period of struggles. New facts are constantly appearing. Science and knowledge are invading ground they formerly would not dare to venture upon. The churches recognize this, but argue that this state of affairs is only temporary and that after a little time will pass away. The anxiety, however, shown in this direction betrays the fears of the creeds. What has religion done for science? Religion is of the conscience; science does not harm it. Religion itself is all right; it is the irreligion of religion that is at fault. The appeal for freedom of thought is the aspiration of the democratic masses throughout the world to-day. Religion has arrayed itself against the intellectual progress of the age. It is laying its heavy hand on our intellectual institutions. Science will have proof at all hazards—religion pursues a narrow path; science forges ahead—religion lags behind in the march of progress. The extent of human suffering this winter in this city shows how little has been done to meet the great problem—the relief of our fellow men. Philanthropy, instead of being the luxury of the few, should be the business of the many. What has religion done in this regard? Tract and other kindred societies do a great deal of good in their way, but they do not feed hungry bodies, and heaven's reward in the future life is the rich promise they give to the suffering poor." The lecturer was convinced that religion does not lead to the highest ethics of our time; that we cannot be at peace unless we obey the moral law. The Ten Commandments needed no divine inspiration to add to their force. Morality is a part of our nature. The outer and inner world should harmonize. They do not, but they will in the end. The fundamental defect in the old Catholic movement in Europe is the want of men of souls imbued with love to preach the doctrine. There was plenty of brain, but no heart. The liberal movement in Italy is open to the same charge. One of the great social needs of the day is the help of the suffering masses. Our charities are only on the surface—they are not broad enough. Prevention of suffering, not the cure, should be the grand aim. A number of model tenement houses like those erected by Peabody in London, would do more to put down grog shops than all of the temperance societies. The question of all questions in sound reform is the moral question, and it is the province of ethics to solve this great problem.

Events of the Week.

THE Southern Hotel at St. Louis burned to the ground. Fifty lives lost.

Two small children of M. N. Houghton, Clinton, Mass., were drowned on the 10th.

EVERY family in Boston is to be visited by religious workers under the direction of Moody.

THE protocol on the Eastern question is virtually rejected. Turkey is indignant and defiant.

SIXTEEN children were burned to death in a school-house in the village of Ellingsbo, near London.

WE have had windy and cloudy weather several days the past week. Towards the close it grew pleasanter.

BISMARCK resigned his chancellorship, but the Emperor refused to accept it; but granted a long furlough in place.

FIFTEEN tons of iron fell from a roof in a mine near Highland Falls, N. Y., and crushed Henry Matthews instantly.

A RAILROAD bridge near Malvern, Ohio, gave way by which a train was thrown from the track, and two persons killed and several badly injured.

TWELVE bales of cotton while standing on a truck in this city on the 10th, suddenly burst into flames, and it was with difficulty the driver could save his horses and truck.

THE steamship *Rusland*, which was stranded near Long Branch two or three weeks ago broke in two in a late storm; while the French vessel *Amerique* has been safely gotten off.

THE Rev. Mr. Opdyke, pastor of the Bethel Methodist Church at Tottenville, N. Y., has been arrested on a charge of conspiracy. He has been working in an under-handed manner against several liquor dealers.

An event which has created great excitement in our community within the last week is the Burling Slip tragedy. A rich firm, John Jewett & Sons, dealers in white lead and oils, did not get along harmoniously. Several disagreements had taken place, and a withdrawal of one member of the firm was agreed upon. Orville D. Jewett was to receive some \$200,000 for his interest. The transfer was to be consummated on Tuesday, the 5th. He and his two partners, G. W. Jewett, his uncle, and Joseph A. Dean, were in the business office. It is stated that loud words passed between them. Soon a terrible explosion occurred and several shots were heard. Those who rushed into the room found it filled with smoke, George W. Jewett dead or nearly so, Mr. Dean badly injured and trying to get out of the office, and Orville D. Jewett lying upon the floor shot in five places on his body and in a dying condition. He and his uncle were lying near together, and it is thought they had engaged in a conflict. The explosion was from a hand-grenade, but how it is not known. It was probably in the possession of the younger Jewett, but whether discharged purposely or by accident is a matter of debate. Two pistols, with empty chambers and blood upon them were found near the dead men. Their contents were in the body of Orville D. Jewett, but who discharged the pistols is undecided. Some insist that Jewett shot himself, while the medical men who have examined the direction the balls took, etc., pronounce this to have been impossible. Charles Taintor, book-keeper in the establishment, and son-in-law to the deceased uncle Geo. W. Jewett, one of the first to visit the room after the occurrence of the tragedy, has made different statements of the matter, one of which was that he saw O. D. Jewett shoot himself. This statement is decidedly discredited by many. There are those who sooner think he himself had a hand in the shooting. If the two Jewetts were in a life and death struggle, and the uncle called upon his son-in-law to come to his aid, he might have done so, and he may know just who fired those shots. Probably there is no person who had more interest in young Jewett's being put out of the way, as he was to have an interest in the firm upon the retirement of O. D. Jewett. It is said that the latter stated before he died that the whole affair was an accident. As we go to press the result of the coroner's inquest is not known. Hints are freely thrown out that the coroner has tangible reasons for suppressing the facts.

Career of Religious Ideas.

BY HUDSON TUTTLE.—Copyrighted.

CHAPTER I.—CONTINUED.

On the Bible, as an absolute inspiration from God, the Christian Churches found their claims. As they discard reason, they have no right to use it in determining the character of this revelation. By their acknowledgment that man cannot gain a knowledge of truth by other methods, they are compelled to base their systems on its authority. Having thus planted themselves, they one and all arrogate dictatorship in religious matters. They claim the power of commendation and denunciation. Even the most liberal in their creeds and dogmatic formulae make this claim. They are right; all who disagree are wrong, and subjects for hell. Religion consists in belief in these peculiar tenets. The Catholic regards all Protestants as led astray by the Evil One, while the Protestant feels assured that the Catholic Church is the Scarlet Woman of Babylon. Both summarily condemn the Freethinker, the philosopher, and the scientist, as hopeless Infidels. Such is the force of education, that the arrogance of the Church has been in a measure acquiesced in, and a tacit admission of her right granted; but we ask how and when the Church received such power.

What is the Church? An aggregation of individuals for the object of religious instruction and propagation of religious ideas. The Christian Churches gather around the conception of Christ an incarnation of God. Their authority is the Bible. But the Bible nowhere even mentions a church in the modern sense. Jesus, so far from being a model of, was the antipodes of church spirit. He gathered a few fishermen around him, and taught wherever he found a willing mind to receive. He cast aside all ceremonies and rites. The observance of the Sabbath was to him an idle tale. He abolished the sacrifices, the prayer at set times and seasons, leaving only the absolute principles of morality. He bestowed no power on his disciples that the most ordinary men did not possess. The most successful missionary in his cause was one of those sent forth. Is the whole strength of argument confined to the text founding the Church on Simon Peter? Its spurious origin is too well proven to leave a doubt.

Nowhere in the Gospels has Christ sanctioned anything but pure and exalted morality. Baptism and the Supper were only accidents, and nowhere recommended as essential. Where, then, can the Church found its claims to infallible direction of the beliefs of men? Not on the Bible; not on anything Christ said or did. His life is a plain denial of all they claim.

The Church has acted from the commencement of its existence as though it held a commission from God to scourge all who opposed its exactions, and torture them into the road it said led to heaven. The Protestant sects, having lost the irresistible power of the Pope, still rely on the withering influence of excommunication, and the social pressure they wield. They cannot place the Infidel on a rack and tear his limbs to pieces, but they can torture his spirit by social ostracism, the influence of which lies in the prejudices they create.

When a thinker walks out on the breezy highlands of untrammelled thought, and would gladden the world with the spectacle of a beautiful life devoted to noble aims and lofty endeavors, how rave the sectarian winds over the theological marshlands below! and how ten thousand tongues run swift to defame his fair name! The calm soul will let them prate, as the unnoticeable anger of children.

We learn, then, that the claims of the Church to authority in matters pertaining to religion are without the least foundation. They are not sanctioned by the Gospels, nor authorized by any word or deed of Christ, but everywhere condemned. Nor can it, as an aggregation of individuals, claim authority over any individual who does not consent to such dictation. All authority thus gained is that bestowed by the brute strength of numbers.

It may be answered: These numbers are not individual aggregations, but they gather around a centre—that centre the God-man, Christ. The power of the Church arises from its holding this being as a model for human action. If Christ were a veritable incarnation—if he were God clothed in flesh—he could not be a model for finite man. His example would be useless and wholly incomprehensible. If he were simply a good and perfect man, it would be well for us to follow his example, and so would it be well to learn lessons from all exemplary men.

Thus, as a God or as a man, no power is conferred on his followers, by accepting him as a model, to enforce their views on others, or to reject what they may consider as conflicting with their established beliefs.

All authority that the Church has is that of brute power: nothing divinely delegated, but human and bestowed by might.

This right is admitted, not because it is supported by evidence, but by that blind obedience men pay to the old, which grows out of fear, admiration, and a sense of duty, the result of education.

The Church has the appliances to create fear in an eminent degree. Added to those usually attending leaders, political or theological, it holds the keys of hell and eternal damnation in its hands. The soul that bravely submits to physical torture is appalled at threats of eternal anguish. This element is chiefly relied on and is largely used in all revivals, and its thunder tones are heard in excommunications and anathemas. Mankind are loyal to their leaders, whether those leaders direct them right or wrong, and once imbued with certain notions, they are ready to sustain those leaders, from admiration of the success with which they carry forward their measures. One generation having submitted, the next is educated into submission, or, in other words, they have a sense of the moral duty of obedience.

Having, by these means gained supremacy, the Church has attempted to preserve her power by two quite different methods. Thoroughly comprehending that knowledge is power, it has either sought to check its diffusion altogether, or only to disseminate such ideas as it pleased.

The universal dissemination of knowledge, it was held was not only useless, but led to discontent, sedition, and revolution. The masses, if allowed to be informed in the arts and sciences of the ruling classes, would become turbulent and uncontrollable. The High Church party in England maintained this view until a recent date, and the supporters of slavery upheld it with most stringent laws. The other method, the deeper and more insidious, introduced by the more ultra leaders of Protestantism, and by the Jesuits into Catholicism, is to compel all to become educated, making it even compulsory with parents to instruct their children. At the same time, while opening the doors of the mind, care is taken of the mental food supplied. An injunction is served on the press and the author. No book or paper is issued until examined by the theological power, and if containing anything displeasing, it cannot appear. Authors who write in accordance with prevailing ideas are encouraged to occupy the public mind, the press thus becoming a power in the hands of the Church to disseminate its doctrines and maintain its authority. It vomits forth tracts and religious books by the million, but to every call from any conflicting idea is silent. It is not only gagged, it is made a slave, and all its giant energy compelled to labor for darkness instead of light.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

THE SERVICES OF INFIDELITY AND CHRISTIANITY TO AMERICAN LIBERTY.

BENNETT'S REPLY.—NO. 1.

REV. G. H. HUMPHREY, *Dear Sir:* I have never thought for a moment, nor do I think any intelligent Liberal has ever claimed, that a majority of the officers, or of the rank and file engaged in the Revolutionary struggle were Infidels or unbelievers in the divine origin of the Bible. If a census had then been taken on that question, or a vote given, the Bible worshipers on the one side and the unbelievers on the other, I admit that the believers would have had a very large majority—perhaps ninety or ninety-five per cent of the whole number. Unfortunately, since the earliest history of mankind, the believers in fetishes, myths, superstitious mysticisms, fables, and errors of all kinds, have far outnumbered the opposite class. Truth has ever been in a minority. It was so one hundred years ago. It is so today. But, thanks to the light of science and the inherent love of the Right which exists in man's nature, the truth is gaining ground. The myths and superstitions of former centuries, with their tyrannous rule, are retiring to the rear, and truth, reason, and mental liberty are coming to the front and assuming control. They are unmistakably gaining ground, and in another hundred years it is confidently hoped that theological delusions and errors will have far less sway, not only in this country but in the civilized world, than they had one hundred years ago. The powers of light and truth are potent, and we have much to hope for from them.

I freely accord patriotism, love of liberty, and hatred of tyranny to thousands of zealous Christians who were engaged in that struggle. They fought bravely for American independence, and I would not take one laurel from their brows. I honor them for what they did in the cause of human liberty. They were impelled by the noblest impulses that move the human heart. If the same credit was generously awarded to the unbelievers that were engaged in the same struggle, this discussion would hardly be necessary. We would hear much fewer aspersions and slanderous assertions about "Tom Paine" and the "Infidel crew," and they would be cheerfully credited on all hands with the great deeds they performed, and a nation's gratitude and honor, to which they are so justly entitled, would be extended to them, instead of being grudgingly and meanly withheld as now.

While I yield that Bible believers greatly predominated in point of numbers in the American struggle, I claim that the leading spirits, the men who did the most to arouse the people of the Colonies, to stimulate their courage and resolution after the conflict was inaugurated, and when dark despair settled over the land; who directed the armies; who made personal sacrifices to keep up the struggle, and who gave form and direction to the Constitution and policy of the new government when the war was over, were Infidels, or men who did not believe that the Bible was written by the finger of God, or by his immediate dictation. I allude to such men as Benjamin Franklin, George Washington, Ethan Allen, Anthony Wayne, Thomas Paine, John Adams, Thomas Jefferson, Gouverneur Morris, Benjamin Rush, Aaron Burr, Alexander Hamilton, James Madison, etc., etc. These men did not accept the Christian dogma that Jesus Christ is God and the Supreme Power of the Universe; hence they were Infidels.

While I admit that Christians acquitted themselves nobly in that glorious struggle, I claim that Infidels did the same, and did more in proportion to their numbers than did the believers, and this is all that ought to be demanded of them. I claim, too, that the war for American independence was not a Christian struggle, and that the impulses and sentiments which actuated the infant nation—hatred of tyranny and oppression, the spirit of freedom and independence—are not peculiar to Christians. They are the natural, spontaneous impulses of humanity. Man, in all ages of the world, in all countries, and under all systems of religion has fought and bled and died for liberty and the right of self-government.

While men of all castes and colors have aspired to free-

dom, while they have fought for liberty; while men of all creeds have detested tyranny in their very souls, the distinctive inculcation of Christianity has been "submit" and "obey." Its principal teachers have enjoined rules like these: "Servants obey your masters," "Obey the magistrates," "Obey them that have rule over you," "Let your soul be subject to the higher powers," "Render unto Cæsar the things that are Cæsar's," "The powers that be are ordained of God. Whosoever, therefore, resisteth the powers resisteth the ordinance of God, and they that resist receive unto themselves damnation. Wherefore, ye must be subject, not only for wrath but also for conscience' sake. For this cause, pay ye tribute also, for they are God's ministers, attending continually upon this very thing" (Rom., xiii., 1-6). "Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors" (1 Peter, ii., 13).

According to these imperative injunctions, the American colonists were not only in a state of rebellion against the parent government, but also against heaven. They had practically ceased to be Christians. They had become Infidels, for to question or doubt what the priesthood declares to be the will of heaven is infidelity of the rankest kind. When they dared to raise their hands and strike for their liberties, they were opposing the will of God. Every king, every tyrant that ever reigned over an oppressed people, either under the Hebrew or the Christian *regime*, claimed to rule by the express command of God. They were the anointed of heaven, and to rebel against them was to rebel against God. The American colonies, when they resisted the power of Great Britain, opposed such a power. They opposed the first Christian power in the world—a nation whose kings and queens reigned by the "grace of God." I repeat, it was an *un-Christian* war to oppose the first Christian nation on earth, whose monarchs ruled by a divine commission from on high, and whose coronations were presided over by the Archbishop of Canterbury, the highest Christian dignitary in the realm. I tell you it was the *rebellion of Infidelity* that made the American people raise their arms against such a divinely-commissioned power. True, Catholics and Protestants came over to help us, but they came to fight the battle of Infidelity against Christian tyranny, and this truth cannot be successfully denied. Most truly did Ingersoll exclaim, "Infidelity is liberty; all religion is slavery. In every creed, man is the slave of God; woman is the slave of man, and the sweet children are the slaves of all!"

While the Christian government of Great Britain was sending over its thousands of creed-bound serfs to crush into the chains of bondage a youthful and struggling people who dared aspire to be free, the first Infidels of England and France sympathized with the colonists and did all they could for their cause by pen, money, and valor. While this was true, how was it with the great light of Christian Protestantism in England, John Wesley? He opposed the American struggle with all his power. He wrote against it, he preached against it, and he labored against it publicly and privately. England had no deadlier foe to American freedom than was John Wesley, the pious apostle of the Church, and the founder of Methodism.

You mention instances of marches and other operations during the war being preceded by prayer. Doubtless it was so, but that does not prove very much. A devout Mohammedan prays regularly six times a day, and always with his face turned towards his holy city, Mecca. Many of the acts of his life-time are preceded by prayer. Does that make him a Christian? The pious Hindoo mother who throws her infant to her crocodile-god in the Ganges always precedes the act by prayer. Does that make her a Christian? When two opposing Christian armies are about to engage in a bloody conflict, and both precede the sanguinary work by prayer asking for victory, and both beg for God to help them, is it not calculated to embarrass their God to decide how to answer the prayers of both, and to determine which side to help the most?

Bonaparte used to insist that God was on the side of the strongest battalions, and other observing persons have come to the same conclusion. If Col. Prescott had preceded his march from Cambridge to Charlestown Neck by a lively game of "old sledge," or had he induced his men to join lustily in singing "Yankee Doodle," is it not barely possible that it would have answered just as good a purpose as Mr. Langdon's prayer? Would not the soldiers have made the march just as cheerfully and as expeditiously?

Among the generals, patriots, and statesmen who were in the Revolutionary struggle, it is not claimed that all had arrived at the same degree of unbelief or Infidelity. It is conceded that Jefferson and Paine were more pronounced and outspoken in their radicalism and unbelief than were Franklin and Washington, but all disbelieved and denied the dogmas upon which the Christian Church is founded—that Jesus Christ is God, the Supreme Power of the Universe—and that he penned or dictated the Jewish and Christian Scriptures. They denied that one person could be three, and that three persons could be one, and that three and one are the same. Rejecting these cardinal tenets in the Christian Church, they, of course, could not be Christians, and must, of necessity, be ranked among the Infidels.

You may attempt to prove that these were all Christians because in some respects they acted with the Christians, not even excepting Jefferson. We hope, at all events, that you will leave us Ethan Allen and Thomas Paine. I ask you not to make Christians of them. It seems, too, that after Thomas Jefferson has been a thousand times denounced as an Infidel, from almost every pulpit in this land—both before and after his election as President—you will find it a little laborious to make it clear to the common perception that he was a Christian in full commun-

ion. If you can make a clear case of it, I shall watch your efforts with interest. He was quite as decided an Infidel as Paine, and was never afraid of having his views upon theology known. There will be no trouble in showing this from his own writings. I have not room in this article to go into these quotations, but will in my next, when I think I can also show that Washington entertained the same theological views that Jefferson did, and that the Rev. Dr. Abercrombie, rector of the church in Philadelphia which Washington frequently attended during the time that that city was the seat of government, and who was acquainted with Washington's views, admitted that the General was a Deist. Deists, of course, are Infidels. Thomas Paine was only a Deist. I think I can show that Franklin was also a Deist.

I am well aware that Christian biographers and pious adulators have made great efforts to show that Washington was a Christian; that he was a sanctimonious man, and that he preceded his engagements on the battle-field by prayer; that it was discovered that upon a certain occasion he retired into a thicket to pray; but the stories lack confirmation, and is too much like the Sunday-school story about the cherry tree and his little hatchet, in which it was impossible for him to tell a lie—a story, by the way, first told by a clergyman.

The truth is, Washington has been so far deified by an admiring American people, and we have grown up from our infancy with the impressions implanted upon our minds that he was a model man, a great and good personage, far superior to any other who lived at the same time, that he is exalted into a demi-god who could not tell a lie, who could not use a profane word, and who was almost perfection itself. This is all an error. The truth is, he had his faults and failings like other men. He could not only use duplicity and strategy when necessary, but he could swear "like a trooper." Those who were well acquainted with him pronounced him a profane man who often gave way to passion, who was aristocratic and almost unapproachable to his inferiors, and who often showed a species of tyranny and cruelty. Still, the eminent services which he rendered this country should be duly acknowledged and remembered, but not on the false ground that he was a Christian.

D. M. BENNETT.

A Sensible Sermon.

The Rev. M. J. Savage, of the Church of the Unity, Boston, in a recent discussion on the revivalism of Moody & Co., used the following language:—

I propose broadly to outline three contrasts between the revivalists and ourselves. These will bring out clearly our necessary attitude toward them, and also the line of our own proper work. And—

1. Contrast the difference in the ends which we propose to ourselves. It is something worse than a faulty and inadequate use of language for us to deceive ourselves into the idea that we are working for the same results because we apply the word "salvation" to them both. They seek the world's salvation, and so do we. But the real things we seek are as wide apart as the east is from the west.

The objective point of the revivalists is to *save men's souls*; by which is meant so arranging the affairs that, after death, these souls will escape the necessity of going

TO A PLACE CALLED HELL,

and will be permitted to go to another place called heaven. This salvation has nothing directly to do with character. It is, indeed, held in a general way that "saved" persons will have better characters than those who are "impenitent" and "lost," but these better characters do not constitute the essence of the "salvation." If any so-called "liberal evangelicals" teach a more reasonable doctrine, they have no logical right to, for it does not belong to the system. Martin Luther, in his zeal for "salvation by faith," said that, though a man committed murder and adultery many times a day, yet if he had faith enough he would still be saved. And that this is not an ancient and outgrown doctrine is apparent from recent Brooklyn teachings to which the entire body of evangelical churches gives its assent. At any rate, I have heard of no protest. Mr. Moody said recently that a man might be honest and pure and upright and true, but that all this had nothing to do with the question of his being "saved." To be saved, then, is to so arrange matters that the soul will escape hell; and this arrangement has nothing directly to do with character.

Now, what "the soul" is, apart from *the whole man*, living, thinking, feeling, acting, we do not profess to know, and we do not believe anybody else knows. And what "salvation" means, apart from the general soundness, health, and development of the whole man, body, mind, and spirit, we do not profess to know, and do not believe anybody else knows. Salvation, then, with us, is something chiefly present, and means the deliverance of man from evil, internal and external, and his growth and culture in all high, true, pure, sweet, and manly things. If we can only save a man *now* from wrong and defect and ignorance and superstition and arrested development, and make of him a living, loving, growing man, reaching out after, and gradually attaining, better and still better things, of body and head and heart, we have no fears for the future.

WE BELIEVE THAT HOLINESS MEANS WHOLENESS.

He who comes to the border-land of the future complete and fresh and sweet in a true manly life, having sincerely tried to be true to himself, his neighbor and his God, him we believe to be the best fitted for whatever the future may have in store for him. The ship that is sound and staunch in timber and build, and that is full-rigged from top-gallant to keelson, is the vessel in which we would trust our precious freight and our lives, as she sails out over the harbor to face the unknown and untried scenes of the measureless ocean beyond. And, if her hull be shaky and her rig-

ging rotten, we do not believe she is any the safer, though her hold were piled full of certificates claiming to assure her safe arrival in port.

We believe that happiness and heaven are so much a matter of healthy capacity for knowing and loving all true and beautiful and divine persons and things that nothing can take the place of these. God cannot make a deaf man hear music except by curing his deafness. So God and all the angels could not make a man see and hear and enjoy heaven except in so far as he is healthy and developed in those faculties that fit him to take hold of and appreciate the knowledge and truth and beauty that constitute what we mean by heaven.

Our object then, is to train and develop

TRUE MANHOOD AND WOMANHOOD.

It is a present object; and it concerns itself about the future only as it believes in the divine order of cause and effect, and holds that a good to-morrow is best assured by a good to-day.

2. The contrasts between our methods is quite as marked as the distinction of our aims.

The revivalists hold that this life is insignificant, and that devotion to it is delusive and dangerous. The logic of their system still sings:—

"This world is all a fleeting show,
For man's illusion given."

This life is to be sacrificed to the next. The voice is constantly uplifted against "worldliness." The "one thing" to be done is to be sure that your own soul is saved—"make your calling and election sure"—and then to do all you can to make sure the saving of the souls of others. The practical outcome of all this order of things is to make hell very full of victims of the devil's successful cunning and of God's wrath, and to make heaven a place where a selected few perpetually thank God and sing his praises, because he chose to illustrate his grace and mercy by saving them from the horrible fate that has overtaken the most of their friends and neighbors. The old monasticism, when it fled from practical life, and refused to have anything to do with home and marriage and the bringing of children into the midst of so dangerous a world, was the only consistent outcome of this theory. The Universe is a horrible engine for the production and torture of souls.

We hold that this world is the best one we know anything about; that we are to make the most and best of it while in it. So

WE BELIEVE IN SCIENCE AND CIVILIZATION,

and we believe in invention and improvement and art and learning and the development of all the divinely-ordained possibilities of this world-life of ours. We hold that there is a most intimate relation between the moral and religious condition and external environment. We see that ignorance, and lack of sanitary regulations, and filthy tenements, and the relations of the laborer to his work, and ten thousand other outside things, produce and accompany conditions of morals and religion. So we believe we help on civilization in the most speedy way possible when we help on the souls of men than many of the world's preachers.

While, then, the revivalists make the least possible of this life, we make the most possible of it.

They hold and teach that the one only efficient means and method of salvation is faith in the bloody sacrifice of Christ on Calvary; that he died in our stead; and that if we believe this fact, and accept his substitution, we shall, for his sake, escape the everlasting death that else awaits us. We believe this to be

FALSE IN PHILOSOPHY,

because nothing that any one else can do can ever stand instead of, and take the place of, what a man is in himself. We believe it to be false in morals and faithless to true righteousness, because justice can never be satisfied by punishing the innocent for the guilty; and because only a vengeful tyrant, who will have his "pound of flesh," and cares not whom he gets it out of, could ever think of accepting such a substitution. We believe it to be false to Christianity, because there is not a shadow of a hint of it in any well-authenticated teaching of Jesus; so that, if he knew what his mission was to the world, he failed utterly to deliver his message, on this theory; and because it is perfectly easy to trace this doctrine to fanciful discussions of the relations of Christianity to Judaism, on the part of those who wished to prove that the one was only the logical outcome and completion of the other. Jesus teaches that a man who forsakes his sins and turns to God is accepted of him; and that a man is to be known by his fruits; and that the judgment is to turn on questions of character and practical life. Nowhere has he said one syllable out of which can be tortured the horrible, unjust, and repulsive doctrine of atonement by the substituted sacrifice which is the main staple of the revivalist's preaching.

There is the broadest possible contrast between the theory of the Universe and of man's nature and relation to God, out of which the doctrines of salvation and the methods of salvation necessarily grow.

The revivalists hold that every word of the Bible is

THE INSPIRED AND INFALLIBLE WORD OF GOD.

They hold, further, that this Bible teaches that the whole race fell from perfect innocence through the sin of one man; and that he has thus become totally depraved and incapable of good. And that it follows from this, and is divinely taught, that all men are thus under condemnation to endless punishment in hell. Out of these premises comes the necessity for the substituted death of Christ, and a salvation limited to those who accept by faith his sacrificial work.

Now, what do we hold in these points? In the first place, we know—not simply believe—that man was on the earth ages before the Bible says he was created; and we regard as wholly fanciful the attempts of anxious commentators to

reconcile Genesis and geology. And we find in those early traces no signs of the innocence and happiness that the popular thought associates with Eden. Rather do we find the lowest barbarism, and distinct traces of a development from animality up to his present condition of civilization.

Thus the foundation of the whole system—fall, depravity, atonement—is knocked away at one blow. And the rationalizing Orthodox who accepts these results of positive knowledge and still tries to keep his orthodoxy, has a building, like a mirage city, *all in the air*.

But, even though we knew none of these things, the whole theory is so repulsive to the very moral nature that God has given us, that no amount of evidence were sufficient to prove it. Proof enough to establish this would be capable of proving that

THE GOD OF THIS UNIVERSE IS A DEVIL.

For with reverence, and yet with fearlessness, I dare to say that the human mind can conceive no greater crime than the creation of the world on the orthodox theory. To make a system, the outcome of which is irremediable misfortune to the majority, is something of which only fiendishness is capable. Here we are, enmeshed and involved in this network of evil, all for the fault of a man who lived thousands of years ago, with no provision for the salvation of any but the few millions of Christendom, and with the certainty that only a few of these will be saved; and yet God is sovereign and able to save whomsoever he will; and on his sovereignty revivalism is based, and men cry and plead and agonize in the endeavor to induce him to save a few more; and he hears a church and takes pity on a dozen or two, when their other engagements permit the court favorites, Moody and Sankey, to be present. Merciful heavens! are men with hearts, and moral natures and brains, expected to believe such stuff as this? Are they expected to work to get others to believe and accept it? It is mild language to say that no blackest Nero or Borgia of all history was ever charged with the guilt of such infamy? If there is such a God in the Universe, and if he has thus treated humanity, it is for him to ask pardon of man, and not for man to bow down and supplicate his Almighty injurer.

But from such

A HORRIBLE NIGHTMARE OF THEOLOGY

the light of modern criticism, coming in to awaken us, gives us blessed escape into the daylight of reason and truth. The Bible, from whose contradictory and distorted texts this system has been constructed, is found, by enlightened scholarship, to be not the infallible "word of God." It is only the human literature of a nation's religious life. And though you find beneath its covers teachings that can be twisted into such shapes of evil and fear, you may dismiss them as only the child-world's thoughts about the mysteries of the Universe. The Bible is a wondrous book, because it is a history of a nation's religious life and thought and growth. But crude ideas of God, mistaken thoughts about man, false notions concerning the world, low theories of society and morals, errors in history, in geography, in science, fierce hatreds, vindictive passions, narrow prejudices, unauthorized and inconsistent dreams of the future—all attest that it is a work of humanity, containing the ordinary human mixtures of gold with iron and clay.

We differ, then, with the revivalists at every point.

OUR SALVATION IS NOT THEIR SALVATION.

Our methods cannot be their methods. Our theories, and what we believe to be our facts, cannot be made to live alongside their theories. We believe their teaching is not inadequate only, but pernicious, because it stands in the way of a higher and better one. If they can indoctrinate the world in their views, they are giving men possession of thought and prejudice and falsehood concerning God and man that they must get rid of before they can look with clear and open vision upon the facts of life and destiny. It is not then a matter of indifference to us whether or not they succeed. We stand for what we believe to mean the facts of life, and what will bear the light of civilization. We stand for the highest manhood, and the highest hopes of the future. And we cannot consistently keep still for the sake of peace. "First pure," and true, and "then peaceable." True peace can come in no other way.

While, then, we believe Messrs. Moody and Sankey to be honest and sincere, we believe at the same time that they are wronging and perverting the religious nature and the religious life of those they influence. And though, like Socrates in Athens, like Jesus in Jerusalem, like Savonarola in Florence, like Luther at Worms, we stand up alone, a minority of one in the midst of the fierce enthusiasm and opposition of the great orthodox majority that, now as then, calls all who do not agree with them anti-Christ and Infidel, still stand up we must, and hold aloft our flag, on which is inscribed, "GOD, LIBERTY, LIGHT, AND CIVILIZATION."

—*Boston Sunday Times.*

SUPERSTITION is intolerant, and persecutes; superstition vaunteth itself, behaves itself unseemly; superstition compasses sea and land to make proselytes; superstition makes and sets up an image, and commands and exhorts people to fall down and worship it; superstition does not abide in the secret chambers, it roars, and strives and cries, and men and women hear its voice in the streets and tabernacles. Superstitionists in Athens caused Socrates to drink the hemlock and die the death; they nailed Jesus to the cross in Jerusalem; and in Boston, the home of the Puritans, not forty years ago they sentenced Abner Kneeland, a virtuous, upright, and intelligent man, and an honest seeker for further light and truth, as a felon, and imprisoned him in the common jail. In these instances, and in all others of like character, the accused were innocent; the blasphemy existed only in the eyes of their accusers.—*Alfred E. Giles.*

W. S. BELL will lecture in Utica April 11th; Penn Yan: 12th; Buffalo, 19th; Linesville, Pa., 21st; Canton, O., 24th; Leesville, O., 29th.

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Interrogatories to Jehovah.—No. 17.

Great Jehovah, let us return to the subject of gods and virgins—of their intercourse with each other—and make a few further inquiries of thee upon this heavenly theme. Were not the virgin Isis and her god-begotten child Horus worshiped and adored in Egypt three thousand to five thousand years ago?

Was not the virgin Ishtar greatly revered in Babylon hundreds of years before the introduction of Christianity into the world, and did not the legend hold that she was impregnated by a god from heaven, and among her titles was she not called "Mother of the Gods," and "The Celestial Mother"? Does not Gen. Rawlinson, the distinguished English antiquarian and explorer give an account of this?

Had not the Assyrians a goddess—a virgin greatly adored by them—by the name of Ri (nearly the same as the last syllable in Mary's name)? Was she not believed to be the mother of a child who was begotten by a god, and without the assistance of a masculine of the human race? Was she not also called "The Celestial Mother"? Was not this hundreds of years prior to the Christian era?

Was not the virgin Myrrha held by the Grecians to have become the mother of Adonis by having sexual connection with one of the gods? Was not her son in many respects fully equal to the son of thy favorite, Virgin Mary?

Was it not held by the ancient Egyptians, more than three thousand years ago, that their demi-god Æsculapius was begotten by a god upon the virgin Coronis, and was he not for many centuries held in high veneration? Was it not held that, after he was born, his virgin mother secreted him on the Mount of Myrtles, and that he was found by a shepherd or goat-herd Aristhenes, and that the goat-herd would have conveyed the infant to his own home had he not perceived, in lifting the infant from the ground, that his head was encircled with fiery rays, by which he knew the child was of divine parentage?

Was not Ceres in a similar manner held to be the virgin mother of Osiris, and that he was begotten by the "Father of all Gods"?

Was not the figure of a virgin with a divine child in her arms found sculptured in the ruins of the ancient temples thousands of years ago? Have not such figures, commemorative of the worship of the virgin, been found among the antiquities in nearly every ancient nation?

Was not Celestine held to be the virgin mother of the crucified Zulis, or Thulis? Was not Semele in the same manner held to be the virgin mother of the Egyptian Bacchus?

Was not Prudence thus the mother of one of the Herculese, Shing-man of the demi-god Yu, in China, and Mayenne of Hesus of the Druids? Were these not all pure and chaste virgins?

Did not Æschylus, more than five hundred years before Christ, write about the virgin Io, chaste and pure, who gave birth to a son without holding connection with a male of the human race?

In the Grecian mythology, were not many of the old gods greatly distinguished by their fondness for females, and were not their amours and their acts of sexual connection the subjects of poems and songs for many centuries?

Did not the god Saturn, with the goddess Ops, on Mount Ida, beget Jupiter, Neptune, Juno, Diana, Ceres, and others, male and female?

Was not the supreme god Jupiter particularly distinguished for his love attachments and for the number of children he begot by various females? Did he not beget Apollo by the virgin Latonia, who bore him twins; Mercury, his favorite messenger, by Maia; Vulcan, Mars and Hebe by his sister and wife Juno; Bacchus by Semele; Æolus by Aceso; Hercules by the Virgin Alemena; Amphion by Antiope; the Grecian Æsculapius by Danaë; and the nine heavenly muses by Mnemosyne, besides other offspring too numerous to mention?

Did not this amorous god evince as much fondness for the female sex as do males of the human race? and did he not, in carrying out his schemes in this direction, exhibit as much craft, intrigue and perseverance, as men often do when seeking to gratify their sexual passions?

Did not the other gods pattern faithfully after their king and ruler? Did not Sol and Clymene beget Phæton? Was not Latonia the daughter of Cæus and Phœbe? Did not Cingras get Adonis of Myrrha? Was not Aurora the daughter of Terra and Titan? Were not Cælus and Hecate the parents of Janus? Was not Triton the offspring of Neptune and Amphitrite? Were not Cæson and Alimede the parents of Jason or Theseus? Was not Orpheus the product of Apollo and Calliope, and Achilles of Peleus and Thetis?

Was not the uncomely Pan the child of Mercury by Penelope? Did not Mercury and Venus produce Hermaphrodites? Did not Mars cohabit with Cistones and procure Tereus? In the same way was not Momus the son of Nox and Somnus?

Were not all these gods, with the stories or legends about

their connections with celestial and terrestrial females and of their begetting sons and daughters, almost without number, all taught and strongly believed in from five hundred years to fifteen hundred years before thou hadst connection with the Virgin Mary and begat thy son Jesus?

Jehovah, in view of the many nations in the old pagan world who, for five hundred years, for a thousand years, and for fifteen hundred years before the day when Matthew and Luke say thou hadst intercourse with the Jewish virgin, Mary, when thou didst consummate the grand plan of salvation of the human race, which from the most remote ages thou hadst meditated and cogitated upon, is it not very singular how completely thy grand scheme was anticipated by those same superstitious pagans?

As they preceded thee by many hundreds of years in the business of incarnation, and with the coöperation of a daughter of earth, to beget a celestial son, partaking of the character of deity, does it not appear that the heathen world got the start of thee in the matter, and that thou wast under the necessity of copying from them?

Are not the accounts of the heathen gods holding sexual intercourse with the heathen virgins, and thus producing heathen sons of gods, more full, more definite, and equally as authentic, to say the least, as are the accounts of thy own exploits in the same line?

Are not the legends in relation to the manner in which Christna, Buddha, and the other sons of God which were miraculously brought into existence, fully as reliable as the dream which Matthew says Joseph had, or as the vision which Luke says the Virgin had?

Is there not a great amount of vagueness, mysticism, unreasonableness, improbability, and impossibility, as well as similarity in all these myths and fabulous legends that detracts very greatly from their credibility and reliability?

Is it not evident that, like the various systems of religion which men have believed in—each one being more or less like those which preceded it, possessing much the same mysticisms, fabulous legends about miraculous origin, having the same or similar dogmas and points of belief—this dogma of an immaculate conception, of a god holding sexual intercourse with a young woman and begetting another god, as in the case of the Christian religion, like the previously existing systems, has been borrowed or taken from the earlier creeds?

Is it not far more probable that the earlier Christians appropriated this darling theory than that thou shouldst be under the necessity of following in the same steps which thy competitors had pursued for more than a thousand years before, and to be indebted to them or to their inventors and creators for a model by which to form thy own plans and purposes?

Does it not argue a lack of originality, a great want of the inventive faculty, both on thy part and on the part of those who devised and compiled the system of religion called Christianity to take almost the same means to get up a son, agent, and representative that had been used by thy predecessors of the superstitious and unenlightened pagans?

Is not this more apparent and striking when we discover that in Christianity, not only the idea of a begotten son of God is a borrowed one, but also that every dogma, every creed, every sacrament, every ordinance, and almost every rule and regulation which the Christian Church possesses to-day, or has possessed within the last eighteen hundred years, has been absolutely borrowed or stolen from those older pagan systems?

Is not the belief in a trinity in the godhead a pagan dogma which had an existence in heathen nations for thousands of years, but did not exist in Judaism? We have seen most clearly that the begetting of a divine son upon the person of an earthly woman was decidedly a pagan invention, and was not the belief in the crucifixion of the son of God as a penalty or a propitiation for the sins of the world equally as much of pagan origin?

Are there not distinct accounts of more than a dozen Redeemers, Saviors, or Sons of God, who have been crucified for the good of mankind, to secure the pardon of their sins, or to appease the anger of an offended God? And did not all these crucifixions take place, or purport to have taken place, hundreds of years before thou wast said to have begotten a son and caused him to be put through the same cruel process?

From the investigations of Godfrey Higgins, Sir William Jones, Sir J. Cockburn Thompson, Dr. Thomas Inman, Max Müller, Louis Jaccoliot, and others, do we not find that it was claimed that Christna, the son of the Hindoo God, was crucified for the benefit of mankind from five hundred to one thousand years before thy son was placed upon the cross?

Was not the same legend held also by millions of people of the divine Sakia of the Hindoos, the Chinese, the Siamese, the Thibetians, and other Asiatic nations, fully five hundred years earlier than thy own son?

Was not Thammuz of Syria crucified, or held to have been, more than a thousand years before Jesus was?

Was not Wittoba of the Tilingonese, according to the traditions, crucified between five hundred and six hundred years before the crucifixion on Calvary? Were not the nail holes in the feet and hands of this demi-god often portrayed and held up for the pious adoration and sympathy of his worshippers? Was he not believed in Lombardy, Travancore, and other sections of Southern Italy?

Was not Prometheus held to have been crucified in Greece? Did not Æschylus put the entire legend in a poem, and was it not as a drama played upon the stage in

Athens—a representation of the crucifixion of the god Prometheus being given in view of the audience—and this five hundred years before thy son was said to have been crucified?

Was not Quirinus of Rome, according to tradition, crucified over five hundred years before the birth of thy son?

Was not the divine Hesus of the Druids held to have been crucified more than eight hundred years before the Christian era?

Was not Quexalcote of Mexico represented as having been put to death on the cross for the good of mankind? In the story of his life-sufferings are there not most striking correspondences between him and thy son?

In a similar manner was it not held that Thulis of Egypt, Indra of Thibet, Iao of Nepaul, Attys of Phrygia, Crite of Chaldea, Bali of Orissa, Mithra of Persia, not to mention others, were severally crucified as redeemers or saviors of men; that they gave up their lives in this way to placate the wrath of God and to atone for the sins of the human race? Were not all these crucifixions held to have taken place more than five hundred years before thou caused thy dear son to be put to death in this cruel manner?

Whether these crucifixions ever actually took place, or whether they were only mythical theories and traditions on the part of those who taught them, is not one thing made most clear, that the crucifixion idea is decidedly pagan in its origin; that it was taught by the priests of pagan systems, and believed in by many millions of confiding pagan worshippers many centuries before it is claimed that thou and thy son decided to use the same means for the eternal good of mankind? Is it not most singular that in this most important of all dogmas, the crucifixion of thy son, thou wert also compelled to take up the worn-out and antiquated theories of the pagan world? Is it not possible that thou or the designers of the system were unable to get up something new and original with which to save the world and to plant a new system of religion?

Are we not forced to believe that thou couldst not devise a better and more rational system, and wert compelled to pattern after and adopt the obsolete and crude vagaries of ignorant pagans away back in the dark, crude ages of antiquity?

If thou wert actuated by the desire and purpose to take some steps by which thou couldst find it possible to forgive the human race for falling into the trap which thou didst set for them, in the matter of the forbidden fruit and the wily serpent, is it not passing strange that thou couldst devise no way except to follow in the track which the devotees of paganism had pursued a thousand years before?

Would it not be naturally expected that a deity who possessed originality and inventiveness sufficient to plan and execute a boundless Universe, to enact all the laws pertaining to matter and force; of attraction, gravitation, chemical affinity, of light, heat, electricity, magnetism, sound, color, and of the innumerable forms and combinations of matter and force, in invisible and visible conditions, comprising all the varied forms of vegetable and animal life, could devise as well, a feasible plan by which he could restore friendly relations between his creatures and himself without finding it necessary to take at second hand an old crude, monstrous, repulsive, barbarous, pagan system of first begetting a son upon the body of a female, and then putting him to a cruel death to produce a spirit of forgiveness in his own mind? Is not this a fair presentation of the case according to the representations made by those who claim to speak in thy name? Canst thou deny a word of it?

On the other hand, is it not far more probable and far more true that thou hadst nothing to do with all this plagiarism of pagan myths and absurdities, and that the entire business of getting up the Christian system was performed by a designing priesthood who, in building a new religion, used for the structure the debris and waste timber which had been employed in similar structures, and who, in order to make the new system popular with those who still adhered to the old, incorporated into the new many of the creeds, rites, forms, and sacraments which existed in the older systems?

Now, Jehovah, if these things are so; if it be true that the principles of the Christian religion are borrowed from paganism (if it is not so, wilt thou be kind enough to tell us), is there the slightest harm in the people's knowing it? Is it not far better for men to know the truth, regardless of whatever system it may effect, than that generation after generation should pass away indifferent to errors and falsehood?

The Christian religion is either original or it is borrowed. Is not the proof positive that it is the latter? Do not the facts we have cited, and many others of a similar character, prove it to be a borrowed system?

We ask again, ought we not to know the truth and look it boldly in the face? Can there be any good in keeping truth in the background, and setting up myths and fables in its place? In this age of increased knowledge, ought we not to understand as fully as possible the facts about the system of religion which demands our adhesion and adoration? If we find that we have been in error, and that our teachers have told us falsely, ought we not to turn to the truth and embrace it with all our hearts?

Does not the crude idea that thou art an anthropomorphic being, with all the passions and impulses possessed by physical man, occupying but a single point in the Universe at a given time, with crudity and human attributes sufficient to engage in sexual intercourse with mortal females, and thus beget offspring, illy comport with the progressive idea of Deity that is a universal principle or power that pervades

alike all parts of the limitless Universe—as much in the orbs so distant that they cannot be described by the most powerful telescopes as on our own globe?

Is it not absolutely impossible and crudely absurd to think that this universal power or principle which pervades all space, and hence cannot be a person or an individuality, should cohabit with women and become the father of sons and daughters?

Do not those who hold this crude conception of thee greatly wrong thee? Are they not virtually blasphemous and sacrilegious? Do not these retain much of the old spirit of fetishism and idolatry to which men were bound in the ages of darkness thousands of years ago?

Is it not time that these crude ideas were discarded by intelligent people, and that they had grander and truer conceptions of the Supreme Power of the Universe than they have hitherto entertained?

[TO BE CONTINUED.]

What I Don't Believe.—No. 25.

219. I do not believe that the old patriarch, Lot, was a saint of the first class, or of the highest degree of purity. He might have been too good to burn up with fire and brimstone in the wicked cities of Sodom and Gomorrah at the time God came down to inspect their status and condition, that he might decide whether it was advisable to bring on an extensive shower of sulphurous pyrotechnics, but he was not too good to get drunk two nights in succession and commit incest with his own daughters.

Among the crimes men commit there is scarcely one that is more heinous, more monstrous, than for a man to debauch his own virgin daughter; but this old patriarch, not willing to stop at one offense of the kind, repeated the operation until he had got both his young daughters into a situation that is considered very disreputable for unmarried ladies to be brought into.

It may be urged in extenuation of his crime that his daughters got him intoxicated to such an extent that the old toper was not conscious of what he was about; but in the familiar language of the day, that is "too thin." When a man is so drunk that he does not know what he is about, he is too far gone to perform the act which is attributed to old Lot. Not to put too nice a point upon it, a man who is so stupefied with liquor that he does not know where he is or what he is doing, is too drunk to beget an offspring. He would lose his virile power to such an extent that he would be imbecile and impotent. Ah ha! it is useless to falsify the facts; if the old man did, on that occasion, what he is charged with, he knew what he was about, and he must have taken pleasure in it. And the first offense of the first night, so far from producing remorse and contrition, seemed only to whet his appetite and make him ready for the second night's entertainment.

220. The Lot family were truly a bad lot—Mr. Lot and the Misses Lot. I cannot excuse either of the lot, and from my stand-point, they were far more culpable than was Mrs. Lot, who, with only the curiosity natural to almost every lady who ever lived, simply turned round to see how a city looked upon which a storm of melted and burning brimstone was descending. She simply turned her head and looked behind her when, we are assured in the book that cannot be wrong, she immediately turned into a pillar of salt. If her daughters had followed their mother's example and turned around and become salt, too, it would have been far more respectable than for them to be guilty of the conduct laid to their charge. It was very unladylike and very unchaste for them to get their weak old father into a beastly state of intoxication and then to seduce him to commit a crime which our extreme modesty almost prevents us from alluding to.

It may have been a common custom in that age of the world, when God spent much more of his time appearing to his patriarchs and in conversing with them from day to day than he has done of late years, for fathers to sleep with their daughters and get children by them, but such crimes against morality, decency, and nature's laws are not tolerated now, and those who are so base as to be guilty of this great offense are spurned and despised below all other members of the human family.

It is singular that it should have been deemed necessary by any pure-minded or sensible person to transmit such an indecent, immoral narration in the pages of a book, much less to the Book of all books, the Bible, which we are commanded to believe was penned, if not by the direct finger of God himself, at least by his dictation and under his immediate auspices. The Bible, which we are thus commanded to reverence as a gift from the source of all good, and to doubt which as being the heavenly manna bestowed upon a lost world is to suffer the eternal torments of hell, is filled with such moral stories as this about Lot and his daughters; and this is the book which our Christian friends insist shall be used in our schools as a reading-book for boys and girls, to teach them the morality and the purity which the saints and patriarchs in olden time used to practice.

221. It may easily be inferred that I do not give much credence to the pillar-of-salt story. I may have intimated as much before. There is no reason why any one should believe it. It is so out of the way of the course and laws of Nature that it is absolutely impossible. There is no other instance on record, sacred or profane, that an ounce of human flesh ever turned to salt. It is wholly impossible to change flesh into salt. Salt we know may be intermixed with flesh, and the flesh may absorb a certain percentage of the salt, and preserve it from decomposition, but it is im-

possible for the flesh to become salt, or for the salt to become flesh. Salt is composed of sodium and chloric acid. There is very little of these elements in the human organization, and there is no way known by which the nitrogen, hydrogen, carbon, ammonia, phosphorus, lime, and other elements that compose the human body, can be changed into soda and chlorine. The story is perfectly preposterous.

222. The reason given for performing such an impossibility is as puerile as the story itself. God was burning up a couple of cities with a heavy shower of fire and brimstone, and the woman exercised the very natural curiosity to look around and view the work God was doing. Was he ashamed of what he was about, that he did not want her to look at him or at his work? If he was engaged in a praiseworthy effort to benefit his creatures, it would seem that he could have no reasonable objections to Mrs. Lot just taking a look or two. Showers of fire and brimstone do not take place every day, and how natural for a woman to want to look at anything so remarkable. If the same rule of turning women into salt for every such trivial offense had been pursued from that day to this, the female population of the world would have been very largely decreased, and pillars of salt would be standing over the face of the earth, thicker in many places than the trees of a forest. But as that is the only instance on record where a woman was changed to salt, it is probable that he thought women could be put to a better use than to salt them down in that manner. The story is a very *salty* one, and every person has the privilege of believing it who can and who wishes to do so. I cannot believe it and do not want to.

[TO BE CONTINUED.]

The Scientific American.

Among the various papers and periodicals to which we sent copies of Viscount Amberley's ANALYSIS OF RELIGIOUS BELIEF for review and criticism, is the *Scientific American*. Its issue for the 14th inst. contains this notice:

"An Analysis of Religious Belief. By Viscount Amberley. New York City, D. M. Bennett. We would take this opportunity to inform publishers and correspondents that the columns of this journal are not open to the discussion, review or criticism of matters pertaining to religious faith; and that it is entirely useless to send us letters or books on such subjects. The volume above named is the work of a young English nobleman, now deceased. It created great comment in England at the time of its publication, and caused much pain to the relatives of its author, who, being best conversant with the circumstances of the production, made every effort to prevent its circulation. The present publisher, as a matter of charity and good taste, should have respected these desires. Hereafter, books of this class sent to us will remain unnoticed."

Is this the voice of enlightened science? Is this the language that ought to be expected from the leading scientific journal of the land? Should we look, in the last quarter of the nineteenth century, for the oracle of science to cry out with sonorous voice: "Let art and invention advance. Let improvements in all kinds of machinery and mechanical appliances be made. Let the present century far exceed all preceding centuries in all that pertains to the welfare of man in a physical or intellectual point of view, except with reference to the theological myths and fables of the past. Let the same superstitions and errors which ruled the ignorant races of the earth three thousand years ago, before man had invented the plow, the farm-wagon, the steam-engine, or the printing-press, continue to govern mankind, though they are far more enlightened in all directions now than when those errors had birth. Improve your machinery as much as you please; produce as many new discoveries in all departments of science and art as you like; but you must not touch the antique theological dogmas. They are sacred; they must not be improved; they must not be analyzed. The same views that have been hugged to the bosoms of ignorant people, for centuries must still longer be hugged. There must be no advance, no progress in this direction. The columns of this journal are open to nothing of the kind. Mrs. Grundy and her rich relatives, and the cousins and brothers-in-law of the clergy are upon our list, and they must not be offended. Their pet theories must not be examined and disturbed. We are the conservators of science and progressive truth, and our dicta must be observed!"

This is virtually the position taken by the *Scientific American*, which thousands of Liberal and progressive people all over the country are using their money to sustain. How will they like this ruling of the scientific organ of the country? Is this the feast to which they have been invited?

On the same page containing the above notice of Viscount Amberley's learned, able, and candid work appear notices of "Improved Card Racks," "Improved Firearms," "Improved Neck yoke Ring," "Improved Currycomb," "Improved Baggage Check," "Improved Sash Balance," "Improved Churn," and several other improvements of a similar character. These are all very proper, but the readers are given to understand that, so far as that journal is concerned, there must be no improvement in theological theories. These were perfect when first invented, and no improvement must be attempted. They must not even be examined, criticized or discussed.

A quotation from Ingersoll will be in order: "Science found agriculture plowing with a stick—reaping with a sickle—commerce at the mercy of the treacherous waves and the inconstant winds—a world without books—without schools—man denying the authority of reason, employing his ingenuity in the manufacture of instruments of torture, in building inquisitions and Cathedrals. It found the land filled with malicious monks—with persecuting Protest-

ants and the burners of men. It found a world full of fear; ignorance upon its knees; credulity the greatest virtue; women treated like beasts of burden, cruelty the only means of reformation. It found the world at the mercy of disease and famine; men trying to read their fate in the stars, and to tell their fortunes by signs and wonders; generals thinking to conquer their enemies by making the sign of the cross or by telling a rosary. It found all history full of petty and ridiculous falsehood, and the Almighty was supposed to spend the most of his time turning sticks into snakes, drowning boys for swimming on Sunday, and killing little children for the purpose of converting their parents. It found the earth filled with slaves and tyrants, the people in all countries downtrodden, half-naked, half-starved, without hope and without reason in the world.

"Such was the condition of man when the morning of science dawned upon his brain. For the change that has taken place we are indebted solely to science—the only lever capable of raising mankind. Abject faith is barbarism; reason is civilization. To obey is slavish; to act from a sense of obligation perceived by the reason is noble. Ignorance worships mystery; Reason explains it; the one grovels, the other soars. Superstition has always been the relentless enemy of science; faith has been a hater of demonstration; hypocrisy has been sincere only in its dread of truth; and all religions are inconsistent with mental freedom. Under such conditions progress was impossible. Some one had to lead the way. The Church is, and always has been, incapable of a forward movement. Religion always looks back. The Church has already reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile."

The influences which grew out of these myths and fables are what the *Scientific American* does not wish to have disturbed, so far as its columns are concerned. The origin of these myths must not be enquired into, and a work, no matter how ably or how candidly written, is to receive no notice nor recognition at its hands!

We have not the slightest doubt that the publishers of the *Scientific American* are abundantly able to conduct their business to their full satisfaction, but we deny them the right to prescribe what "good taste" permits us to publish. We reserve that privilege for ourselves. We are entirely unable to see wherein we have outraged good taste in publishing Viscount Amberley's very scholarly and singularly able work, even though his superannuated father and the bigoted Duke of Bedford, in allegiance to the behests of the systems founded upon the myths which the Viscount fairly exposed, did not approve of it. The Viscount was not a boy nor a youth when he prepared this work for publication. He was between thirty and forty years of age, and had spent a busy life in research and study.

It is not difficult to realize what it cost Viscount Amberley to forego the approbation of his relatives and friends; to oppose the opulent and powerful Church which his government sustains at a heavy expense to the people, in bringing out the work to which he had devoted the best years of his life. He well knew he was bringing upon his head the obloquy of a proud and rich aristocracy, of the richest nation upon the globe, but he did not flinch in his devoted labor.

He possessed intelligence enough to know what he wished to present to his fellow beings, and this desire so beautifully seconded and carried out after his death by his intelligent, affectionate and noble mother, is sufficient guarantee that there was a commendable motive which prompted its publication. It is a work of unusual ability, fairness and candor. We would be glad to have the *Scientific American*, or any of its friends whom it does not wish to offend, point out the first material error the Viscount made in his entire work. It is worthy the attention of the best minds of the age; and we claim to have conferred a favor of no small magnitude upon the American public by placing this work before them, at so low a price, and this regardless of what may be the objections, on the ground of good taste, on the part of Lord John Russell, the Duke of Bedford, the Archbishop of Canterbury, or the editors of the *Scientific American*.

Our young and zealous friend, G. Gunneson, of Minneapolis, Minn., is kindly acting as agent for us in obtaining subscribers, and taking orders for our publications. He is actuated by a desire to render the cause of truth all the service he can, and we hope our friends in that locality will encourage him all in their power.

We wish many of our friends would interest themselves in trying to obtain new subscribers for us. We need more paying patrons. We are making a life and death struggle and need the aid of all sympathizing friends. The beginning of the "Humphrey-Bennett Discussion" in our last paper is a good time for the subscriptions of trial readers to commence. What a fine thing it would be for our cause if a few thousand new subscribers, even if for three months only, could be sent in. It can be done if our friends will work in earnest. Nothing great can be accomplished without effort, and we conjure the friends of truth to make some exertion to increase the subscription list of THE TRUTH SEEKER. It contains the most reading matter for the money of any Liberal paper in the country, and we will be glad if Liberals can feel that they have a duty to discharge to help sustain it.

VOLUME IV OF THE TRUTH SEEKER TRACTS is now ready to send out to patrons. Let those wanting a volume of 540 pages of first-class Liberal and scientific reading matter send 60 cents for a copy in paper, or \$1.00 for the cloth bound. The four volumes complete, 2,100 pages; in paper covers, \$2.00, in cloth, \$3.00, postage included.

Good Testimony for Amberley.

BOURBON, IND., April 2, 1877.

DEAR BENNETT.—You have done a good work in bringing out a cheap edition of Viscount Amberley's work, thereby placing it within the reach of the mass of Liberal readers to whom heretofore owing to its high price it has been inaccessible. I hope your enterprise as a Liberal publisher will be rewarded by increased patronage.

"The Analysis of Religious Belief" is a work of much ability and learning. It is the work not only of a scholar, but of a thinker. And the thought of the work is characterized by comprehensiveness as well as acuteness. The style is clear, forcible and graceful; the spirit of the work generous, earnest, and noble; the tone always respectful and dignified, as becomes one who is examining the cherished belief of others and is seeking to instruct and elevate his fellow men. The work contains a great deal of information for the common reader, and much that must claim the attention of those who have read extensively and thought profoundly on the subject that he treats. What a pity that one so gifted and so good perished so early!

Those notices which appeared in some of the English papers when the work was first published conveying the impression, as you recollect, that it was the production of one who was too young, too deficient in maturity of thought and breadth of culture to entitle him to any consideration as an author, may have checked somewhat the circulation of the book at first, in accordance with the wishes of Lord John Russell and many members of his family; but such unjust criticisms can affect temporarily, only, a work of the merit of "Analysis of Religious Belief." Yours truly,

B. F. UNDERWOOD.

Another Count(y) Heard From.

D. M. BENNETT, Dear Sir: I notice in the *World* of the 9th inst. a literary curiosity, purporting to be a review of Lord Amberley's "Analysis of Religious Belief." The alleged review has presented a puzzle to my mind which it is possible that you can solve, viz: why should a school-boy select the "Analysis of Religious Belief"—a work intended for thinkers—as a subject upon which to air his ignorance in his first effort in composition? The article must have got into the paper by mistake, and escaped the editor's watchful eye because of its obscure style. The youthful aspirant to literary honors speaks of having Lord Amberley "oriented properly," meaning, I presume, orientated, or turned in an eastern direction. Why an eastern direction? Why not a western direction? or will not southern answer? He says, "It is matter of slight import, from the Christian stand-point, whether our forebears were infinitely below or infinitely above us." Forebears? Can it be possible that one of Barmum's cubs has become sufficiently developed to attempt a review, and to speak of his ancestors as his "forebears"? He accuses the Viscount of "commodiously mistranslating" certain passages from the Greek. That a passage may be mistranslated is possible, but how it can "be commodiously," i. e., properly or fitly, mistranslated is a puzzler. The amateur reviewer evidently intended to say something wise or sensible about the subject of his laborious and ungrammatical composition, but if he has done so he has carefully concealed the fact. He should abstain from the perusal of Greek and Latin phrase-books until sufficiently well acquainted with the English language to write a half-column article without making ten or twelve blunders.

I am afraid I trespass by taking up so much of your space with such an insignificant subject, but before I close I wish to say a few words to this "encyclopedantic" youngster.

Sonny, if you really desire to leave your present blissful state and become wise, run right straight home, have your hair combed and your nasal appendage attended to, coax your mamma to buy you a book called a grammar—you may have heard of it before—study it a few years, and if it does not give you wisdom, it will at least enable you to present your ignorance to the reading and lecture-attending public in grammatical language. But if you will persist in writing compositions, do not "rush in where angels fear to tread," leave Lord Amberley to men of understanding, and try your "trenchant pen" upon some subject with which you alone are familiar—"Genealogical Memoranda Relating to the Family of Forebears," or "Theological Flip-Flaps in a Diocesan Church Calendar," or "Orientations of the Yeomanry Cavalry in a Serbonian Bog," for instance—and if your articles should be rejected by the newspapers, you can read them to the members of some liberal and patient club.

Theoretically and practically yours,
COUNT ALESSANDRO DI OYSTERCAG.

A GHOST IN A PRINTING OFFICE.—Something must be done to suppress this literary spook, Jones—this Stephen who died a martyr a few weeks ago in Chicago at the hands of an infuriated husband, on account of conduct in which the wife of the assailant was not entirely uninvolved. He is dead; but he still writeth. He dictates from the Summer Land editorials for his old paper, as long and uninteresting as ever, to the great disadvantage of other Spiritualistic writers, who eagerly yearn to succeed him at the desk of the *Religio-Philosophical Journal*. This is demoralizing. It is unjust. It is in violation of all laws of political economy. Labor reform has no rules which countenance such conduct. If there is to be any such thing as fair play, it must be understood that when an editor dies his connection with the paper shall absolutely cease. The bourne to which he goes, ought to be one from which no copy can return. It is obvious that, other things being equal, a living editor cannot compete

with a dead one. The disembodied rhetorician is able to put forth a great amount of energy on a very small capital. It is impossible to rival him. He is worse than Chinese cheap labor. The coolie, on landing at San Francisco, can live on a rat a day, provide himself with clothes for two dollars a year, and sleep in a bunk hardly large enough for a croton bug; but a disembodied person runs as cheaply as a cheap machine that consumes nothing, never sleeps, and requires no wardrobe whatever. A human being with tissues that require to be constantly maintained with a supply of oxygen, nitrogen, carbon and the salts, cannot profitably compete with an editor who has moulted, and set up business as an active ghost. If this is to go on there will be left no work for any of us mortals. The population of this world is to be the population of the other only as one to millions, and if the rivalry of which Stephen Jones furnishes an awful example is to be actively prosecuted, nobody's bread and butter will be safe. If journalists who have shuffled off this mortal coil can come back and take control of their newspapers, railroad presidents and insurance solicitors can still conduct business at the old stand, and Teddy, who died of a fever, and Bill, who was killed in the Bowery, can still retain their places on a good deal smaller wages than would support human life. There must be an end to this invasion of terrestrial territory. If it is to continue, the possibilities are appalling. To compete successfully we must all become spirits. The rivalry would disorganize trade and end in the destruction of human society. We trust that Jones himself will see the point and desist. Deadheading is going out of date, and the rule that dead men tell no tales should be enforced by proper penalties.—Graphic.

Friendly Correspondence.

A. O. DURHAM, Clarence, Mo., writes: "The Analysis of Religious Belief" is received. I like very much the style and workmanship. Its perusal is very interesting and the price is low.

MRS. JENNIE B. BROWN, Stony Creek, Conn., writes: I am very much pleased with the "Analysis of Religious Belief." It is gotten up in good style. I have also read your "World's Sages" with great interest, and find it very convenient for reference. I have lent the copy of "John's Way" you sent me to several to read, and all admit that there is much truth and force embodied in it which cannot fail to move the mind of the reader to an acceptance of its truthful conclusions.

M. BABCOCK, St. John's, Mich., writes: We have made an effort to get the Bible out of our school, but have only succeeded in reducing time from fifteen to five minutes, with no compulsion, owing to the very active part taken by our now tax-paying ministers of the Gospel, who, not satisfied with running the church, are bound to run our public schools also. Send me as many of No. 13 (revised list) "Arrangement of Priestcraft," as you can afford for the inclosed one dollar. I shall give them to the public that they may know friends in their true character. The ten dollars' worth of tracts that you sent me a short time since are nearly all given away to such as I think will read them.

M. L. SANDERS, Lincoln, Ill., writes: Please find enclosed fifty cents, and send me the following tracts: "Logic of Prayer," by Charles Stephenson; fifteen cents worth of "Leaflets," "Thirty-six Questions," twenty-five cents worth; "The Resurrection of Christ," by W. S. Bell. The above are for distribution, and I expect to make a convert to each tract. This may sound rather extravagant, notwithstanding I have worked miracles with those that I have received of you heretofore, and if every reader would send you fifty cents or one dollar for tracts to distribute among our Christian friends, that they may be healed of their blind faith, and any Free thinker that has the nerve can take two dollars' worth of your tracts and leaflets, and convert more Christians to Infidelity than Moody can convert Infidels to Christianity in a life-time. Whenever your leaflet called "Thirty-six Questions" falls into the hands of a Christian, and if he has the pluck to argue them, the first thing he knows he is badly wounded in his faith, and when once stripped of that he holds most dear, he is found standing in an Infidel's shoes. Now I kindly suggest to every reader of THE TRUTH SEEKER to send for one dollar's worth of tracts and leaflets, and as the commander says, make ready, take aim, and fire a volley of common sense and reason into their gloomy minds.

J. R. HINCKLE, Mt. Freedom, W. Va., writes: Having been very busily engaged for some weeks I have not had the pleasure of a friendly greeting with you in that time. How do you fare? How are you getting on with respect to health, strength, etc., while grinding out those knotty problems for the mythical Jehovah and his would-be followers? Problems which, if they solve our scientific and common-sense principles, will knock Infidelity and Atheism higher than a kite. But we will not be put off any longer with the old evasion, replies that "it was not intended for us to know," or that "all will be made plain beyond the skies." We'll take our teaching now. Unless Jehovah or some of his aids rise to explain in accordance with the best means we have of comprehending things, we'll doubt their ability to do so, and constitute ourselves a standing "commission" to make the "count" and investigate the frauds they have been perpetrating on the whole human family from time immemorial. We'll not "bulldoze" anybody, nor do we fear being "dozed."

All hail to that principle of right which has almost sunk the spirit of persecution for honest opinion's sake into oblivion; and which is fast bringing universal liberty to all.

What a glorious thing it is to be a mental free-man! To act upon the best known principles

of right without the fear of a frowning god or a tormenting devil. And though our thoughts may not be worth a "penny," the knowledge of their being unfettered by custom or creed is infinitely valuable.

Many of my friends have read my copy of Bob's "Gods and other Lectures" and it seems that saint and sinner alike are pleased.

We all like the "Friendly Correspondence" page of THE TRUTH SEEKER. We contrast it with the Methodist experience-meetings that we used to frequent.

Long life and prosperity to thee and thy paper.

N. R. ZEDIKER, Boone, Iowa, writes: I attended a lecture at the Methodist Church in this place on the evening of the 28th ult., by Alexander Burns, D.D.; subject, "Free Thinking." And as the Christian fraternity pronounced it a first-class entertainment, I must give you the weight of his arguments. He introduced the subject with a few explanatory remarks respecting man and animals, then proceeded to explain what Free thought was. He believed in Free thinking, but not to overreach the bounds of God's law, as laid down in the Bible. "The Christian religion," he argues, "is founded upon the supremacy of reason, and modern skepticism and criticism have only added a brighter lustre to its immortal fame." What a pity that more of those who think are not of the same opinion. After firing a few blank cartridges at Hume, he opened his artillery upon Huxley, Spencer, Tyndall, and Darwin, only leaving off when his ammunition was exhausted. "Hume's argument, in the main, was a mere begging of the question, his statements containing several falsehoods," but he failed to bring any of them to light. He doubted not but there were many things claimed to be miracles that were mere counterfeits, and asserted that a counterfeit was proof positive of a genuine article. Spiritualism wants no stronger proof than this, for the many frauds and counterfeits that have followed in its wake could not exist—according to this theory—unless Spiritualism was a "genuine article," and this the reverend gentleman would not care to admit. He believed in the freedom of reason. "There is nothing," he says, "so stultifying to reason as abject slavery either of mind or body;" and in the next breath he urges them to serve a deity, dwelling elaborately upon the soothing, elevating and beneficent effects of prayer; thus denouncing slavery in one breath, and advocating it in the next. He bases the Christian faith upon conscience, "which," he urges, "is the strongest evidence that can be given of its infallibility. Sight, touch, taste or smell are not to be held in comparison with conscience." "We know," he adds, "that the Lord hears and answers prayer, because we feel it." Here he proclaims the Christian religion to be a truth, and proves that prayer is answered by the evidence of conscience. Now the conscience of a Mahometan would not prove a prayer to be answered by a Christian God, nor the conscience of a Christian prove a prayer to be answered by the gods of other nations. The Buddhists believe their religion to be true, their prayers to be answered, yet they worship not through the name of Jesus of Nazareth, and their conscience, according to Burns, is their proof. The heathen believes it right to worship idols, and their belief is approved by their conscience. All nations of the world, that worship as many gods, believe they are right, and their various beliefs are supported by their conscience, and each bars the other from a throne of grace. Many of the little defects of science were alluded to, but not one from the Bible, which had God for its author (?) It seems strange that an intelligent community can be delighted with such subterfuge. A minister of the Gospel in Lake City, after a fruitless labor to bring souls to Christ, requested all that were willing to pray for the conversion of souls to rise up. No one having arisen, he repeated the request, whereupon but two or three arose to their feet, when he very energetically exclaimed, "There's no use of preaching any longer, for there would not be a single soul saved, not one."

JAMES L. MCKELVEY, Davenport, Iowa, writes: Enclosed find fifty cents for which you may send me "Ingersoll's Lectures" (30 cent edition), "The Old and the New," "Discussion with Geo. Snodgrass," "Is there a God" (Bradlaugh), "Underwood's Prayer," and two copies of "Come to Dinner." I want to give the last two to some of my pious friends who always thank God when they sit down to eat their meals earned by the sweat of their brow. I think it will be an incentive to make them live "nearer to him" who was so kind and providing to his "chosen people" in times gone by (see Ezek., iv., 12). I have often thought since I read "Come to Dinner" what a nice thing it would be if "our ecclesiastical gentry" would only have to make a meal or two on those God-ordered, exquisitely seasoned "flavjacks" mentioned in the above chapter. I think it would literally lessen their reverence for the old Jew "Bulldozer" of the Old Testament. Your paper is getting better and better as it grows older. Your "What I Don't Believe," and "Interrogatories to Jehovah," are simply enormous. Even the Christians themselves cannot help reading them. I was raised a Presbyterian, but about three years ago I decided to "go behind the returns" (of bibles and preachers), and do my own thinking. Thanks to Thomas Paine and the glorious old Boston Investigator, and the staunch and plucky little TRUTH SEEKER, I am now on the right track, and intend to remain there, not by the help of God or Christ; not by the reading of bibles or repeating of creeds, but by the exercise of that same reason and common sense that me an Infidel. I hope you will be able to keep your paper alive and active as long as there is a vestige of priestcraft and superstition remaining. It is actually astonishing how so many persons there are of good sense who read the Bible and still believe it to be the word of an all-wise and perfect being. I must say that I do not believe that

there is another book on the face of the earth containing commands which will compare with those found in the Christian Bible. Why, you can find commands to commit murder, to steal and lie and get drunk, to rob and plunder other nations, and to burn their cities, to murder their men and children and ravish their wives and daughters; and in one instance the God of the Bible went so far as to command the Jews, his own "chosen people," to eat their own excrement and that of cows. And in another instance he commanded the people to have their children stoned to death for what they were pleased to call "stubbornness." Read, for information, the following chapters: Deut., xli., xli., xli., and xli.; Num., xxxi.; Jer., xxv., 27 and 28; also 2d Kings, x., 11-30. After all these horrible and brutal commands, after all the ignorance, obscenity, and absurdity found in the Bible, and evident to Christians themselves, they have the audacity to get up and say that their God is unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. Yes, Christians, your God is unchangeable; so much so that he made a world and peopled it with human beings, animals, and plants, pronounced it very good, and then said, "It repenteth me that I have made them" (Gen., vi., 7). Just the same as if a man, claiming to be a first-class builder, were to put up a very fine house, and then, because it did not suit him, went to work and demolished it, notwithstanding he had previously claimed it to be "infinitely perfect." What a smart God. Very unchangeable indeed, but to bring it to a fine point: if the Christian's God really is unchangeable and all-wise, and is "of purer eyes than to behold evil, and cannot look on iniquity," then we must come to the conclusion that there was a time when all these horrible and brutal commands of the Bible God were in harmony with infinite wisdom and goodness. To believe the Bible, then, we must believe that there was a time when it was right to commit murder, right to steal and lie and get drunk, right to rob and plunder other nations, and ravish their wives and daughters because they essayed to defend themselves and their property; and when it was right for people to descend to the level of swine, and eat their own excrement. If we are to believe the twentieth chapter of Deuteronomy, it was wrong for a peaceable nation to defend itself from the attacks of an invading army; wrong for them to assert their manhood, and wrong for them to be brave and heroic defenders of human liberty, wrong for them to be men, but right for them to become slaves and servants to their enemies. If we are to believe it, this book was written by the command of an unchangeable God. Then we must believe that there was a time when good was bad, when right was wrong, when honesty and decency were crimes, and when grand larceny and murder were the greatest virtues. In fact, we must reverse all our ideas of justice, reason, and common sense, sink to the level of bestiality and barbarity, and worship in slavish fear and hypocrisy, under the name of religion, the king of crowned ruffians, robbers, and murderers—the Bible God.

WM. NIBHART, Stockton, Ind., writes: They have just shut down a soul-saving machine—"distracted meeting"—near this place. It was set up and run by a sect called Campbellites, alias Disciples, alias Christians. I prefer using the term Campbellites, since it is the historical name. The fireman is Elder Walton, a Southern refugee, who ran away from his wife and children during the war, and let them, I presume, starve to death; at least, upon his return, after the war, he found them all dead. When he came here, he bruted all over the country, that he had come to kill Infidelity. He left an appointment and preached, but Infidelity still lives: the fact is, he does not know what Infidelity is! In a conversation which I had with him I challenged him to a discussion on the authenticity of the Bible. He replied that there was only one side to the question, and that scientific men and Infidels were all fools, and he quoted the following Scripture to prove his assertion: "The fear of the Lord is the beginning of wisdom;" "The fool hath said in his heart, there is no God." Thinking he had taken pretty "broad grounds," I wondered if he would expand the assertion still further: so I asked him what he would do with the other different sects. His reply was that they were no better than Infidels. I related our conversation to several persons, and when he was running his gospel machine, he declared from the "sacred" pulpit that whoever said that he made such assertions was a liar. I, having a witness, went to their next meeting and wanted permission to free myself from the odium which had been cast upon me by being denounced as a liar. But the members cried me down, and would not grant me that privilege. So you see they believe and execute that damnable phrase, "The ends justify the means." If they could make the leading Infidel, as they thought, out a liar, and thereby save souls, it was all right. Well, they ran their mill till they had ground the sense out of some half-dozen. Among the converts is a young man, who had been taken out of the Baptist fold to enjoy the more beneficial influences to be derived from associating with the occupants of the State Prison. He enjoyed those privileges for two years, and a few months ago returned; and he has so far behaved with credit to himself. But the point I wish to make is this: This young man, early in the winter, became a member of our Literary Society, and the Christians at once set up the howl that the Infidels could only go in the society of thieves, robbers, murderers, etc., and they could not see how honest men could Mr. such a character. Now, my Christian friends, you must not only "Mr." this young man, but you must necessarily brother him. You are welcome to him. I wish you much joy. I understand that the Campbellites here have adopted a new mode of obtaining converts. They have "Saint Agents," or men who buy saints at as low figures as they can. They pay about one dollar per head. But after they have "put off the old man" and are garbed with their

saintly cloak (which, by the way, is a good one under which to hide Christian sneaks and saintly rascals) they are worth but little to any one. Brother Bennett, what are saints quoted at in your locality? Now, my Christian friends, another word to you. Let us see who is in keeping of the best society, and upon whom the charge of murderer, liar, etc., should rest. Your "book of all books" says: "Whosoever hateth his brother is a murderer" (John iii. 15). Again, it says, "If any man come unto me and hate not his father, mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). So you see by your own acknowledgment and belief you are murderers. My Campbellite friends, here is the door of your church: "He that believeth and is baptized [immersed] shall be saved; but he that believeth not shall be damned" (Mark xvi, 16). Please read the next two verses: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Do you believe this? Of course you do? Then, I say, exhibit your power. Let skeptics see you handle, for instance, a boa constrictor or a rattlesnake. Let them see you heal the sick by this method. Let them see you cast out devils. Let them hear you speak languages that you never learned. Let them see you take a drachm of strychnine or Paris-green or other "deadly things" without injury to yourselves, and they will certainly embrace your doctrines. Now, who is a liar? "He that believeth these sayings and doeth them not is a liar, and the truth is not in him." Now infidels are not made liars and murderers by their own doctrine. They only worship Truth, and bow to Reason. Christians should not cast the epithets of liar, etc., until their own characters are purified. I will give below the Campbellite Bible Condensed, or Campbellism in a Nutshell: 1. Believe as I do or be damned. 2. Believe that Jesus Christ is the son of God, and you shall be saved. 3. All outside of our church are fools and idiots, and are of the devil. 4. He that believeth and is immersed back downward shall be saved; and he that is not immersed back downward shall be damned. 5. You must commune every Lord's day, or you will surely forget the Lord. 6. We invite others to commune with us but they will surely drink damnation unto themselves. 7. Regard only one thing above religion, and let that be politics. 8. No man hath a right to pray, except he has been immersed back downward. 9. When ye pray, stand up lest ye soil your broadcloth. 10. He that looketh in the Word, and seeth not water in every syllable therein, is a heretic, and cannot be a disciple.

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Gems of Thought.

It is error, only, and not truth, that shrinks from inquiry.—Thomas Paine.

Evil is the friction of Nature's activities working for eternal good.—Hudson Tuttle.

SUPERSTITION is a religion out of fashion, and religion is a superstition in fashion.—Hobbes.

DARE I say,
No spirit ever broke the band
That stays him from the native land
Where first he walked when elapsed in clay?
—Tennyson.

It is only through the refining influence of sorrow that mortals approach the perfection of manhood and womanhood. Thorns are as beautiful as roses when once we learn their use.—Susan H. Wixon.

We affect fashion—we affect Orthodoxy and Liberalism, and we support neither. We are governed by the rule "they say." "They say" has ruined men and brought women to misery. Show me one who is content with himself and a law unto himself, and I will show you the ideal man.—Prof. Felix Adler.

PERSEVERE in doing good. Remember that every well-meant effort of thy life has brought its own recompense to thee, outside of the good accomplished for others. Every true and sincere aspiration for the well-being of others has been a means of inestimable good to thy own nature. Labor on, therefore, cheerfully and contentedly, for though thou mayest not realize the good achieved, the effort to accomplish it is never labor lost.—Mrs. E. D. Slenker.

For these things tend still upward—progress is the law of life—man's self is not yet Man! Nor shall I deem his object served, his end attained, his genuine strength put fairly forth, While only here and there a star dispels The darkness; here and there a towering mind O'erlooks its prostrate fellows; when the host Is out at once to the despair of night, When all mankind alike is perfected, Equal in full-blown powers—then, not till then I say, begins man's general infancy!
—Browning.

ALL new truths have to come into the mind as disturbing elements, overturning and uprooting all opinions and all ideas. The world is naturally conservative, and all of us are disposed to have faith in the prevailing opinions of the day; and it is a hard matter to divest ourselves of prejudice, and look at new ideas unbiased by preconceived opinions. So we consequently use our utmost endeavors to make each new truth harmonize with all the old notions that we have been all our lives accumulating. The true plan is to test each new idea by known facts of science and philosophy and accept only such as these pronounce sound and correct.—Mrs. E. D. Slenker.

As to the savage races, those sad survivors of an infant world, for whom nothing better can be wished than a quiet death, it is almost derision to apply our dogmatic formulae to them. Before making Christians of them, we should first have to make them men, and it is doubtful if we should succeed in doing that. The poor Otaheitan is trained to attend mass or sermon, but the incurable softness of his brain is not remedied; he is only made to die of melancholy or ennui. Oh! leave these children of Nature to fade away on their mother's bosom. Let us not with our stern dogmas, the fruit of twenty centuries of reflection, disturb their childish play, their dances by moonlight, their hours of sweet intoxication.—Renaud.

THINK of the millions of men and women who have been destroyed simply for loving and worshipping God. Is it possible that this God, having infinite power, saw his loving and heroic children languishing in the darkness of dungeons; heard the clank of their chains when they lifted their hands to him in the agony of prayer; saw them stretched upon the bigot's rack, where death alone had pity; saw the serpent flames crawl hissing round their shrinking forms—saw all this for sixteen hundred years, and sat as silent as a stone? From such a God why should man expect assistance? Why should he waste his days in fruitless prayer? Why should he fall upon his knees and implore a phantom—a phantom that is deaf, and dumb, and blind.—Ingersoll.

If we lift the veil of sanctimony which hangs around the priesthood, where is the sense of Godship? We see nothing but illusion, delusion and barren self-deception. Not to the man but to the office does the name belong. The idea of direct relations with Deity, the authority to bless, aye, and to curse, are among the causes of these conditions. Blood-stained and black with vice are the annals of the fanatic and vicious priesthood! But have there not been great men in this order? Nay, is it not worth perpetuating now? I say it with uplifted soul, "There shall be a new ideal to enlist men's hearts and sympathies—a new order of priests. Priests we will have. But they shall not be known by the surplice and cassock. They will have no altars; at least, they shall have no dogmas. They shall not be more than human, only they shall be more human. We have priests of science, of art, of literature—artists of the good. Such a priest as we will have was Socrates. He was an ideal priest, he held no office. He ministered at no shrine. Yet he was in the true sense a priest—simple, homely, and honest—with one deep, potent charm. He was the reverse of dogmatic. He sought to lead men to find the truth for themselves. To those who asked him questions in religion, he said,—"Are ye, then, masters of humanity, that ye seek to pry into divine secrets? He was a sun to which the world turned and was thereby enlightened. So, you see, what we seek is not a new thing. There has been a priesthood of the ideal from the earliest time.—Prof. Felix Adler.

Odds and Ends.

It may snow and snow, but the mosquito season is no farther away for a' that.

MEN who have bank notes coming due should feel glad to see the days growing longer.

SUCCESS don't consist in never making blunders, but in never making the same one twice.

TEACHER:—"Why did John gird up his loins?"
Boy:—"Why—so his breeches wouldn't fall off?"

THE past winter has given positive proof that the perfect snow plow has not yet been invented.

BE merciful to all dumb animals; no man can get to heaven on a sore-backed horse.—Josh Billings.

GEORGE McCLURE, of Texas, is lugging fifty-five duck-shot around in his body, and when he says he doesn't feel well, people believe him.

THE druggist who hasn't invented a cough medicine of his own is some indolent man who had rather whittle a shingle than wait on customers.

IT now transpires that Cassabianca, who wouldn't leave the burning ship was twenty years old, had warts on his hands, and had been shipped away to sea to get rid of him.

It is related that in a certain town in the northern part of Maine the people were holding a meeting, when the pastor remarked that if any present had relatives or friends in distant lands, prayers would be offered in their behalf. No sooner was the sentence completed than a simple-looking sister arose and thus addressed the pastor: "I would like you to pray for my brother. He went away two weeks ago, and I haven't heard from him since. I don't know just where he is, but you need not pray below Bangor."

AN ABBREVIATED STATEMENT.—Col. Mich. O. Connell, a Ten-Or. from Ind. Ia., whose heart was Ala. Fla. Mo. for a Ga. Miss. from Texas drank a Kan. of R. I. Wis. Ky., one Sunday after Mass., and proceeded to Cal. N. C. her. Her Pa., who is an Md., angered at the drunkard, took an old razor—formerly used by Noah to Mo. the beard of his son Ham, in the Ark—and, without Del. La., with one blow, cut short his maudlin tale by cutting off his head, thereby abbreviating his Min. N. Y. Dis-United Statements. All people of Col. Or.

A LITERARY CURIOSITY.
A LADY of San Francisco is said to have occupied several years in hunting up and fitting together the following 38 lines from 38 English poets. The names of the authors are given with each line:

LIFE.
Why all this toil for triumph of an hour?
—Young.
Life's a short summer, man a flower;
By turn we catch the vital breath and die.
—Dr. Johnson.
The cradle and the tomb, alas! so nigh.—Prior.
To be is far better than not to be.—Sewell.
Though all man's life may seem a tragedy.
—Spencer.
But light cares speak when mighty griefs are dumb.
—Daniel.
The bottom is but shallow whence they come;
—Ralph.
Your fate is but the common fate of all;
—Longfellow.
Unmingled joys, here, no man befall.
—Southwell.
Nature to each allots his proper sphere.
—Congreve.
Fortune makes folly her peculiar care;
—Churchill.
Custom does not often reason overrule.
—Rochester.
And throws a cruel sunshine on a fool.
—Armstrong.
Live well, how long or short, permit to heaven;
—Milton.
They who forgive most shall be most forgiven.
—Bailey.
Sin may be clasped so close we cannot see its face;
—Trench.
Vile intercourse where virtue has not place;
—Somerville.
Then keep each passion down, however dear.
—Thomson.
Thou pendulum, betwixt a smile and a tear;
—Byron.
Her sensual snares let faithless pleasure lay.
—Smollet.
With craft and skill to ruin and betray.—Crabbe.
Soar not too high to fall, but stoop to rise.
—Massinger.
We masters grow of all that we despise.
—Cowley.
O, then, renounce that impious self-esteem.
—Beattie.
Riches have wings and grandeur is a dream.
—Cooper.
Think not ambition wise because 'tis brave.
—Davenant.
The paths of glory lead but to the grave.—Gray.
What is ambition? 'tis a glorious cheat.—Willis.
Only destruction to the brave and great.
—Addison.
What's all the gaudy glitter of a crown?
—Dryden.
The way to bliss lies not on beds of down.
—Quarles.
How long we live, not years, but actions tell;
—Watkins.
That man lives twice who lives the first life well.
—Herick.
Make, then, while yet ye may, your God your friend.
—Mason.
Whom Christians worship, yet not comprehend.
—Hill.
Thetrust that's given guard, and to yourself be just;
—Dana.
For, live we how we can, yet die we must.
—Shakespeare.

Truth Seeker Tracts.

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4.	Arrangement of the Church. Ingersoll.	5
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Notes and Clippings.

THE queen-bee in a hive may produce 50,000 eggs in a single season.

IN the clerical quarters of Paris the dealers in relics sell straws from the Pope's prison bed for half a franc each.

BLUE glass has been tested in the Royal Gardens at Kew, England, and the effect as reported by the director, shows that the rays retard the growth of plants.

THE Rev. B. Hayden, Episcopal clergyman, was instantly killed by an express train near the depot at Elizabeth, N. J. Has God no longer any care for his faithful ones?

SHOCKED and astonished old man—"You bad and wicked boy, why don't you take off your hat in the church?" Bad and wicked boy (overcome with guilt)—"If you please, sir, I am a little girl."

THE Rev. John Miller, Presbyterian Minister of Princetown, N. J., is to be tried by the Presbytery for saying that Jesus Christ was only "a chosen man." He also denies the trinity. Oh, what an Infidel!

A BOSTON clergyman says he would not give much for a "hope" that is preserved in whisky. Several members of his church are rather fond of a "nip" in the morning, to be repeated afterwards semi-occasionally.

AN observing reader says that the word "piety" appears in the Bible but once and the words "moral" and "morality" not at all, but "witch" and "witchcraft" a score of times. "Ferryboat" is mentioned but once and "engines" twice.

THE Rev. Dominick M. McCaffrey and several members of his church of Our Savior were before the General Sessions Grand Jury to ask an indictment of Mrs. Adelaide Leavitt, whose complaint that the pastor had kissed her had been dismissed. The accusation is that of attempt to blackmail.

AMONG the replies to an advertisement of a music committee for "a candidate as organist, music teacher," etc., was the following: "Gentlemen, I notice your advertisement for an organist and music teacher, either lady or gentleman. Having been both for several years, I offer you my services."

THE Abbe Beaugard, vicar of an important parish in Paris, has been sentenced to fifteen years' transportation for indecently assaulting two little girls and communicating to them a loathsome disease. Another Abbe is in jail in Saint Briene for violating two little girls that he encountered on the high road.

THERE is a little sense in poking fun at the clergyman who recently held services at the State Reformatory, and who prefaced his remarks to the prisoners by saying that he was glad to see so large a number present. With equal propriety he might have added that there were lots of gentlemen at large who ought to be among his audience.

ONE single paragraph in Herbert Spencer's essay on "Primitive Marriages," in the *Popular Science Monthly*, contains the words, "endogamy," "exogamy," "polygamy," "monogamy," "polyandry," "polygyny," and "agnation." Think of a man being caught out alone with that essay in some country town, and no unabridged dictionary within forty miles.

ONE of the Connecticut papers thinks that the crowds that flocked to hear Beecher does not show a popular belief in his innocence, but an admiration for his pluck in maintaining his place, notwithstanding, and a growing feeling that the matrimonial cord is drawn altogether too tightly for comfort. There is a good deal of fellow-feeling at the bottom of the ovations.

THE "New York Liberal Club" had a serious disagreement on the occasion of the election of officers, on the evening of the 13th. Several members severed their connection with the old club, and, it is said, will organize a new one, called "The New York Radical Club," and will meet in Science Hall every Friday evening. The most Radical part of the old club will probably be embodied in the new organization, the old being too conservative.

IT was formerly thought that the Methodist Bishops were directly guided by the Holy Spirit in making the appointments for the churches. But it has long been the practice for the brethren to afford such aid by their suggestions to the Bishops as circumstances would allow. Bishop Foster now speaks out in meeting and says he wants no more of these suggestions; and that he has been so much bothered during the recent session of the conference that he fears injury may result to the cause.

THE Rev. R. G. Williams, of the Reformed Church at Griggstown, N. J., doesn't preach there any more. In fact, he has put in a disappearance. He was engaged to be married to one of the ewe lambs of his flock, when his wife most impolitely made her appearance in the place, and rather checked the happy consummation which the good man desired. Things ceased to be as lovely as they were. It is passing strange what a penchant wives have for arriving at the very time when they are not wanted. Why could she not have stayed away just a few days more?

CERTAIN of the brethren have a habit of making statements in their prayers and informing the Almighty of things of which he has no need to be told. One of these brethren broke out in a Methodist Conference the other day on the subject of ministerial appointments. Thus did he pray: "Lord, when these appointments have been announced by the Bishop there will be great satisfaction in some minds; there will be great grief and sorrow in other minds. Come to us and fortify our minds and our hearts for all that is before us for the year to come." The rest of the brethren responded to this prayerful statement with prodigious amens, for a great many of them knew just how it was with themselves.

SLX Belzebub took all occasions To try Job's constancy and patience. He took his honor, took his health. He took his children, took his wealth. His servants, oxen, horses, cows But cunning Satan did not take his spouse. But heaven, that brings out good from evil, And loves to disappoint the Devil. Had predetermined to restore Twofold of all he had before. His servants, horses, oxen, cows,— Short-sighted devil, not to take his spouse! —Coleridge.

THE Baptist brethren have now settled the question that the unregenerate heathen of distant countries will go to hell if not reached by the Gospel. On its settlement an earnest brother arose and suggested the immediate raising of \$5,000, in order to send the gospel to these poor heathen. Unfortunately, this praiseworthy proposition met with no substantial response. The only inference is that the brethren thought that as much money is now being spent on the heathen as they are worth; and if it is a question of giving more money or letting the poor fellows go to the bad, the times are such as to render it inconvenient to do otherwise than let them go. For these brethren to decide that millions on millions of uneducated heathen are perishing, and then quietly adjourn to dinner, looks as if they did not care much whether the far-away heathen perished or not.

JUST as we are going to press we receive the following note from Canada: Friend Bennett—I take a moment to drop you a few lines. The Liberal Convention, now in session, is a success in numbers and united effort. The Freethinkers of Toronto meet in Albert Hall, a very commodious and tastefully fitted-up auditorium. On all sides of the hall the walls are decorated with shields and banners, on which are the names of the most notable men of Freethought. The Liberals are a most earnest and active people, and will surely do much towards advancing the cause of truth-seeking in Canada. In this convention are representatives from different parts of the dominion, who will return to their homes with increased interest in the cause of Liberalism. I have been greatly pleased with their earnestness and intelligence. I have never addressed an audience that was more attentive and appreciative than the audience which assembled last evening to hear Mr. Underwood and myself. Success to their brave endeavors. W. S. BELL.

MR. MOONY admonishes young ladies against being yoked to unbelievers. But the young ladies, as a general thing, care less for the the-

ological views of the owners of the coat sleeves which fondly encircle their graceful waists than for their good looks, their agreeable and polished manners, and the size and contents of their pocket-books. But still it is not to be expected that Mrs. Grundy or any of her daughters will recognize a young man who does not believe in the blessed fountain of blood that flows from Immanuel's veins, and that to secure a reserved seat in the mansions in the skies he must bathe and disport himself in that delightful fountain; and who does not believe that a son can be as old as his father, and that one and three are precisely the same. If he can only believe in these beautiful inconsistencies and have plenty of faith that he is to secure a blissful seat in heaven upon another's merits besides his own, then he may hug and kiss the daughters of the church and all the rest of it, and everything will be lovely. But such young men, or middle-aged men, as dare to have a mind of their own and to doubt the infallible dicta of the black-coated and white-crowned priests and to have more confidence in nature's unerring laws than in the myths, superstitions, and fables of three thousand years ago, must take a back seat. They must not presume to see the girls home from church and singing-schools and set up with them in the best room after the old folks have gone to bed, until the roosters crow in the morning. Such men have a bad showing with the pious young sisters of the church, and unless they can find here and there a young woman who has a little common sense, their chance is far from brilliant.

BRADLAUGH AND MRS. BESANT.—The intelligence has just been received that Charles Bradlaugh and Mrs. Annie Besant, the well-known lady lecturer, have been arrested for publishing and selling the "Fruits of Philosophy," which is pronounced a disreputable book. This work was written by Dr. Charles Knowlton, an American, some forty years ago. The plates came into the possession of Mr. Bradlaugh's partner, Charles Watts, who published an edition of the work, but when complaint was made of its immoral character, he evaded responsibility by declaring his ignorance of its contents, and his willingness to withdraw it from circulation. This disgusted Mr. Bradlaugh, who got rid of his partner at once and assumed the responsibility of publishing the work, and he announced in the *National Reformer* that he and Mrs. Besant would themselves in person sell the first hundred copies of the work, in order to shoulder the responsibility of its sale and bring the question fairly before the courts, whether an English citizen cannot discuss social questions with absolute freedom without let or hindrance by the authorities. The work whose publication has caused so much rumpus, relates to over-population, and the means of preventing it. It is an application of the famous doctrine of Malthus, that while population increases in a geometrical ratio, food increases only in an arithmetical ratio; and, therefore, unless the increase of population is kept down, the race will starve. It was for calling attention to the evils of over-population, and urging restrictive measures, that Miss Martineau first provoked severe and bitter criticisms. But Germany puts numerous restrictions on marriage. In France the population is kept from rapid increase by various devices. In Sweden and some other Scandinavian nations early marriages are prohibited, and in Scotland they are discouraged. The English Malthusians, a powerful though not a numerous body, maintain that one of the crying evils of the nation is the too rapid increase of population among the poor, the ignorant, and the pauper classes. There are too many babies for the bread. The work for the sale of which Mr. Bradlaugh has been arrested, pointed out the means of preventing over-population. It may be improper. It may offend good taste and good morals by its coarseness and plain speaking. It can hardly be supposed that the English authorities would undertake to suppress a work that contains merely scientific facts and information that can be found in medical books without trouble. But whether the book is disreputable or merely shocking to English tastes and prejudices, Mr. Bradlaugh is certainly involved in a new mesh of difficulties, and the English people are likely to have a new agitation. The English journals will be full of this arrest, for Bradlaugh is disliked by the ruling classes, and Mrs. Besant, though a beautiful woman, is an advocate of religious doctrines which are deemed very objectionable.—N. Y. Graphic.

Events of the Week.

DESTRUCTIVE forest fires have raged on Long Island within the last few days.

HON. JOHN A. KASSON, ex-Congressman from Iowa, has been appointed Minister to Spain.

EX-MAYOR A. OAKLEY HALL is still in London. The report that he had gone to Glasgow is untrue.

A MAN by the name of Potter, of Geneva, N. Y., shot his wife and killed her, and then shot himself. She had left him the day before.

THE news comes from Europe that James Gordon Bennett is making arrangements to prolong his stay in Europe for a term of years.

THE EIGHT-HOUR LAW passed by Congress a few years ago to apply to Government employees has been practically pronounced by the Supreme Court to be a dead letter.

SEVERAL Republican papers in the country are expressing, more or less pronounced, their disapprobation of President Hayes' Southern policy. Some are predicting a general rupture all along the line.

THE WAR-CLOUD IN THE EAST has assumed very threatening aspects again. Turkey positively declines outside dictation, the representatives of the Russian Government are about retiring from Constantinople, and the papers say war is inevitable.

THE weather for the past week has been an improvement upon the three previous weeks. The buds of the trees have visibly enlarged and the grass in the parks is becoming beautifully green, but the weather does not get very warm yet and the prospects for an early spring are not especially promising.

THE citizens of Suffolk and Queens counties, Long Island, have inaugurated a vigorous warfare upon the tramps. They have resolved to give them neither food nor lodging, and are determined to carry out the resolution, which seriously discomposes the perigrinating fraternity, and causes them to seek more appreciative localities.

MRS. HENRY MORELAND, of Jersey City, knocked down with a chair a big negro whom she found ransacking her room at two o'clock in the morning; and Kate Donovan a stout girl of twenty-two made it so hot with her fists for John Donovan, a blacksmith, who insulted her in Broad street, that he went to the ground. The question is being raised whether women are always going to remain the weaker sex.

THREE steamers left this port, within the past week, for Liverpool, laden largely with beef for the English market. The City of Richmond carried 200,000 pounds; the Celtic 80,000, and the California for Glasgow, 100,000 pounds, besides many live sheep. Those three vessels and the Neckar for Bremen took out 100,000 bushels of grain. Thus America feeds Europe. The prices of provisions are slowly advancing in the Old World.

ANNA DICKENSON's engagement at the Eagle Theatre in this city came to a sudden termination early in the week, at her own option. She complained that the contract was broken on the part of Mr. Hart, the lessee of the theatre, and that in justice to herself she could no longer continue to play. She is engaged to next appear at the Fifth Avenue Theatre, with her "Crown of Thorns." Some of the critics have been almost unmerciful with Anna, but she has spunk and energy to succeed in spite of them. She has given some of them a good Roland for their Oliver.

THE first installment of Tweed's confession has been given to the public, in which he admits that large sums of money belonging to the city were dishonestly appropriated by the "ring" and their immediate friends. He makes revelations very damaging to public men in both parties, and his disclosures are destined to make a fluttering among the wounded birds of prey. Already implicated persons deem it necessary to rise and explain. It can now be very easily understood why ex-Mayor A. Oakley Hall had such a sudden call to Europe. His ten per cent. stealings he saw were bound to be exposed. "Verily the way of the transgressor is hard."

Career of Religious Ideas.

BY HUDSON TUTTLE.—Copyrighted.

CHAPTER I.—CONTINUED.

The school has been supplied with books written in the service of the Church, to the exclusion of others, and every avenue to knowledge seized with rapacious hand. The primary school, the seminary, the college, if not publicly teaching theology, are controlled by theologians.

Wise and subtle as this scheme appeared, they who employed it knew not wherewith they built. The mind becomes enlarged and its perceptions sharpened even by erroneous learning. After receiving the knowledge prepared by the priesthood, it gains increased capacity; and one ray of light allowed to enter creates a desire for the whole sunshine. The New England common schools, of which those of other States are copies, were established chiefly to maintain Puritan orthodoxy; but they have in a great measure escaped from the controlling hand of the Church, and from them have flowed the heresies which have degraded its power and led to the Freethought of the present. May we soon rejoice for the day when they shall become wholly secularized, and the light of knowledge, instead of revealing the horrid machinery of theology to the ardent imaginations of the young, be allowed to shine as the sun of morning over the beauties of Nature.

Neither the Church nor any organization having the right to decide what is truth, man is thrown on his own resources for its determination. Granting the dogma of miraculous creation, every organ and function of man is designed and created for pleasure—not for pain—and it is essential that an All-wise Being make him an authority to himself. If not, how is it possible for him to receive the revelation of his Maker? Here we leave the dark night-land, where, in the miasmatic gloom of ignorance and dank vapors of superstition, theology grows like a fetid mushroom, and with relief gain the heights of untrammelled thought, where religion becomes moral obligation. Not to systems, but to the mind itself, are we to turn for the understanding of religion. The meaning of that word can be exalted. The true religious code and the moral are one. The most moral man is the most religious. Everything outside of a well-ordered life—a life devoted to the most perfect accomplishment of the object of being, under the name of whatever religion—is a sham. Religion is the citadel in which emotional ignorance has entrenched itself, and fought to the death every advance of knowledge, which, expressed in the general term of science, is the true savior of mankind.

"Ah!" it is replied, "science is well in its place, but in morals and religion it is at fault: they are beyond its pale." The worshiper of beans and garlies under the shadow of the Pyramids made the same statement four thousand years ago. Religion is the province of unreasoning faith, and the greater the faith required, the more miraculous the system and laudable the unwavering faith of the devotee. Faith is another name for credulity, and is most reprehensible.

The weapons of metaphysical theology are now useless. The war has changed its base. It has been fought on the damp marshlands of ignorance, and the combatants have been guided by will-o'-the-wisps, which they mistook for stars of heaven. Now the light of certain knowledge floods the world, and the systems of theology and metaphysics disappear. They can never change front and battle with new weapons. Knowledge not only destroys dogmatism; it renders its existence impossible. The Goliaths of theology arrayed on the battle-field of science, become phantasms, the attenuated shadows of ghosts, which amuse rather than annoy with their incoherent gibberish.

Knowledge carries men away from Churchianity. The leading minds of Europe and America stand outside of its influence. Yet they and their followers form the most moral members in their respective societies. The drifting away of the dross of dogmatism leaves the true gold of morality.

In these pages the great questions of religion and morality are treated by knowledge, and not by faith. No obscure region is covered by the "mystery of Godliness." The only mystery admitted is that of Ignorance. By religion is meant all systems, and Christianity will be weighed in the same balance with Mohammedanism, Buddhism, and the lowest Fetishism. If it stand the test, it is well; if not, why mourn? As from the mind of man has sprung all the systems of the past, he is superior to them as the master to his work, and adequate to the production of the systems essential to his future progress. The essential cannot be destroyed. Fetish gods only need to be jealously guarded.

CHAPTER II.

WHAT IS RELIGION?

The way to gain admission into the portals of science is through the portal of doubt.—Socrates.

He that takes away reason to make way for revelation puts out the light of both, and does much the same as if he should persuade a man to put out his eyes the better to receive the remote light of an invisible star by a telescope.—Locke.

If religion be devotion to and awe of personified life and intelligence, it is possessed by the brutes of the field.

Europe, with all her nameless store
Of cultivation, wisdom, pride,
Had marched through centuries of gore
Before she reached the lighted side
Of God's humanity. Her veins,
Though pure, have run barbaric blood;
Her fair face has worn pits and stains;
But change wrought error into good.

—Gazette.

The assertion that religious phenomena are found among all races of mankind has been a standard argument to prove that man, by necessity of his organization, is a religious being, and that worship in some form is indispensable. Undoubtedly this is one of the strongest arguments possible to

urge, and if received as expressing the fact that no mental phenomena can be manifested without an adequate cause residing in the mind, is indisputable. Furthermore, and a fact of great significance, religious feelings and observances become refined and elevated, and tend to disappear in morality, in exact ratio to the advance of reason and knowledge. There are shades of progress, from the Patagonian, the sum of whose religion is roasting a sea-bird's egg and singing a wild song over it, to the refined subtleties of the Evangelist.

The existence of such feelings is not a proof of their munificence, or that they should be uncontrolled. War appears normal to all mankind, and is even more universal than religion, going down through the successive grades of the animal world to the lowest. Its existence proves that man possesses combative elements in his nature, which, properly directed by reason, exert a salutary influence. It does not prove a separate faculty of war, but arises from a combination of faculties which an advanced civilization employs quite differently.

The existence of religious feelings proves no more than the love of war. We are not sure we cannot discover intimations of religion in animals themselves. When the wild winds blow, and the lightnings fill the black clouds with fire, and the air is rent with thunder, how piteously the brutes of the field fly here and there, uttering their plaintive moans, or rush into the presence of man, trembling with fear!

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

THE SERVICES OF INFIDELITY AND CHRISTIANITY TO AMERICAN LIBERTY.

HUMPHREY'S LETTER No. 2.

NEW YORK, April 14, 1877.

MR. D. M. BENNETT, *Dear Sir*: I am pleased with the courteousness of your reply, and with your candor in admitting the substance of my last letter. Your concession amounts to this: that, in the proportion that "ninety or ninety-five per cent." is greater than ten or five per cent., the Christians who resisted British tyranny were more numerous than the Infidels who did the same.

You assert that resistance to constituted government, even when it is oppressive and inhuman, is contrary to the principles of Scripture. This is an error. Such passages as "Be subject to principalities and powers," "Subject yourselves unto kings or governors," "Render unto Caesar the things that are Caesar's," mean simply that the Christian should not be anarchical; he should be a law-abiding citizen. There is no intimation in the Old Testament that the Israelites violated the Divine law when they threw off the Egyptian yoke. Nor is there a hint in the New that Jesus did wrong in ignoring the Jewish Sanhedrim.

I was rather surprised to see you making such hit-or-miss assertions respecting the religious opinions of certain persons prominent in the Revolution. Of course, Thomas Paine is yielded to you. So is Ethan Allen. But I insist that not one of the others whom you name was an Infidel in the true sense of that word. Benjamin Rush was universally known as an eminently pious Christian. His "Essays" put this beyond the reach of a doubt. The New American Cyclopedia says of him that in 1791 "he wrote an able defense of the Bible as a school-book. He was Vice President, until his death, of the Philadelphia Bible Society, of which he was one of the earliest originators, and the constitution of which he drafted." Parton says of Aaron Burr that "he was no scoffer. He was desirous, while condemning the severe theology of his fathers, not to be thought an unbeliever" (Life of Aaron Burr, vol. ii, pp. 274-329). Alexander Hamilton was a believer in Christianity. In a paper prepared in view of his duel with Burr he said: "My religious and moral principles are strongly opposed to the practice of duelling" (Morse's Life of Hamilton, Boston, 1876, vol. ii, p. 364). He sent for a clergyman to administer the sacrament to him before his death (A Collection of Facts and Documents relative to the Death of Alexander Hamilton, 1804, pp. 47-55). Morse says: "He was a sincere and earnest Christian. He had lately said of Christianity in his firm, positive way: 'I have studied it, and I can prove its truth as clearly as any proposition ever submitted to the mind of man'" (Life of Hamilton, vol. ii, p. 370). If you want to find proof that Gouverneur Morris was not an Infidel, I will refer you to his "Life," by Jared Sparks, vol. i, pp. 508-9, vol. iii, p. 44. A careful examination of such works as Rives' Life and Times of James Madison will compel any one to see that our fourth President was very far from being a rejecter of Christianity.

The four persons who played the most active part in the Revolutionary struggle, and in the formation of the government afterwards, are often claimed by Infidels, and too frequently conceded to them by Christians. I refer to Washington, Jefferson, Franklin, and John Adams. Let us now throw aside as so much rubbish the "Sabbath-school stories" and religious magazine paragraphs, and also the "Liberal Club" traditions, with all the Infidel newspaper tales respecting these persons, and let us try to determine from their own writings and from standard biographers what their religious opinions really were. Let us consider them in the order of their birth.

As Benjamin Franklin was the oldest, we will examine his religious belief first. There are several trustworthy Lives of Franklin before the public. The most recent is that of Bigelow. But as Parton's is in all essential matters in agreement with the rest, and as Mr. Parton is a "liberal" man, we will refer chiefly to him. All biographers get their materials mainly from Franklin's Works, of which there is an admirable collection edited by Sparks, Boston, 1840.

Franklin was raised under religious influences. When a mere boy he left home to make his own living. Before

leaving his teens he had read Shaftesbury, Collins, and other Deistical writers. They shook his mind. When about nineteen he wrote and published a "Dissertation on Liberty and Necessity." Its conclusions were that there is no inherent distinction between virtue and vice, and that man is really under the reign of Fate. But, as Lossing says, "Franklin always looked back to those early efforts of his pen, in opposition to Christian ethics, with great regret" (Lives of Celebrated Americans, p. 40). He afterwards did all he could to gather every copy of his "Dissertation," and annihilate it forever (Parton's Life of Franklin, vol. i, p. 132). But it is on the strength of this treatise that Franklin is claimed as an Infidel! We might as justly sum up Col. Ingersoll's life, and say he was a drunkard and a Democrat, because there has been a period when he was both.

When twenty-two he reconsidered his position and retraced his steps. He passed through what Parton calls a "regeneration"! He drew up a creed and a liturgy for himself (Parton's Life of Franklin, vol. i, pp. 167-178). When twenty-three he called "Atheism" "nonsense," and pronounced "the Christian religion the best of all religions" (Ibid, vol. i, pp. 192-3). When fifty-eight he advised and urged his daughter to "go constantly to Church," to be devout, and "never miss the prayer days" (Ibid, vol. i, 455). When sixty-seven he styled himself a "Protestant of the Church of England, holding in the highest veneration the doctrines of Jesus Christ" (Ibid, vol. i, p. 557). When eighty he asked: "If men are so wicked with religion, what would they be without it?" He advised a Freethinker not to publish an Infidel work (Ibid, vol. ii, p. 554). In the Convention of 1787, when he was eighty-one, he made this motion, "That henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

In the course of his remarks in support of this motion he said: "In this situation of this Assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, Sir, were heard; and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this opportunity of consulting in peace, and the means of establishing our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we no longer need its assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth: *That God governs in the affairs of men*" (Ibid, vol. ii, p. 573).

When eighty-four he gave a summary of his creed in these words: "I believe in one God, the Creator of the Universe. That he governs it by his Providence. That he ought to be worshiped. That the most acceptable service to him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this." He was undecided in regard to the divinity of Christ, but thought there was no harm in believing that doctrine (vol. ii, p. 615-616). When eighty-five, and near his death, "he had a picture of Christ on the Cross placed so that he could conveniently look at it as he lay in bed. 'That,' he would say, 'is the picture of one who came into the world to teach men to love one another'" (Ibid, p. 618). And "his last look, it is recorded, was cast upon the picture of Christ" (Ibid, p. 619).

Can you, my dear Sir, have the hardihood to assert that a man who lived such a life, and died such a death, was an Infidel? Can you impugn the authorities to which I have referred you? Would it not be better to reject the floating gossip that Franklin was a Deist, and accredit the facts of history—that he was a skeptic only in his minority; that when he became a man, he renounced his skepticism; and that he drifted farther and farther from it until the end of his life?

In regard to Washington I will say but a word. You say he was a Deist. The only evidence you furnish is the testimony of Dr. Abercrombie; and that testimony does not come direct, but in a roundabout way which makes it very unreliable. Robert Dale Owen said that "Dr. Wilson" said that Dr. Abercrombie said that Washington was a Deist! Thomas Paine "did not choose to rest his belief on such evidence" as "hearsay upon hearsay." How is it that you, the disciple, are more credulous than your master? The explanation is easy: This story about Abercrombie—more vague than the legend of the little hatchet—is the only scrap of proof that you can produce from all the libraries of the world that Washington was a Deist!

The truth is, Washington was a strictly moral and highly religious man. He prohibited card-playing, gaming, drinking, and profanity among his troops. If divine services were missed necessarily on Sunday, he would introduce them at the earliest opportunity on a week day. He recommended a special meeting for prayer and thanksgiving after the capitulation at Yorktown. He was in the habit of fasting. He made it a rule to attend church on the Sabbath. In a letter dated Aug. 20, 1778, he said: "The hand of Providence has been so conspicuous in all, that he must be worse than an Infidel, that lacks faith, and more than wicked, that has not gratitude to acknowledge his obligations." He regarded "Religion and Morality as the essential pillars of civil society." These statements are not old wives' fables. You will find undeniable authority for all of them if you will look over Washington's Writings, edited by Sparks, Boston, 1835. See, in particular, vol. ii, pp. 141, 167, 406; vol. iv, p. 28; vol. v, p. 88; vol. viii, p. 189; vol. xii, pp. 245,

400, 402. Irving testifies that, in early life, he led prayer-meetings, and that under special difficulties (Life of Washington, Leipzig, 1859, vol. i, p. 109). Weems, who was intimately acquainted with Washington, bears witness that he was a devout and godly man (Life of Washington, 1837, pp. 174-189). You must rebut these authorities with stronger authorities, or else admit that the Father of his Country was far from being an Infidel.

Space compels me to defer my discussion of Adams and Jefferson until my next. Very respectfully,

G. H. HUMPHREY.

[TO BE CONTINUED.]

Toland on the Pillar of Fire and the Pillar of Cloud.

MR. EDITOR: As the English Astronomer Royal, in his recently published argument against the authenticity of the "Mosaic Record," has endeavored to give a rational explanation of phenomena and events attending the Exodus of the Israelites from Egypt, by showing that what is understood to have been miraculous was really only natural events, i. e. that "the pillar of fire by night and the pillar of cloud by day," is merely the figurative expression of the historian of the Exodus of the effects of a volcanic eruption of Mount Sinai at the time when the Israelites were encamped in its vicinity, I think I may offer to your readers another and more probable explanation, which is given by that erudite and acute reasoner, the persecuted John Toland. He affirmed that the Hebrew Scriptures are grossly perverted in the translations used by Christians, and are, therefore, greatly misunderstood. He supported these assertions by many illustrations, one of them being the proof that there was not any *miraculous* guidance through the wilderness; that the narrative in the Hebrew is intended to show that the whole expedition was conducted by Moses, who, with the customary human assistance, did no more than human leaders had done before, and have done since.

We need not doubt that the Hebrew narrative asserts that God directed all the movements of the Israelites, and that when Moses ordered a movement he said it was ordered by God; but the fact that the Israelites ascribed most events to God, is only an evidence of their being like the majority of Christians, who, in past as in present times, have seen God's will and power working in every event, and who claim that God is on their side when they persecute, when they go to battle, or express their opinions; that ill-fortune and good, health and sickness, are all from God. I knew a woman, unusually rational in the affairs of common life. She said she liked me, though I talked Infidelity to her, because she thought me sincere; yet she said that when, many years before, she had gained very religious convictions, she declared to God that she was ashamed of the new bonnet she had bought, and, most unexpectedly, she was able to sell this bonnet, and then she declared to God that, as he had been so good as to help her in this, she would wear a Quaker bonnet all the rest of her days. The thought that moves to action is, with such people, an inspiration from God, and many of such ideas, expressed with Oriental exaggeration, are found in the Hebrew narratives.

Toland says: "It was the practice of the Persians and others who had to traverse the Wilderness in early times, before the use of the compass was known, to guide their armies by hoisting a pot of fire on long poles, attached to a chariot, or in some way erected high, which, conducted by some one who was well acquainted with the place, served as a guide to direct those parties which, in the night, would get straggled from the main body. And it was the practice, also, to place such a light in the rear when the army was being pursued, as it served to baffle the pursuers, as it is said to have baffled Pharaoh and his host (Ex. xiv, 19-20).

Moses had married Zipporah the daughter of Jethro, (called, also, Reuel and Raguel), "a priest of Midian (a priest of Baal) and, in the record of the second year after their leaving Egypt, we find that the Israelites had with them Hobab, the brother of Moses' wife, and son of the priest of Midian; and he, being a native of the wilderness, or of its borders, appears to have acted as a guide to the host of Israel, for we find (Num. x, 29-32) that Hobab purposed to leave them; and he was prevailed on to stay by promises of a great reward—"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he [Moses] said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be if thou go with us, yea, it shall be that what goodness the Lord shall do unto us, the same will we do unto thee."

Hobab, as we afterwards find, complied. "Now, says Toland, 'what need was there of Hobab 'as eyes' to the Israelites, if they were guided by a *miraculous* fire and cloud?' To which some critics replied that Hobab was wanted to guide the various parties who went "spying" about, while the main body and the *miraculous* guide stood still.

But, in the accounts of these spying excursions, I find mention of Caleb, Joshua, and one man of each of the tribes but I do not find any mention of Hobab, who surely would be named if he were so urgently retained for such business. What he was retained for, he did; for the long record of Israelitish gratitude for the service rendered by Hobab is something like evidence that there was an exodus of a body of Hebrews from Egypt, who were expelled by the Egyptians, not freed by God from bondage, and that the starving, homeless horde were assisted by Hobab's knowledge of the wilderness to reach fruitful lands and needed stores, the owners of

which they conquered and murdered that they might rob them, and the civilized people of modern England did about the same in India; and the civilization of the United States stained by the slave trade, the events that grew out of it, and by the annihilation now going on of the Indians.

In Exodus xiv, 19, we read: "And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went behind," etc. But the word "angel," is misunderstood, and is misapplied by Christians; the Hebrew word thus translated means as Toland says (and as I will show) a messenger, a human messenger; and some men and women among the Hebrews, as among us, asserted (or believers in God's providence said it of them) that they had a "commission from above," and were the oracles—the messengers of God, as our evangelical preachers, tract distributors and other denouncers of hell-fire arrogantly inform more rational people than themselves that they are. It is obvious that the "angel" who removed, etc., was Hobab the God-directed messenger, and the Israelites honored him and his descendants (as our messengers like to be honored), by giving to him and them worldly wealth and social distinction.

We find that the children of the Kenite, Moses' father-in-law, dwelt among the people in Canaan; and that 195 years after the supposed time of the Exodus, one of the many families of these Kenites was of sufficient consequence to be said to be at peace with the King of Habor (Judges i, 16, iv, 17,) and 412 years after the Exodus, Saul made war on the Amalekites, with whom were some divisions of the Kenites: "And Saul said unto the Kenites, depart, get you down from among the Amalekites, lest I destroy you with them, for ye showed kindness to the children of Israel when they came out of Egypt" (1 Sam., xv, 6).

It was the wife of Kenite, "which was of the children of Hobab," who treacherously killed Sisera (Judges iv, 11, 17-21). An honorable mention is made of a branch of the tribe of Jeremiah (Jer. xxxv, 2-19), 880 years after the Exodus.

Toland said that Numbers x, 13, is evidence that Moses commanded the moving and standing still of the pillar and cloud, for, they (the Israelites) first took their journey according to the commandment of the Lord by the hand of Moses.

Jethro, the priest of Baal advised Moses to instruct the Israelites in ordinances and laws, and taught him also a system for the administration of justice and preservation of law and order, that in essence has been acted on very generally to this day. And Moses did all that he had said. (Ex. xviii, 15-26). Thus, though the Pentateuch is a historical collection of myths, having some truth in them, it is evident that the writers of it did not intend to show that the pillar of fire and the cloud constituted what we call a miracle. And this illustrates the mingled ignorance and dishonesty of those who have imperiously and cruelly endeavored to make those who are more intelligent and honest than themselves submit to their conceits and inventions.

MARGARET CHAPPELLSMITH.

Revival Scraps.

Our Methodist brethren are having a revival of "sound and fury, signifying nothing," here. In the way of extravagant declamation, abuse of "Tom Paine" and Universalists, who, by the way, your rural Christian always lumps with the Infidel—wild and unsupported assertion, and marvellous display of self-conceit, beats anything I remember to have ever seen or heard in this "neck of woods." One evening the minister's wife warned her Christian friends against this "cursed Spiritualism," which was the enemy of all morality; and she wondered how any Christian could tolerate it in any form. She then inquired: "What has Spiritualism done for the world?" And then went on to tell the old story about Christianity being the parent of civilization. As you know, I have no very high opinion of Spiritualism, but I can frankly say that as a liberalizer of public sentiment, it has done more in the short time it has existed as a separate ism, than anchored Christianity has done in all the centuries of its existence, or than it will ever do in the future. In fact, Spiritualism is the progressionists of the army of supernaturalism, and many of them are so far in advance that they can almost be classed with the pure Rationalists. Indeed, many of them, like yourself, Bro. Bennett, claim to be completely "over the border," and up to the side of secularism, and while I cannot concede the soundness of the assumption, I have no doubt of its necessity.

But, leaving that as an open question, we will return to our "distracted" meeting. In tones to beat an eighteen-pounder the preacher told Moody's story about the man going over Niagara, and then said: "You need not work to get to hell, just drift there. Eat opium. Tom Paine will give you some of his opium." And then he yelled that he did not doubt that Satan has his opium-feeders here. They have "brought their devilish stuff to poison your minds." I had my TRUTH SEEKER in my pocket. Perhaps he perceived it with the "eye of faith," or he may have been a clairvoyant. Once the clerical gent said that the "fall of Adam" put us all into the sleep of sin, from which there is no awakening unless we throw away our reason, and believe with this light of the gospel that, "the reasonable, rational professor of religion, no matter how orthodox he may be, is the deepest in this sleep of sin"! No chance to be a Christian in Florence if you intend to reason yourself through. That will never do, for your pastor says that he would not give the "snap of his finger" for a religion which he could not feel. Probably it is about all feeling. Says our ecclesiastic again: "If you do not realize that you are a child of God, I pray God that you may realize that you are a child of the Devil." We gladly recognize the latter fact, for, if our Christian friends are correct, the latter gentleman has much the more respectable and prominent family. His children are the wise, the heroic, the useful, the noble men and women of every land and age.

They have done all for progress, naught for superstition. They are and have ever been the champions of freedom—the opposers of slavery. One revamped backslider said the other evening that he had read "Tom" Paine, Ingersoll, and THE TRUTH SEEKER, but could get no consolation for his troubled soul! From our knowledge of the matter, we are certain that he is now in the most congenial company, although I never knew him as anything but a believer.

"The fool hath said in his heart there is no God." What does that mean? you ask, "thundered his reverence. 'I will tell you what it means. It means just what it says,—the 'fool hath said in his heart there is no God.' I call this a very fair specimen of pulpit manners.

One young lady said that for six years she had been without sin. That she had sinned neither against God nor her fellow-man! Oh! the supreme self-satisfaction it is to feel yourself a child of God. What a school of egotism is the Church?

The same reconverted gentleman mentioned above, who said that he had read Ingersoll, THE TRUTH SEEKER, etc., upon another evening remarked in telling his "experience," that he was willing to be called a fool at the judgment—that he was willing to be a fool for Jesus." "Of such is the kingdom of heaven." Perhaps he may not have to wait until the "judgment" to be known as what he expressed his willingness to be. In an exhortation to the children and youth to come to Christ, the preacher said that every bishop of the Methodist Church had given his heart to God when very young,—he would almost say that every one had so done when a child. There was, he said, no hope for a man to attain a high position in the Church who did not become a Christian when young, before Satan had sown the seeds of sin and doubt in his soul. By long service in the ranks of Satan, he became unfitted for work in the army of the Lord. The longer he put off giving his heart to Jesus, the more apt was he to be unprepared when the grim monster came, and the more likely was he finally to fry. Even if he did repent in middle or old age, he would be very apt to backslide, and he would never be able to do deftly and well the work of the Church. All of which is no doubt quite true, in the sense that youthful impressions and teachings remain most indelibly fixed in the mind. The child who puts his mind in the shackles of a creed is very apt to become and remain the indiscriminating defender of every absurdity which that creed thrusts upon him in the name of his Lord and its Bible. Those who join later in life, stand a chance of perceiving the sophism and barbarities of the teachings of their Church and may revolt from it, to the extent, at least, of backsliding, although they may never become really skeptical as to the basic articles of the faith. If the Church can but have complete control of the minds of the children until their ideas are fixed, and their habits of thought formed, she has but little fear that they will ever desert her standard; indeed, his must be an unusually clear and well-balanced brain, having a tendency to seek new fields of thought, if he shall ever get out of the well-trodden path in which his infant feet first learned to walk. Here should Infidel parents be upon their guard. Let your children attend Sunday-school and church, if they want to, but let your home life ever shed the praises of Freethought.

There is a sublimity, a truth, a beauty and glory in the principles of secularism which will ever hold the innocent, unbiased mind of the child loyal to the teachings of Reason. The moral beauty of Infidelity will ever retain the love and respect of the family-organized brain of the darling of your home as against the superstitions and inanities of religious faith, in a fair field. Instruct your children in the principles of that ever-glorious Infidelity of which it may truly be said that it is the motive power that drives the car of progress. In your dealings at home and abroad be Infidel—ever Infidel to falsehood, to religion, and to faith, and you shall, of necessity, be faithful to truth, to science, and to reason. Never subvert the reason of your children, but ever let it act to the full extent of its development, and, above all things else, let your highest aim be to increase and augment that development to the fullest extent possible. But we are a long ways from our Methodist carnival of faith, falsehood, froth and folly. One incident more and we are done:—A new convert a young man of about twenty-one years, arose and delivered himself about as follows: "My Christian friends, I know that there is a power in prayer. Last Tuesday evening I heard that they were praying for me here. I did not think that it was necessary for me to join the Church; to be a Christian. That was my opinion. But that evening at about half-past eight o'clock, I had a notion to do something I don't very often do, that is, to read. I went and got my Bible, for I had a Bible, if I wasn't a Christian, and read a chapter or two, but could get no satisfaction from them, so I got a hymn-book and read a couple of hymns and I never felt so happy in my life. Just at that time they were praying for me here."

What a conversion for a young man, an American citizen! What hope for the perpetuity of the Republic when there are thousands—aye millions—of such voters, "sovereign citizens." Men who do not very often read. Such we consider legitimate products of Christianity, for this young man is the son of Christian parents, very zealous in the cause of Christ. And then he could get no satisfaction from his Bible—rather a rough joke on that venerable volume, when the hymn-book takes precedence of it as a medium of consolation to the nascent Christian. Verily "of such is the kingdom of heaven." Never do we so clearly recognize the transcendent beauty and sublimity of Rationalism, as when we have sat for two or three hours under the droppings of the sanctuary. Truth, beauty, and peace are over us.

Florence, Iowa, Dec. 10.

E. C. WALKER.

To become properly acquainted with a truth, we must first have disbelieved and disputed against it.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 18.

Great Jehovah, the cases of divinely-begotten sons, already considered, which are analogous to the marvelous conception of thy own son, were myths and traditions that existed in the world from five hundred years to twelve hundred years, and more, before thy son was heard of among men. With thy permission we will take a view of a few cases which are dated about the same time that Jesus is said to have made his advent on earth.

Let the first one be Apollonius of Tyana in Cappadocia. Is it not related of him by his biographers that he was born a few years before Jesus, and that he lived twenty or thirty years after it is claimed that thy son ascended into the upper atmosphere?

Was he not in many respects fully equal to Jesus? and was it not claimed that his conception was quite as remarkable?

Did not Philostratus write his biography in full? and did not also Sir Godfrey Higgins give minute details of his career, and indicate numerous points of similarity between Apollonius and Jesus?

Was not the advent of Apollonius foretold to his mother by an angel who appeared unto her?

According to tradition, did not his mother, while gathering flowers in a meadow, fall asleep and dream that she was surrounded by a circle of swans? and did not the clapping of their wings awaken her, whereupon she gave birth to Apollonius?

After the child had grown to be a youth, and had attended school at the far-famed seat of learning, *Ægæ*, and had applied himself closely to study, did he not subsist entirely upon fruits and vegetables, using only water for drink?

Did he not let his hair grow long and untrimmed? Did he not go barefooted? Did he not generously divide the fortune that was left him with an erring brother, and other needy relatives?

When he left Tyana and retired to the celebrated temple of *Æsculapius* at *Ægæ*, did not the fame of his wisdom spread abroad over the land, and was he not looked upon as possessing light from on high? Did not people flock to him from all directions to listen to his words of wisdom?

In order to devote himself entirely to divine things, did he not resolve to abstain from the society of women, and not to enter the marriage relation? Did he not condemn sexual pleasures as sinful and debasing?

Did he not at one time keep silence, and not utter a word for the term of five years? Was not this period passed in silent meditation, study, and devotion?

Was it not claimed for him that he performed many wonderful miracles? Did he not feed the hungry, heal the sick, the lame, and the blind, and was it not asserted that he even raised persons from the dead?

Did he not travel from city to city, and from country to country, speaking words of wisdom and instruction to the multitudes who flocked to hear him? Did they not regard him as the wisest man who had ever lived upon the earth? Did he not have devoted disciples, the most prominent among whom was his beloved *Damis*? Were not the morals he taught of the purest character? and was it not his object in all cases to make mankind better and happier?

Were there not striking resemblances between the works which he performed and those which Jesus performed? Among the miracles attributed to him, did he not cast out devils? Did he not read the thoughts of those who gathered around him to listen to his words?

Is it not said that he caused a tree to bloom by miraculous power? Was it not claimed that he stayed a plague that was decimating the people?

Did he not establish a school at *Ephesus*, in Greece where he expounded the questions of morality, and taught the philosophy of the ancient *Pythagoras*? Did he not spend a long life in teaching his fellow beings, and in performing acts of self-denial? Was he not clad in the simplest manner, his food the plainest, and did he not deny himself all luxuries and sensual pleasures?

While there is some disagreement as to the manner of his death, was it not claimed by his disciples that he was crucified; that he rose from the dead, and was finally taken up into heaven?

Although it is quite probable that exaggerated claims were set up relative to Apollonius, and that he performed deeds that no person has ever performed, is not his life and career far better authenticated by history than is the life and existence of Jesus?

While all that pertains to the latter is found in the writings of the four so-called Evangelists—*Matthew*, *Mark*, *Luke*, and *John*, whose writings cannot be shown to have been in existence before the second century, cannot the existence of Apollonius be much better demonstrated?

Was he not known to *Nero*, *Vespasian*, and *Titus*, and did not the last two give him frequent audience, and confer honor upon him? Did they not consult him upon many subjects, and did they not hold him in great respect?

Did not the cruel Emperor *Domitian*, when he came into power, become jealous of the influence of Apollonius, and throw him into prison?

After his death, were not great honors paid to his memory? Did not the Emperor *Aurelian* treat the citizens of Tyana with unusual leniency because of the regard which he entertained for Apollonius, whose birth-place Tyana was?

Did not the Emperor *Adrian* preserve a collection of the writings of Apollonius in his palace at *Antrim*? Did not the Emperor *Caracalla* cause a temple to be erected and dedicated to the memory of Apollonius? Did not the Emperor *Alexander Severus* place his statues in his imperial palace with those of distinguished ancients?

Did not the Empress *Julia* engage *Philostratus*, an eminent writer of Athens, to gather all the facts in relation to Apollonius, and to write them in a book? Was not the volume so written and completed before one hundred years had passed after the death of the subject treated? Have not these writings of *Philostratus* come down to our own time? and is he not accepted as authority on matters pertaining to Apollonius? Did not the early fathers of the Christian Church admit the existence of Apollonius, while they attributed the marvelous power he possessed to the influence of evil spirits?

If the teachings of Apollonius had been accepted by the nations of Europe as the basis of their religion, would not his name stand, to-day, throughout Christendom, as high, and would not his fame be as great, as that of Jesus of Nazareth? And would he not now be regarded as the great teacher and savior of men?

Did not Apollonius live earlier than Jesus? and did he not live later? Did he not possess greater learning? Did he not travel in far more cities and countries? Did he not devote more than ten times as many years to teaching and instructing his fellow men as did Jesus? Were not his morals and instructions as pure and as unexceptionable as those of Jesus? Were not his powers and abilities, in every sense of the words, as great? In short, we again ask had he been accepted as generally as was the man of Galilee, would he not now be regarded as one of the most remarkable characters and one of the purest teachers that ever walked the earth?

Contemporaneous with Apollonius did there not exist another distinguished character who had a large following and was believed by his disciples to have been of divine origin—*Simon Magus*, sometimes called the *Magician of Samaria*? Were not most remarkable deeds ascribed to him?

Was it not claimed for him that he performed miracles, such as controlling the elements, transforming himself into the appearance of other men and animals, rendering himself invisible, walking on the water and in the air, passing through and sitting in flames uninjured, passing through mountains, causing trees to suddenly spring up in desert places, flinging himself from high precipices without injury, creating a man from the atmosphere, raising the dead, walking through the streets accompanied by spirits of the dead, etc., etc?

Was he not also a great moral teacher? and did he not instruct his hearers about the nature of deity, and of their proper intercourse with their fellow men, as well as of the nature of evil spirits?

Did he not build up a great name for himself? and was not his memory retained long after his death? Was not his existence recognized by the writers of the New Testament, and did they not seek to evade the force of his competitorship by ascribing his power to sorcery and the aid of evil spirits? Is not this about what might be expected of competitors in business?

In all ages of the world, have not teachers, reformers, prophets, incarnated sons of God, messiahs, redeemers, and saviors, arisen in great numbers, and have they not attracted more or less attention, according to the conditions and circumstances that surrounded them?

Is there any reason why Jesus, the carpenter's son, should be considered the greatest of them all? Was not his ministry much shorter than that of many of the others? and were the deeds he performed more remarkable than those of many of the others? Were not the morals taught by the others just as pure and just as elevated as those taught by him? Was not the celebrated "Golden Rule" taught by many of the other redeemers, and centuries earlier?

If superiority in numbers of followers and disciples prove superiority of power and divinity, should not Buddha be pronounced greatly superior to Jesus? Are not the followers of *Brahma*, of *Confucius*, or of *Mohammed* about equal in numbers to the followers of Jesus?

Is not the existence of Jesus quite as uncertain and as mythical as that of any of the others, and far more so than several of them? Are there not strong grounds for questioning the reality of his existence, while this is not the case with numbers of the others of the world's redeemers?

Was not the religion of Jesus much slower in its early growth than was Buddhism, Mohammedanism, and the religions instituted by other leaders and reformers? Were there not more serious disputations and contentions in the early Christian centuries as to whether Jesus had a real existence, or whether a merely spiritual one, than was the case with any others of the great religious leaders? Was that the case with Buddha or Mohammed?

Will it not be far better for mankind to become enlightened by the laws of nature and the truths of science, and thus be able to be their own saviors, than to place implicit faith in any of the mythical characters who lived in the

long ago, and had no better means of arriving at truth than now exists in the world?

[TO BE CONTINUED.]

What I Don't Believe.—No. 26.

223. I do not believe that the old Patriarch Jacob—the father and founder of a people so remarkable and so lovely that God took them under his special care and attention, to the neglect and disadvantage of all the other nations of the earth—was a model, honest, truthful, upright, perfect, saint. His distinguishing characteristics were double-dealing, intrigue, and trickery. He possessed the faculty of disregarding truth in a shameless manner when he thought his own interests would be thereby promoted.

224. I do not think it was a brotherly or an honorable transaction at the time he "enchured" his twin brother Esau out of his birthright by taking advantage of him when he was nearly exhausted with hunger and made him swear away the only valuable possession he had in the world, for a bowlful of bean-porridge. This is one of the hardest bargains on record—a man's birthright to be taken from him, with the sanctity of an oath, for what, under the circumstances, should have been given without exacting anything in return. If Esau was so nearly famished with hunger that he was upon the point of fainting, Jacob ought to have come to his relief with his soup without a moment's hesitation, and without exacting a thousand times the value of it. How base in Jacob to thus take advantage of a brother's dire necessity, and demand such an enormous consideration for that which had cost him but a few minutes' labor! He "cornered" the soup market most effectually. He had all there was, and he ran the price up to a fearful elevation. He would have made a conscienceless "bull" in the stock exchange of Wall street. He would have bullied up the stocks he happened to hold at a relentless rate, and with a frightful disregard for those who might be ruined by his rascality.

I do not know precisely what the value of a birthright is; they have depreciated very much in valuation within the last few thousand years, till at the present time but a very moderate premium would be paid for them in our market; but at the time Jacob swindled his brother out of his, they were valued very highly and were more prized than any earthly possessions. This shows what a soulless transaction it was of Jacob's to thus take advantage of his famishing brother. How many thousand brothers there are in this sinful age of the world, who would most willingly and promptly give a starving brother, or a starving fellow being not related in the slightest degree, something to appease hunger and save life? Who but a natural inborn villain would take advantage of such a circumstance to enrich himself by performing one of the simplest duties of life, and thus ruin his brother! Is it strange that the Jews have been considered sharp-in a bargain, if they inherited the qualities of their father Jacob?

225. Jacob's conduct was still more reprehensible when, by absolute knavery, he obtained his father's final blessing, which was designed for and justly due to his brother; for in this instance barefaced lying was coupled with injustice. The old man Isaac, getting far advanced in years, his limbs trembling and his eyesight gone, felt that the close of life was near, and he told his favorite son Esau to take his bow and quiver and go out and procure him some venison, and make him a good savory dish, such as he was fond of, that he might have one more square meal, and then bless his first-born, before he died. While the faithful son was on his mission, Jacob and his mother conspired to execute as aggravated a case of dishonesty and swindling as ever was perpetrated. Jacob went to the flock and brought in two kids, which his mother dressed and cooked according to Isaac's tastes, and Jacob took it in to his father, imitating Esau's voice, and pretending to be Esau.

The old gentleman seemed somewhat suspicious of his tricky son, and asked how he had obtained the venison so quickly, when Jacob, with peculiar pious cant, said that the Lord had assisted him by bringing the venison to him. Thus the lying fellow made God a party to his rascality. This falsehood did not allay the old man's suspicions, and he asked the dissembler to come near. When the father felt of the son he said, "The voice is Jacob's but the hands are the hands of Esau." Here the dishonest Jacob had taken means to deceive the old man. To make himself appear like his hairy brother he had put pieces of goat-skin on his hands and neck, and in that way the old man was taken in, and he imparted his blessing to the scapegrace. Did any one ever hear of deeper dishonesty! The old man, still feeling not quite sure, earnestly inquired, "Art thou my very son Esau?" and Jacob repeated the falsehood, "I am," and the rogue allowed his old father to dandle him and toy with him and smell of him, under the delusion that it was his first-born, Esau. Was ever a confiding, blind old man worse treated by a thief or a robber! It can easily be imagined how he shook and trembled when he found how he had been taken in when Esau really did come, and the unhappy son cried and plead with his father when he learned how his dishonest brother had injured him. It is not strange that he, in his anguish and perplexity, threatened revenge upon his dishonest brother, which the partial mother over-hearing, sent Jacob to her dear brother Laban.

226. It would not be supposed that God would approve of such double-dealing and dishonesty as Jacob had practiced, but it seems that he did, for while on his way to Padan-aran God appeared to Jacob, leaning on the top of a ladder, and gave him a special blessing. I cannot believe that Jacob was worthy of it.

227. Jacob's conduct with his uncle Laban was not marked by that honesty and integrity which a man ought to evince who is a favorite of heaven. His tendency to sharp practice and deep schemes of cheating were here made conspicuous. Laban agreeing that the spotted, ringed, streaked, and speckled cattle and goats and the brown ones among the sheep should be Jacob's for the services rendered to his father-in-law and uncle, Jacob took the unfair advantage of peeling rods and poles and putting them up at the watering-troughs when the cattle came to drink, and they conceived there, and when they brought forth their young, a large proportion of them were also ringed, streaked, and speckled, so that in a short time nearly all the increase of the flocks and the herds belonged to Jacob, and his wealth increased wonderfully. The designing fellow worked it so that the increase of the strong and healthy cattle and sheep belonged to him, and the feeble ones were left for his father-in-law. Possibly Jacob thought it was paying Laban back in his own coin for making him work the second seven years for the girl, Rachel, whom he wanted. Perhaps it was "diamond cut diamond."

228. Jacob probably performed his duty faithfully enough as a patriarch at the head of a family. Probably his wives, Leah and Rachel, and their handmaids, Zilpah and Bilhah, had little to complain of on his part on the score of family duty, for between them a full dozen boys and a girl were reared; but Jacob's treatment of his old father-in-law, when he left him, was decidedly shabby. When old Laban was away sheep-shearing, Jacob gathered together all the sheep, cattle, camels, asses, and goats that by sharp practice he had made off his father-in-law, and sneaked away like a thief; and Rachel, one of Jacob's wives, actually stole the very gods and images that belonged to her father.

Laban did not know of their leaving, nor the manner of their leaving, until they had been gone three days, when he took his men and pursued them seven days. When he caught up with them, he upbraided Jacob for stealing away from him in that ungentlemanly manner, for appropriating to himself property that did not belong to him, and especially for stealing his gods. These latter Jacob gave him permission to search for. Rachel secreted them and sat upon them, and told a falsehood to prevent her father from finding his own property that he valued so highly.

It would have been far more honorable and manly in Jacob to have given Laban notice that he wished to leave, and had a fair and honest settlement, and not to have permitted his wives to take anything that did not belong to them. It would have looked much better for the founder of a great nation—far more in keeping with a man of integrity, honor, and justice.

229. Jacob's true character was farther exemplified when he approached his old home, and when he deemed it a matter of prudence to placate his brother, Esau. He sent messengers to him to announce his coming with the wealth he had accumulated for a score of years. When he learned that Esau was coming to meet him with four hundred men he feared greatly, and divided his people, his flocks, his herds, and his camels into two companies, and gave instructions that if his brother should smite one company, the other should escape. To secure the good will of the brother whom he had so greatly wronged twenty years before, he sent him as a present two hundred she-goats, twenty he-goats, the same number of ewes and rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals. Notwithstanding, however, the magnificent presents which he thus had sent his injured brother, his conscience seemed to trouble him, and he had great fears for the safety of himself and family, lest Esau should come down upon him and capture all; so he rose up in the night and took his two wives, their two handmaids, and his eleven sons, and sent them over the ford of Jabbok.

230. After Jacob had thus disposed of his wives and children, he passed the remainder of the night in one of the most remarkable wrestling-matches that has ever been placed on record. It seems that God wrestled with Jacob till daylight in the morning without gaining any advantage in the contest, until, by a foul movement, he put Jacob's hip out of joint. They had no umpire to decide which was the victor, but took it out alone in the dark. It has been a question with theologians who it really was that wrestled with Jacob that night. The book says at first that it was a man; the heading of the chapter says it was an angel, but Jacob says it was God, and it must be admitted that he had the best chance to know. He declared it to be God, and that he had seen him face to face. I cannot believe it was the omnipotent, Supreme Power of the Universe, for I do not believe Jacob could have proved so nearly equal to him, and God, doubtless, too, had too much business on hand to spend a whole night in a wrestling-match with a Jewish trickster. It belittles the ruling deity of the solar system and all the endless worlds, and makes him appear a mean, crude trifler, to attribute such a night's labor to him.

231. The two points that Jacob gained by the contest were, first, to have his hip put out of joint, and, second, to have his name changed. After the dislocation, God is said to have told Jacob that his name should afterwards be Israel, and that he should not be called Jacob any more. The latter clause never was verified, for he has been called Jacob ever since, by God himself and almost everybody else.

232. Esau, contrary to the fears which Jacob entertained, received his brother very cordially and affectionately, and showed not the slightest disposition to treat him unkindly on account of the injuries done him twenty years earlier.

The superior nobility and magnanimity of Esau over Jacob in this connection is most apparent. The latter was governed by a cowardly, cringing fear, induced by an inherent sense of guilt, while the former exhibited a generous spirit of forgiveness which invests his memory with far more respect than all the wealth which Jacob won by trickery and knavery. The simple magnanimity of Esau has rarely been excelled in any age of the world. It was a triumph of filial affection and a generous nature over a deep sense of the most execrable treachery that man could be guilty of. I cannot think that it was just or right in God to love Jacob and hate Esau when their conduct made it far more proper that his feelings toward the brothers should be exactly reversed.

233. I do not think Jacob and his sons were governed by a humane or honorable spirit, when Dinah, the daughter of Jacob and Leah, fell into trouble with Shechem, the son of Hamor the Hivite, the prince of the country, who fell in love with her and lay with her. After the young man had done the deed, he seemed to be governed by far more honorable motives than is usually the case in similar circumstances. His soul cleaved unto Dinah. He wished to marry the girl and make her his lawful and honorable wife, and for this purpose he sent his father to negotiate with Jacob and his sons, that he might wed Dinah and set up housekeeping at once. The young man himself also went and plead with Jacob for his daughter, and said to him and his sons: "Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife." The Jacob family said they could not listen to their sister marrying an uncircumcised man, but if Shechem and all the males belonging to him would be circumcised and become like themselves in that respect, he should have Dinah for his wife. So earnest and honest was the young man in his intentions, that he readily consented, and he and his father and all the males of their city were circumcised. But mark the treachery and baseness of the Jacobites. On the third day after the men had been circumcised, and when they were sore from the operation, the sons of Jacob rushed in upon them like murdering brigands, and with the edge of the sword put every male to death, and despoiled the city of all its treasures. They took the wives and daughters and all the little ones of the slain men, and took their sheep and oxen and asses, and all that was in the city, and appropriated the same to their own use.

234. This was the conduct which God's chosen people were guilty of in the very commencement of their inglorious career. More treacherous, cruel, and base-hearted business was never performed; and it would seem a marvel how a just God could approve of such conduct, and feel a partial love for men capable of such villainous treachery, murder and robbery. The only reproof Jacob gave in reference to the bloody outrage was from the fear that such conduct would make him unpopular with the people of the adjacent country, and that they might come against him and slay him. He never said a word in condemnation of the high-handed outrage and crime they had committed. It was only for his own safety that he was concerned. And this is the character of the father of God's peculiar and chosen people, whom he selected as his own in preference to all the inhabitants of the earth, upon whom to devote his special care and love, and to favor with the choicest blessings of heaven! I cannot believe that a pure and just God could feel a special love for people guilty of such villainy, or that he could choose such out from all the peoples and nations of the earth. The idea seems too absurd and monstrous to be entertained for a moment. If a God is to be judged by the companions he chooses and the company he keeps, the God of Jacob and his posterity certainly cannot take very high rank.

235. In looking over the history of Jacob, little can be found in his character, as we have seen, but trickery, dishonesty, falsehood, and execrable knavery. There is not one redeeming trait, not one noble deed to be found in the whole course of his life to neutralize his many wicked and dishonorable actions. With the exception of the courage and ability which he showed in wrestling with God, and holding an even contest with him for several hours, which at best is extremely mythical and improbable, there is very little that can be placed to his credit as a high-minded man. Craftiness, low cunning, and meanness were his distinguishing traits. Many of his sons, too, were far from being models of virtue, and their descendants were no better. Judah committed adultery with a woman, got a child by her, and then sought to burn her. Reuben held sexual connection with Bilhah, who had acted the part of wife to Jacob, and had borne him two sons. (Such conduct evinces the fact that there was not a very high state of morals prevailing among them.) Simeon and Levi were murderous wretches who slew people without a cause, and of whom it was said: "Instruments of cruelty were found in their habitations." Dinah was guilty of a great immorality. Joseph, the favorite of the old man, and who was basely sold into slavery by his own brothers, proved to be a merciless speculator. As an adept in telling the meaning of dreams, he found favor with Pharaoh, and became secretary of his treasury and grand purveyor of the whole kingdom. He bought up all the corn at a low price, and kept it till everybody else was out, when he sold it at an immense advance, thus realizing enormous profits. He became emphatically the premier of Egypt, the grand vizier of the house of Pharaoh. It was this family of twelve hard sons, that, we are told, God placed his special affections upon, and, while indifferent to all the rest of mankind, cherished for these brigands and

robbers ardent love and affection. I can believe nothing of the kind.

235. Probably the best thing about Jacob is, that he was a myth—that he never had an actual existence. Many learned men regard the whole story as an allegory. That the twelve sons of Jacob only meant the twelve signs of the Zodiac, as taught by the Chaldeans; as did the twelve great gods of the pagans, and the twelve apostles. The Chaldeans were great astronomers, and studied the motions of the heavenly bodies with much carefulness. The Jews knew nothing of astronomy when they were taken captives to Babylon, where they learned something of that science, and became familiar with the ideas of cosmogony and the creation which the Chaldeans held. When they returned to their own city and country, they were far better informed than were the Jewish barbarians who were taken captives, and they felt the need of a history and a system of religion of their own, and both were gotten up. What is called the Old Testament was, doubtless, then written, and the story of Jacob and his twelve sons was a clumsy imitation of the Chaldean sun-god and the twelve signs of the zodiac. The greater part of the Bible stories are now being shown to have a direct connection with the astrology and sun-worship of Chaldea and Babylon. So Jacob, with all his villainess, is far pleasanter to contemplate as a myth, than as a reality whom God recognized, loved and embraced.

[TO BE CONTINUED.]

To Those Who Read and Don't Pay

We want to say a few words. From information we receive, we estimate that there must be several thousands over the country who are very fond of reading THE TRUTH SEEKER, but who don't want to pay for it. They depend upon borrowing it. This is hardly fair to the persons who pay for the paper, or to ourselves. Those who pay for it often want to keep it by them so as to have it to show to friends when they call in, and the practice is depriving us of the very assistance we so greatly need to meet the expenses we cannot avoid incurring. It is often the case that one TRUTH SEEKER has to do duty for a whole neighborhood, and goes from house to house until it is about worn out. That is all well enough in one point of view, but not in another. The number who are willing to pay us is too small to make the running of the business pleasant and comfortable. The support we receive is hardly adequate to the outlays that we have to make. In justice, those who are edified and instructed by the paper we print are in duty bound to contribute somewhat towards paying the expenses of it. If every person who reads the paper regularly would pay his little two dollars a year to the publisher, it would help him out amazingly to enable him to issue more reading matter and to do more towards spreading truth over the land. Friends, don't cheat the overworked but underpaid editor and publisher of THE TRUTH SEEKER out of the pittance he is justly entitled to. He needs more help than he receives. Let every person who likes to read his paper feel willing to pay for it. If they cannot send in the price for a year they certainly can for six or three months—one dollar, or fifty cents. Friends, if you will all make up your minds to do this it will be a great benefit to us—just try it once.

And let every person who likes to read this sheet be willing to have his postmaster—Deacon Brown and Mrs. Grundy—know that he is not afraid to take THE TRUTH SEEKER. So long as we are skulking cowards we cannot be respected by our fellow men, and so long as we refuse to pay for what we enjoy and that does us good, we are not strictly honest.

Brother John Syphers.

Brother Syphers, who will soon be known to the world "and the rest of mankind" as the editor of *The Agitator*, writes us a long letter (which, for want of room, he will please excuse us for not publishing), in which he says he has been sick for several days in consequence of exposure and getting wet while working to arrest a fire in his village which threatened to burn his studio and *Agitator* office. He is getting right again, and means business so far as his proposed paper is concerned. He says subscriptions are coming in lively, and he wishes the influx of names to continue. His first number, for May, will be out in two or three weeks, and he wants to start off with as large a subscription list as possible. Those who take his paper will surely be amused and edified. They can hardly be troubled with gloom and melancholy while reading Brother Sypher's sharp hits and funnyisms.

His monthly *Agitator* will be issued at \$1 00 per year. Next to our own sheet, we hope to see his the most prosperous. His address is Lockport, Ill.

TRUTH SEEKER TRACTS, VOL. IV.—To those who have ordered Vols. I, II, III, of THE TRUTH SEEKER TRACTS we will mail Vol. IV. at 50 cents in paper covers and 75 cents in cloth. This is extremely cheap reading matter, and as good as cheap. Those who have the first three volumes can hardly dispense with the fourth.

Our readers should remember that we send, postpaid, the four volumes, containing over 2,100 pages, at \$2.00 in paper and \$3.00 in cloth. Every Liberal family in the land ought to have a bound set of THE TRUTH SEEKER TRACTS. In the assortment are Col. Ingersoll's far-famed lectures, and one hundred and ten other excellent tracts by the best authors. If it were generally known how much valuable reading matter is to be had in the four volumes of TRUTH SEEKER TRACTS for a mere nominal price, we think many would order them who have not yet done so. We fill orders for these volumes with peculiar pleasure, for we know the buyer in every instance richly obtains the worth of his money. We wish every reader of this sheet had a set of bound tracts.

Amberley.

The following is from *Hull's Crucible*:

AN ANALYSIS OF RELIGIOUS BELIEF, by Viscount Amberley. D. M. Bennett, New York.

This book is invested with peculiar interest. The author was the son of Lord John Russell, one of the oldest Peers of England. The wife of the author, to whose memory the work is most tenderly inscribed, while assisting him in his labors of getting up the work, was smitten by the hand of death, and before it was completed, while it was yet in the hands of the printer, Lord Amberley himself passed away. Great efforts were made on the part of some of the family and others to buy up the entire edition and destroy it; but in this they failed.

D. M. Bennett has done the American Liberal cause a good service in republishing this truly great book in so cheap and yet so substantial a form. Solomon said, "of making many books there is no end," and from the many books which come from the press in these days we may yield to the conviction that there is no end—and so far as we can see in the future there is not likely to be an end of books. He is a wise man who chooses only good books. Lord Amberley's "Analysis of Religious Belief" is certainly of this latter class, and every reader who wishes to keep abreast of the times would do well to possess a copy of this late attack upon the strongholds of Christianity. It is an examination of the foundation of Religion in general, and of the special claims of Christianity. The style of the writer is elevated and elegant, but while he avoids vulgar methods, he nevertheless lets the sword cut where it may when truth has it in hand. The book is interesting because it deals so largely in what may be called the history of religion. When the author discusses any principle or theory, he brings as illustration and proof of his thought, the manners and customs of different nations and tribes. This is so unlike the dogmatic style of preaching, that notwithstanding the encomiums of Paul on the foolishness of preaching, we prefer the hard facts which Lord Amberley gives us.

The principal value of the book consists in the candid and capable manner in which the writer treats the great characters, Confucius, Lao-tse, Buddha, Zarathustra, Mahomet, and Jesus Christ—and the great books.

Almost one-half of the book is devoted to the "Holy books or Bibles."

1. The Thirteen King; 2. Tao-te-King; 3. The Veda; 4. The Tripitaka; 5. The Zend-Avesta; 6. The Koran; 7. The Old Testament; 8. The New Testament.

There is a certain freshness in the author's thoughts which lends no inconsiderable interest to the pages of his "Analysis." We have, like many others, read almost all well-known biographies of Jesus, and the ground over which we have often traveled has become familiar, if not commonplace, and it becomes most interesting to follow the lead of one who, to some extent carves a new way—or like an explorer digs up from these ancient foundations some unknown relic which sheds light upon the otherwise dark and insoluble questions.

There is so wide a scope to his method of treating each branch of his theme, that we cannot attempt, in so small a space, to quote many specimens of his thought or style. We will however venture one.

"The exact converse of this unintelligent reverence for the sacred writings is the excessive and over-subtle exercise of intelligence upon them. It is the common fate of such works to be made the subject of the most minute, most careful, and most constant scrutiny to which any of the productions of the human mind can be subjected. The pious and the learned alike submit them to an unceasing study. No phrase, no word, no letter, passes unobserved. The result of this devout investigation naturally is, that much which in reality belongs to the mind of the reader is attributed to that of the writer. Approached with the fixed prepossessions that they contain vast stores of superhuman wisdom, that which is so eagerly sought from them is certain to be found. Hence the natural and simple meaning of the words is set aside, or is relegated to a secondary place. All sorts of forced interpretations are put upon them with a view of compelling them to harmonize with that which it is supposed they ought to mean. Statements, doctrines and allusions are discovered in them which not only have no existence in their pages, but which are absolutely foreign to the epoch at which they were written. Lastly, are there palpable contradictions? At whatever cost they must be explained away, for Holy Writ being inspired, can never contradict itself."

The American edition of Viscount Amberley's "Analysis of Religious Belief," from the enterprising press of D. M. Bennett, of the Liberal and Scientific Publishing House, New York, has been promptly received by us, and will receive that more careful and critical attention hereafter which it so richly merits. The author of this volume, destined to become famous in the history of liberal thought and untrammelled investigation, was the son of Lord John Russell, one of the oldest Peers of England. He had scarcely got his work, the fruit of many years of studious research and patient thought, into the hands of the printers, when he was removed by death. The first edition had been issued but a little while when his father and the Duke of Bedford made urgent efforts to buy it up and suppress it. Viscount Amberley was bred strictly within the Church of England, and every influence combined to keep him within the fold; but his naturally independent spirit, joined to the loving influence of the wife to whom he was devoted, broke away from these early restraints, and he resolved to investigate the whole subject of religion for himself. The result was the avowal of his unbelief in the code taught him from his youth, in the form in which it is now presented to the reader. In the brief preface the wish is expressed that those readers who find in this book their most cherished beliefs questioned, and their surest consolations set at naught, would try and remember that he "had not shrunk from pain and anguish to himself, as one by one he parted with portions of that faith which in boyhood and early

youth had been the mainspring of his life." The book is dedicated to his young wife, who was its chief inspiration, and who preceded him by but a little time to the silent land. We shall give the book a critical notice in an early issue. —*Banner of Light*.

The remarkable work "Analysis of Religious Belief," by the Viscount Amberley, which has made so strong and wide an impression in England among all who devote attention to Religious discussion, has been republished entire in this country. It is a work of over 740 pp. and no one volume of which we know is more comprehensive. It follows out the beliefs in all lands and traces the similarities which exist in them. It is essentially freethinking and radical, but is at the same time a fine-tempered and evidently conscientious work. The outspoken language, the firmness of purpose and the utter denial of the conventionalities which might be expected to influence a writer of Viscount Amberley's disposition, give an increased value to the volume. It is an able work all will allow, whether agreeing or disagreeing with its deductions; likewise all will perceive at once that it is the life-effort of a scholar, a student and a very deep thinker. —*Boston Daily Evening Traveller*.

The following friendly notice of some of our publications appeared in the *Religio-Philosophical Journal*.

We have received from the enterprising publisher, D. M. Bennett, New York, the following works, all of which will be read by Liberalists with pleasure.

THE OUTCAST. By Winwood Reade, 1877. Pp. 160, 12mo. Paper, 30 cents.

The English edition of this profoundly interesting and instructive story sold at \$2.00, and the publisher has conferred a great favor on the liberal-reading public by presenting it so cheaply that none need be deprived of its perusal. Mr. Reade is well known by his "Martyrdom of Man," a work grandly suggestive, at times, fanciful, but always broad or Catholic. This story of the "Outcast," narrates the struggles of an honest truth-loving soul out of the mists of theology, from a priest to a Freethinker, and the scorn, contumely, and misery he sustained. Truly, the Infidel is the true bearer of the cross!

One arises from its perusal depressed and sad, that such suffering exists, and with intense disgust for the system of religion which makes bigots of well-meaning men and women, and in the name of love, withers and desolates the emotion, affection, and all the generous impulses of the human heart.

THE PRO AND CON OF SUPERNATURAL RELIGION; or, an answer to the question: "Have we a Supernaturally Revealed, Infallibly Inspired, and Miraculously Attested Religion in the World?" In four parts.—I. A brief history of the four great Religions Claiming a Supernatural Origin—Paganism, Hinduism, Christianity and Mohammedanism. II. Review of the arguments in favor of Supernatural Religion. III. Statement of the arguments against Supernatural Religion. IV. Particular remarks on the Supernatural Origin of Christianity, and Statement of the views of Rationalists on Inspiration, Revelation and Religion. By E. E. Guild. Pp. 143. 12mo. Paper, 30 cents; Muslin, 50 cents.

The title page fully describes the contents of this little book, which is crowded with good sense. Of course it is impossible for the author in such limited space to more than outline the vast field he reviews, but he has performed his task faithfully and well.

THE ADVENTURES OF ELDER TRIPTOLEMUS TUB—Comprising important and startling disclosures concerning hell; its magnitude, morals employment, climate, etc. All satisfactorily authenticated. By George Rodgers. Pp. 65, 12mo. Price, 15 cents.

A book sometime before the public, republished in cheap form. A most readable, philosophical satire.

JOHN'S WAY. A domestic Radical Story.—By Mrs. Elmina D. Slenker. Pp. 100, 12mo. Price, paper, 15 cents.

Is an instructive story by a fearless writer. John the Infidel has a more prosperous time than is usually allotted to such characters. A lesson of sterling value is taught, however, by his fortunes, that an honest, upright, unswerving adherence to truth and right, in the end always wins.

EVOLUTION: AS MR. UNDERWOOD EXPLAINS IT.—This scientific theory—or perhaps this theory of scientists, was very ably discussed by Mr. Underwood. We shall give the readers of the *Reporter* a synopsis of the arguments of the speaker and probably suggest some queries or make some comments. We do so for the following reasons: the theory is very generally misunderstood. Mr. Underwood gave a very fair and thorough view of it. We think no harm can result from the discussion of the subject. It is a theme that every thinking mind must grapple. By free discussion and investigation whatever there is of value in the theory will be brought out, and whatever of error there is in it, will be exposed, and sooner or later refuted. There is nothing in the theory, we are confident, that can in any way destroy the worth or force of morality or religion. We give the following synopsis with the full conviction that it will necessarily be defective; and possibly the speaker's ideas may be shorn of their force and precision through our lack of comprehension or ability to express them. We shall aim to be accurate and fair. Mr. Underwood began by saying that the common notion of the theory is erroneous. That man sprang from the monkey or tadpole is not the doctrine of evolution. Man is not a development from the monkey tribe, but the highest of a branch related to the monkey. Evolution means unfolding; the development of the heterogeneous from the homogeneous; from the simple to the complex. Man is not a development from nothing. This is absurd. Every effect exists potentially in the cause. Cause and effect not necessarily alike—as is often erroneously affirmed. A marked and essential distinction between cause and condition. Nebular hypothesis—accepted by scientists

and theologians—explains how matter was put into form of sun, earth, planets. By condensation, cooling, contracting the earth was gradually made ready for the forms of life produced by operation of natural law. Life is a form of force, as heat or light is. Origin of life not more mysterious than origin of heat. All life evolved from lower forms of matter and force. Combinations of matter give us life, as combinations of chemicals in proper proportion and proper conditions give us compound bodies. Matter is eternal. Creation of matter is unthinkable. Worlds have their childhood, their youth, manhood, old age and decay. Systems will decay, dissolution will take place; and as neither matter nor force can be destroyed, there will be new combinations, new systems, and so on through the cycles of eternity. In the absolute sense there is no progression or retrogression. All things occur in the eternal order of nature. Dissolution is as much an ordinance of nature as progression. Power or Force, in which we "live, move, and have our being" is unknowable. . . . Objections to the Theory.—1. Connecting links not found. But Prof. Huxley has traced the development of the horse back, showing clearly that one case is known of an existing animal derived from a pre-existing one; 2. Species never cross. Not correct. Not a correct definition of species. Illustrations are numerous. Finally, best men, scientists of Europe and America accept the theory and put it on same ground as nebular theory or the theory of conservation of energy. The above is the merest outline, and does not give much idea of the force and profoundness of the lecture. Mr. Underwood is a clear and powerful thinker. Has energy and courage to say what he thinks. We cannot speak too highly of the ability of Mr. Underwood, yet in our feeble way we must present our objections to his arguments. —*West Liberty (Iowa) Reporter*.

Braden-Underwood Debate.

On Monday the 23d inst. a twelve nights' debate will commence at Denver, Col., between these two gentlemen. The ground to be gone over embraces nearly all the differences between Materialism and Christianity. The issues to be discussed, as agreed upon, are these:—

First—The origin of all existence and phenomena.

Second—The origin of religion, the necessity for religion, the basic ideas of religion, the necessity of revelation, and how should religion, revelation, and their basic ideas be given to man.

Third—The nature and influence of the teachings of the Bible.

Fourth—The origin, authenticity, genuineness, credibility, truthfulness, and history and scientific accuracy of the Bible.

Friendly Correspondence.

I. N. MOORE, Avoca, N. Y., writes: THE TRUTH SEEKER has become a household necessity. It is the first paper I read. I am glad to see G. G. Briggs so liberal. I am personally acquainted with him—used to work for him in California. Fowler and Well's *Phrenological Journal* of July 1859, has his likeness and phrenological developments. Hoping you will be able to keep your head above water, and let your light shine, I remain yours for the good.

GEORGE PADDINGTON, Millerton, Cal., writes: Please find my picture enclosed. I have taken your paper from the first number, and I like its tone. I want the "Sages," but cannot take it at present. I think a discussion between a Christian and an Infidel, to be published in your paper and then in book form would greatly augment the number of your readers. Nearly all Liberals would want to read it, and some Christians. I send my TRUTH SEEKERS out on their mission, and they will bring in fruit when money is more plenty.

Mrs. Dr. VERNON, Lakeside, Florida, writes: Say to the correspondent who inquired for juvenile publications suitable for the children of Liberals, that the Scribner publishing house issue a magazine at \$3.00 a year called St. Nicholas, which is really the finest and most perfect thing of its kind ever published. It is conducted by Mary Mapes Dodge, and is (although from an orthodox house) free from all the objectionable religious cant of other children's works; and among its contributors are to be found Louise Alcott, and many others of rank radical views.

N. W. HENDRICKS, Clear Lake, Iowa, writes: There are many here who look forward with much delight to the time for the arrival of THE TRUTH SEEKER. You may be sure your spicy paper is doing its work in Iowa. Many professed Christians read THE TRUTH SEEKER (borrowed) fully as carefully as they do their Bibles. The Christians of this place have been having a great revival for the past few weeks, but now they have fallen to quarreling among themselves. It is said that one of the sisters has sued a brother for \$10,000 for seduction.

D. V. MORGAN, Molina, Ill., writes: I want THE TRUTH SEEKER to oppose Christianity enough to not make use of a Christian date. It is as easy to print U. S. A. as it is to print A. D. Allow me to ask who is Mrs. Elmina D. Slenker? and is Mr. Slenker likely to live forever? Many of us Infidels have fallen in love with her long ago. I must tell you what I did with those Tracts and Leaflets. I took them to a revival meeting and gave them to persons as they came out of the door; and I have the satisfaction of knowing that some of the seed fell on good ground, and is likely to yield fruit to the cause of truth.

CHARLES FRANCIS, Boston, Mass., enclosing photographs of himself and wife, writes: We are both converts from Christianity to Liberal-

ism; and it would take more than all the priests of all the gods to get us into the church again. We accept nothing but demonstrated facts, and no church has such to give. All that the thousand different religions of the world offer is simply faith; they demand belief, not investigation. And after a man has been unmanly enough to shut from his mind every ray of reason, he has only the slim chance of one in a thousand for being saved. But as long as there is so much money expended for the propagation of the Christian faith, people will continue to profess it.

J. L. MCKELVEY, Davenport, Iowa, writes: I received the "Sages" safe and sound. In my estimation, the price of Infidelity is the price of brains. Infidel is a name given by the lovers of tyranny and oppression to the friends of freedom and progress. In all ages there have been men who believed that their brains belonged to themselves and not to God; men who have used their tongues in speaking the honest thoughts instead of idly repeating creeds. These men have been, and still are, the real saviors of the race." Col. R. G. Ingersoll, in his last political speech of the campaign in this city, said, "I am a free man. This is a free country. I will think my thought. I will express that thought or die."

D. W. FILLBROWN, East Highgate, Vermont, writes: Those Tracts you sent are nearly worn out in the service of their divine master, Truth. But I see many who are still suffering under the various phases of theological disorders, so ruinous to healthy mental condition, and I really need more of those anti-church truth-coated pills to deal out to such patients as have common sense enough to take them. I find them very potent remedial agents, and they have helped to emancipate many of the reason-forsaken dupes of priestcraft from their superstitious bondage, who now rejoice in that true salvation which flows from Nature's divine revelations and the God of Reason.

GEO. WEIDEL, Miamisburgh, O., writes: You have opened our eyes in this section. You have taught me something I never knew before, viz., that a paper exists in this country that dare expose and criticize the Christian Bible. I was of the opinion that it was unlawful to speak aught but well of the Holy Bible in this free country, but I see that you, for one, have the nerve to express your views on the book in your paper. I say, for one, go on with your brave little sheet. Open more eyes; wake up some of the half-dead-and-half-alive people. I am not a rich man; I would like to aid you if I could, but cannot, but still I will always try and have two dollars for your fearless journal.

T. A. CAPPHART, Polk Patch, Ind., writes: Freethought is gaining ground in this town. The Methodists, after a two weeks' effort this winter, failed to get up a revival of any magnitude. One of the brothers publicly admitted that Infidelity was gaining ground, and that it was the cause of their failure. We have the advantage of them when we make a convert—and that is whenever we get one to reading—he never goes back on us, while they cannot retain five per cent. of theirs. It is strange, but true, that church members are more easily converted than others. I suppose it is because they have a better chance to see the hypocrisy practiced by their church.

J. A. RUTHERFORD, Honey Grove, Texas, (about eighty years of age) writes: Dear TRUTH SEEKER—After my respects, etc., I beg leave to ask the publication (gratis) of the following singular but sincere request. I sincerely request every man, woman and child that thinks the Bible tells more immoral, nasty tales of the God than it does of the Devil, to drop me a postal card, simply telling me who, where and what. My name is J. A. Rutherford, born Jan. 31, 1799, and have been living and thinking ever since. I neither use tobacco, nor drink whiskey. My neighbors call me the honest, conscientious old Infidel. "The world is my country, and to dogood my religion." All newspapers that have the moral courage to copy are respectfully requested to do so. Address J. A. Rutherford, Honey Grove, Texas.

MALCOLM GRAHAM, Salt Lake City, writes: The "World's Sages," etc., is certainly a valuable collection of highly profitable and interesting matter for the reflecting mind. When we contemplate the condition under which many self-evident honest and powerful thinkers of the past spoke and wrote against error with ignorance, bigotry and fanaticism to contend with, holding their lives lightly, all for the spread and support of the greatest practical good mankind has ever known, suffering in many cases death from those they wished to benefit, force us to the conclusion that the mass of mankind advance to reason and common sense in matters of religion only by slow and painful degrees. This book will be appreciated by a very great number of people. It should and I believe it will have a large circulation. I feel much indebted to you, Mr. Bennett, for your great service to the cause of Reason and Truth.

CHAS. B. ALLEN, M. D., Ann Arbor, Mich., writes: The time for which I subscribed for your paper has almost expired; when it does expire, please discontinue, as I am going to leave this place to go whither I know not. This afternoon I receive from the Michigan University the degree of Doctor of Medicine. Sixty M. D.s go out then, of whom nearly two-thirds are Freethinkers. The best men in the class are badly tainted with Liberalism. I believe as a rule there are more Freethinkers in the medical profession than there are in any other. How do you find it? I am circulating the "Free Religious Constitutional Amendment," upon which I have the names of seventy men who wish a total separation of Church and State. The greatest trouble I find with men is that they have not the backbone to come out and say what they honestly believe. I expect it

will be policy for me when I start out in my profession to keep my mouth closed in regard to religion. I may have to until I make a reputation. I will do what I can in a mild way.

Mrs. L. HUTCHINSON, Bishop's Creek, Cal., writes: In your paper of March 14th a nameless lady patron says that she does not believe in spirit communion, because when she was left an orphan in her childhood, and when sick and heart-broken from cruel treatment, she had begged her mother to come to her, but she came not. I heard a preacher once make the same plea against Spiritualism. Said he: "My mother died when I was a small boy, and I used to go to her grave at the still hour of night, and pray to God to let me see my mother again; and," he added, "if it had been possible, I believe I should have seen her." But it is in answer to just such prayers and heart-longings that the gulf of death will be bridged over, making it possible for our loved ones to recross the dark so be we live individualized beyond. But our love that cannot die must span the infinitude of time and space, and be united to the central source of light, life, and love from whence it came. What hope for of blissful existence, in some form, ere conscious life completes these cycles of eternity?

Dr. H. J. PARKER, Hannibal, Mo., writes: Amberley's "Analysis" came duly to hand, and I find it the best book of the kind I have ever seen. It is a work which will awaken deep interest in the mind of every reader. It is one that will take the superstition out of any one who carefully peruses its pages. Altogether, it is a rare and masterly production, and its reprint and circulation in this country is an immense service to the cause of Freethought. It is, indeed, remarkable that a man in the station of Amberley, nurtured in the Christian faith, and brought up amid all the surroundings of superstition, should break away from the fetters that bound him, and learn to love truth more than respectability. He sought to discharge a solemn duty to humanity by proclaiming to the world his honest convictions. The book will leave a lasting impression upon the mind of every candid Christian who reads it. While containing nothing that might shock the most squeamish child of faith, it will surely lead every reasonable orthodox reader on to a knowledge of the truth. This generation owes a debt of gratitude both to the memory of the deceased author and to the enterprising American publisher. I am in hopes of sending you many orders for it.

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WHERE knowledge is a duty ignorance is a crime.—Thomas Paine.

HONOR your own faith, and do not slander that of others.—Buddha.

RELIGION is the ceaseless effort for purity and integrity of being, and harmony with the order of the world.—Hudson Tuttle.

HOPE binds the frame of man with strong enchantment. The bitterest end awaits the pleasure that is contrary to right.—Pindar.

THE king-times are fast finishing. There will be blood shed like water, and tears like mist, but the people will conquer in the end. I foresee it.—Byron.

THE Goliaths of theology, arrayed on the battle-field of science, become phantasms, the attenuated shadows of ghosts which amuse rather than annoy with their incoherent gibberish.—Hudson Tuttle.

EVERY plant as it rises strugglingly towards heaven, ere it bursts forth at the top into a flower, breathes itself away in plaintive prayer as it dies that the beautiful may yet become permanent.—Harbaugh.

I BELIEVE George Eliot a thousand times the superior of Victoria. The one is a woman, the other a queen; the one a useful person, the other a useless one; the one wears a crown by chance, the other has created a throne for herself.—Ingersoll.

TO TELL me I am to love the being who damned me and myriads beyond all computation because of an inherited nature that they had nothing to do with conceiving; that the loathing and curse of God are upon them; to tell me that, is an infinite violation of every conception of rectitude of character.—Beecher.

MAN's form of worship is in accordance with his enlightenment, and when his illumined mind is in close sympathy with the great heart of Nature he ignores all forms as inadequate to a just exposition of his deepest feelings and most profound emotions, which admit of no expression.—Mrs. S. W. Kent.

YOU have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and eleven and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future become the present you shall meet it walking in the light, and that light will overcome its darkness.—George Macdonald.

THERE are many roads leading to the New Jerusalem of happiness; roundabout ways, circuitous roads, and crooked meadow paths; the dim, misty, deep-shadowed, and narrow way through the green woods where one may scent the wild honeysuckle, juniper, and golden rod; and then there is the short cut across lots, wild, uneven, and briary; but it matters little which way we go, so long as we arrive at the gate at last.—Susan H. Wison.

IN the dark ages the Church had this world by the throat; in the sixteenth century, not one in twenty thousand could read, and not one in fifty thousand could both read and write. Every thought was strangled, every idea lost. In that day only miracles were recorded, but these got so common that they had to be stopped by law. But the Moors got into Spain, and brought their paper, mathematics, and philosophy. Science was actually thrust into the brain of Europe at the point of Moorish bayonets.—Ingersoll.

NEVER fear to step outside of the beaten track. If you think there are better things in the fields and by-ways. Strike out for yourself. There are heights to which no intellect has yet climbed. You may meet opposition, but it will give you added courage and strength, elasticity of thought and individuality, which shall make you stand out as somebody amid so many more machines and commonplace mortals who are content to tread where their fathers trod, think as their fathers thought. Knowledge, progress, reform and development can only be achieved by independent thinkers who dare to be units and individuals.—Mrs. E. D. Slenker.

FREEDOM OF CONSCIENCE.
Oh, brave Apostle, thou hast truly said
It is a trivial thing indeed to be
Judged of man's judgment! Conscience must be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead;
For truth admits of no monopoly.
And where it points each for himself must see
Nor fears an independent path to tread.
Honor to him who speaks his honest thought,
Who guards his reason as a sacred trust,
Demands the truth for every dogma taught,
And turns dissenter only when he must!
For he shall rise by whom the light is sought,
To the high plane where stand the wise and just.
—William Lloyd Garrison.

SUPPOSE in the early times some powerful association of men had said, "You shall not invent a plough; that crooked stick was handed down by God: that twisted hay is the best of all twisted things, and you must use them;" what if some one said, "That dug-out was got up by the Trinity combined, and is the best fender that ever struck a wave," what progress would there have been in agriculture and navigation? Yet that is just what the State and Church have done in some things. The Church has said you shan't take a book from the devil or remove a single dart from his fiery tail; you must let that alone for he is the best devil that can be made. The Church succeeded, and while we have been advancing, overcoming the obstacles of nature in other directions, we still hold the ideas of the skull that groped in the cave.—Ingersoll.

Odds and Ends.

AN English judge said: "Prisoner at the bar, God gave you health and strength, instead of which you go about stealing cows."

A MAN out West offering bail for a friend, was asked by the Judge if he had any incumbrance on his farm. "Oh, yes," said he, "my wife."

THE grave of the inventor of the accordion is unmarked by a stone. It ought to have an epitaph, "Hark from the tomb a doleful sound."

WHAT is the difference between spermaceti and a school-boy's howl? One is the wax produced by a whale, and the other is a wail produced by the whacks.

A BABY came to a family in Maine a short time since, and a bright five-year old brother, patting it playfully under the chin, inquired: "Say, how was Dod when you left?"

A POOR soldier with his face half shot away, was asked by a comrade if he wanted anything. "I should like a drink of water if I had the face to ask for it," he replied.

TIMES are awful hard, for a fact. Even the old ladies who engineer the ministers' donation parties and go early and stay late don't appear to fat up as well as they did last year.

"My dear," said a husband to his wife, on observing red-striped stockings on his heir, "why have you made barbers' poles of our child's legs?" "Because he is a little shaver," was the neat reply.

A PENNSYLVANIA clergyman seeing a young man standing in the doorway of the church and looking hesitatingly about, paused in the midst of his sermon and exclaimed: "Get out young man, she is not here."

AN old lady sleeping during divine service in a church in Liverpool, let fall her Bible, with clasps on it; and the noise partly awakening her, exclaimed, "What! you've broken another jug, you slut, have you?"

"My son," said Mr. X., kindly, to his youthful heir, "accustom yourself to be polite to the porter, the servant girl, the coachman, to all the servants; thus you will come in time to be courteous to all people, even to your parents."

"I HAD nine children to support, and it kept me busy," said Smith to Jones as they met, "but one of the girls got married. Now I have"—
"Eight?" interrupted Jones. "No, ten—counting the son-in-law!" said Smith with a sigh which might have been heard afar off.

A DETROIT grocer gave a man a dollar for a chest that he said he found, which evidently from the marks, belonged to the dealer. The chest was hidden, and at the first leisure moment opened and found to contain—not fifty pounds of Oolong, as was expected, but some nice, clean sawdust. How he did kick that chest!

"COULDN'T you give me something to do?" asked a poor boy at a Michigan shingle factory, the other day. "No," said the owner, "we are all full now." The boy looked sad and was about to go away when a bright thought seized him, and, turning again to the owner, he inquired, "Don't you need a boy to test shingles on?" But even then he got no position, for the man had a boy of his own.

A FARMER and his wife called at a Detroit photograph gallery last month to have some photographs taken of the latter, and, while the operator was getting ready, the husband gave the wife a little advice as to how she must act. "Fasten your mind on something," he said, "or else you will laugh and spile the job. Think about early days—how your father got in jail, and your mother was an old scolder, and what you'd have been if I hadn't pitied you. Just fasten your mind on that!" She didn't have any photographs taken.—Detroit Free Press.

A NEW GAME.—A man came into a restaurant last night, and, mounting a high stool, leaned over the counter and ordered a porterhouse steak with eggs on the side, and some ale and oysters to begin with. In about half an hour he had finished his repast and was beginning to deliberate on what kind of dessert he would wind up on, when a man walked in, and tapping him on the shoulder, remarked:
"Is your name Billy Hicks?"

"Yes, that's my name," said the man on the stool, as the hand stole down to his hip pocket, fumbling for the handle of a barker; "what do you want?"

"We had a little trouble once before in White Pine, and now I guess I've got you dead to rights," continued the new comer, pulling out a large-sized six-shooter.

"If you'll just step into the street and pace off your distance, I'm your man," said the feeder, who had just finished his pie, and whipping out a revolver, he sprang off his perch and rushed after the other into the street.

The frightened restaurant man got down behind the counter and bent his ear to listen to the shots and the rush of the mob; but he didn't hear anything unusual, and in about five minutes he recollected that there was \$2.50 owing on the meal. Then he went out on the sidewalk to investigate.
"Was there a row out here a few minutes ago?" he inquired of a star-gazer on the sidewalk.

"Didn't see any. I've been here for the last half hour or so."

"See two fellows with ulsters and revolvers come out?"

"Yes, they was talkin' about swappin' guns, and they're over across the way now, taking a drink."

The restaurant man went back to clear up the dishes.—Virginia City Chronicle.

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NEAR BROADWAY.

Notes and Clippings.

THE revenue officers found in Brooklyn a secret illicit distillery in an unoccupied church. This is perhaps a doubtful method of making a church promote the spiritual welfare of the people.

MR. MOODY sensibly says that pretty girls should not permit men to kiss them at church fairs for twenty-five cents. That is right. They may be just as easily kissed after they leave the fair, and for a hundred per cent less in the price.

THE RADICAL REVIEW.—Friend Benjamin R. Tucker sends us a circular saying that the first number of his *Review* will be out by the 15th of May, or before. He gives the contents of the number, and, judging by the titles and writers, it will be a splendid issue. May he receive the proper and necessary encouragement.

THE Rev. Dominick McCaffray is the latest disciple of Mr. Beecher, whose flock has come to his vindication and passed resolutions establishing his purity. "To err is human, to forgive divine" is all well enough in its way; but isn't it encouraging human error a trifle too much to keep on forgiving divines in this way?—Puck.

THE Minnesota Christians spent last Tuesday in praying for the total abolition of grasshoppers. The Apostle Paul prayed that the Lord would take away his "thorn in the flesh" or give him grace to bear it. Perhaps the Minnesotans would be willing to compromise on a supply of grace instead of the removal of the grasshoppers.

A CORRESPONDENT of a Boston paper, the *Morning Star*, thus hyperbolically writes about Moody and his work: "He wills to conquer, and he conquers; for he sits before the very throne of the Eternal; he moves the hand that moves the world." How grateful God ought to be to Brother Moody for instructing him how to run this little Universe.

INDIANAPOLIS, APRIL 16, 1877.—EDITOR TRUTHSEEKER.—Dear Sir: In your paper of April 7th you say a correspondent from this city informs you that the Central Christian Chapel of this city had whitewashed their late pastor, W. E. Black. Permit me to say that said church has not only retired the said pastor, but has entirely withdrawn fellowship from him by a large majority. A MEMBER.

A BUNGLING piece of barbarism was enacted a few days ago at Youngstown, O., in hanging a young man by the name of Sterling, who persisted to the end in asserting his innocence. The knot slipped under his chin, by which means he suffered a slow and agonizing death. When will enlightened people of this nineteenth century cease this horrible business?

THE Czar and the Sultan have both invoked the blessing of God on their armies and his vengeance on their enemies. Now look out! Somebody will be hurt. The prayers for vengeance will probably be answered. It will be a good test of strength between Jehovah and Allah. The principals are not expected to engage in the fight; that will be left to their followers.

THE editor of the Chicago *Advance* says: "We happen to know the circumstances under which Mr. Ingersoll contracted his desperate prejudices against religion, and while they do not excuse him, they would, if known, show with startling force how sedulously Christians ought to clothe religion, in all its relations to business, domestic, and social life, with the sweet reasonableness of Christ's own spirit."

THE trial of Mr. Charles Bradlaugh and Mrs. Annie Besant for publishing and selling Dr. Charles Knowlton's book, "The Fruits of Philosophy," was commenced March 24th at the Guildhall Justice Room, London, before Alderman Figgins. A few witnesses were examined, when an adjournment till April 17th was granted to enable Mr. Bradlaugh to summon some forty witnesses, including some of the best medical men of the country. He will doubtless show that the book is of a scientific character, and that it is not low nor obscene. The parties to the trial were required to give bail in £300 each.

THE case of Brother Pearson of Pittsburgh is very curious. He was accused of much misconduct, most of which was not proven. His congregation whitewashed him by passing resolutions that they considered him, though an imperfect man, yet one who was striving to do the best he could. The ministerial association to which he belonged thought differently, and passed on him a unanimous vote of censure and disfellowship.

THE trial of the Rev. John Miller, of the Presbyterian Church, has commenced in Princeton, N. J., before the presbytery of that locality. His offense consists in writing a book in which he endeavors to show that the Bible does not teach immortality; that when man dies he dies soul and body, and that he remains in the grave until, as a special gift of heaven, he is resurrected, by a blast from Gabriel's trumpet, both soul and body; 2. That Christ is in Adam and partook by his human nature of the sinfulness of Adam; 3. That the Bible does not teach that God is a trinity; that the trinity is a pagan or Platonic conception. Miller will doubtless be deposed from the Christian pulpit for presuming to utter such heterodox opinions.

THE Sunday-school lesson, Sunday, was about the lying and the leprosy of Gehazi, as set forth in the Second Book of Kings, fifth chapter. There is material in this for a great deal of solid instruction to the young people. Considering the great amount of lying now prevalent in high places and low, the only wonder is that leprosy is not more common as a consequence. A little chap who was asked why God does not now strike with leprosy everybody who tells a lie, replied: "Because if he did there wouldn't be hardly anybody who wasn't lepers." If every man who tells an untruth were to be turned into a leper, would not our fashionable churches immediately become badly afflicted with the disease?

PROF. SMITH of the Free Church College in Aberdeen, Scotland, wrote the article in the *Encyclopedia Britannica* on "The Bible," and expressed opinions which brought down on his head an avalanche of wrath from his brethren in the Church. They now demand that he shall stand trial. He responds that he is willing, but wants a "bill of particulars" setting forth the exact heresies of which he has been guilty. This bothers his accusers, and they do not seem to know what they are going to do about it. The professor intimates that there are other men among those before whom he would have to appear for trial who are as unsound as they declare him to be. Fifty-nine ministers and seventy-five elders have signed a statement that they think favorably of letting the professor alone, and avoiding the stir which a trial would make.

THE Rev. Paul T. Valentine, Ph. D., D. D., LL. D., was sentenced by Recorder Hackett in General Sessions to ten years' imprisonment in state prison for the most revolting and despicable crimes in the whole calendar, the corruption and vile use of little boys and girls under his charge in what he called his "College for Homeless Children," where he pretended to teach them useful employment and to give them food and clothing; but where, in reality, he practiced the grossest and most abhorrent crimes, at 508 Pearl St. The witness against Valentine was a lad fourteen years of age, but there were some nine others in the court prepared to testify to similar enormities. The jury found the reverend gentleman guilty, and District Attorney Russell announced that there were several other charges against the man upon which there was no doubt of his conviction. Recorder Hackett said the case was the most atrocious that had ever come to his knowledge, and he was only sorry he could not punish the miserable culprit with death; but he could do no more than sentence him to the full extent of the law—ten years. The Rev. Valentine is a native of Italy, and was originally a Catholic, but when he came to this country he professed to be a convert to Protestantism. He first operated with the Methodists and obtained a professorship in the Drew Theological Seminary. At the close of the term he acted as pastor of a Methodist mission church. Finding that not very remunerative he joined the Protestant Episcopal (Italian) church presided over by the Rev. Dr. Stauder, his fellow countryman. He subsequently joined the Episcopal Church and was ordained by the Right Rev. Bishop

Potter, May 7, 1876, as a missionary among the Italians in this city. After this he opened the establishment at the place named, where, under the guise of imparting valuable information to homeless children of both sexes, he committed the very blackest of crimes. The Gospel did not do very much for that man.

A SINGULAR SECT.—In a letter to the N. Y. *Times*, from the mountains of Alabama, a correspondent writes thus of a sect of religionists which he found there: None of the mountain-sect's traits is more interesting than his religious credulity. His earnestness in it commands our admiration, and his ignorance our pity, and with it all his reckless devotion taxes our patience in this enlightened and skeptic age. In one of the mountain counties I heard of some religious experiences that seem beyond our belief; but I failed to discover any evidence against them, but found much that confirms them. The leader himself is of a temperament and appearance that favor the history. His bold eye, with a strong magnetic look, and his expression of face, far from that of a religious enthusiast, lend great probability to the tales. His statement of his religious dogmas or creed impressed me as a mass of uninteresting and illogical assertions. They are partly texts from the Bible, and partly such assumptions as he thinks harmonize them into a philosophy. Among other things, he said that what is called the Lord's Prayer is the Disciples' prayer; the true Lord's Prayer is the seventeenth chapter of St. John. Their marriage ceremony is brief. Each one of the couple declares that God gave him or her the other for husband or wife, and then the words, "Let not man put asunder what God hath joined together," pronounced by the preacher, completes the rite. They believe in the efficacy of prayer for individual, practical relief. They employ no remedies of any kind for diseases, and many claim to have been cured by faith alone. He affirms that he never suffers pain, and that, if he should, he "will desert his God," and that he "will never taste death." He permits no ordination, has no membership of the church, and no rules of discipline or other constraint on either members or officers. This absence of both law and penalty may or may not be an evidence of shrewd policy, according to the character and practices of the members. But the interest of the organization is in the credulity and devotion of its followers more than in the character of its leader or his doctrines. The church has withstood all kinds of persecutions, both individual and collective; and in the past seven years has grown to number one thousand members. Some people gave away their land and goods and followed the new leader as the Disciples did of old. An educated physician gave up his practice and physic. After a while he got the chills; he called in the Elders to pray for his recovery; he became, as I was told, "happy in religion," and was permanently cured. They never indulge in lawsuits or in short hair. Their services were generally improvised in all respects of matter, time, place and audience. At a house where the leader lived for a year he professed the power to shield the fields from any and all misfortunes. He placed his Bible on a stump, secured it by pegs from blowing away, and left it there from planting to harvest. And the misfortune is that the crops on that farm were very good that year. At one time he imposed a penance on the young women of sensitive conscience. They walked the whole night in but one garment, and barefooted, while he accompanied them with spiritual counsel and bodily presences. In due time the repentance bore fruit. At another epoch in his ministry he announced that he must be attended by five virgins. Five virgins volunteered promptly. He told them that the sacredness of their offices made it necessary to establish their pretensions beyond a doubt. Four submitted to the required examination, but the fifth refused and divulged the proceeding. A few loaded shotguns were added to his followers. His ascendancy and the superstition of the people were such that he persuaded a father to surrender his child for a burnt offering. It is said the day for the sacrifice was set, and that the preparations were made, but as some one revealed the intention outside, public opinion prevented the execution of the religious ceremony. One would think that such proceedings would destroy both the organization and the individual career, but the church is large, and the leader is still its respected head.

Events of the Week.

DESTRUCTIVE forest fires have been raging in parts of Michigan.

WIDOW GREENE, North Castle, N. Y., committed suicide on Sunday last, by hanging.

TWEED is still in jail. He denies that he authorized the confession recently published.

SPENCER'S spectacle factory at Newcastle, N. Y., was burned last Saturday night. Loss \$120,000.

A REVOLT has taken place in Paraguay, and the President and his brother were assassinated.

GEO. L. FOX, the pantomime clown, has relapsed again into insanity and has been sent to an asylum.

A MAILBOAT plying between Brest and the island of Ushant was wrecked and eight persons drowned.

THE weather much of the time during the past week has been perfectly lovely. Spring is coming on apace.

CAPT. KASS, with a platoon of men, raided a dance-house, 14 Stanton st., last Saturday night, and arrested one hundred and thirty men and women who were holding forth there.

A FURIOUS hurricane passed over the sea coast, south of this point, on the 22d, and did considerable damage to shipping in various localities, especially from Cape Henry to Cape Hatteras.

A LARGE fire occurred in Omaha. A whole block was burned and several establishments utterly destroyed. Loss, over \$100,000. Among the goods burned were \$5,000 worth of diamonds, uninsured.

THE *Journal of Commerce*, one of the oldest daily papers in this city, suffered a serious loss by fire on the morning of the 23d. The upper stories of the building were badly injured, and much damage done to the stock.

MINISTER MARTEL, of Paris, has been directed by the Cabinet to address an official letter to the bishops, pointing out the dangers and complications which might arise from political manifestations on the part of the clergy.

THE U. S. troops have been withdrawn from Louisiana, and Gov. Nicholls will assume full control of the State government. Gov. Packard retiring under protest. The conduct of Hayes in the matter is, of course, warmly approved by some, and strongly condemned by others.

HENRY WARD BEECHER is again away on a two weeks' leave of absence on a lecturing tour in the West and Southwest. Louisville is one of the points he touches. He is to preach more than usual during the hot weather to make up for his absence now. He is making it pay, and he needs some money about these days.

Two lads of Boston, Dudley Kimball and Stephen Cox, one six and the other seven years old, quarrelled at play, when Kimball said, "I will fix you." Then he went home, obtained his father's revolver, returned and shot his little companion dead. Both families stand high in the community. This is beginning the killing business early.

THE Am. Popular Life Insurance Co. of this city has met with serious trouble. The State Superintendent of Insurance has had an investigation made, and finds that the officers have sworn to false statements and representations, and that their assets are much less than represented, and their liabilities much greater. They are forced to discontinue business—a case of misplaced confidence with those who insured in the company.

THE long-threatening war-cloud in the East has finally burst. Russia has formally declared war against Turkey, and one of her armies has crossed the Pruth, the boundary line. Journalists assert that the advantage is with Russia in the beginning. The Czar declares the war to be in the interests of humanity, but the blood of humanity will doubtless freely flow during its continuance. The consequent excitement is great, and it has extended to this country. Flour and provisions have advanced—the former 50 cents per barrel.

Career of Religious Ideas.

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CHAPTER II.—CONTINUED.

The first germ of religion in savage man is this same fear of the elements. Under like circumstances he cries with terror and falls prostrate, appealing for protection to something, he knows not what. Is there any difference in kind between the fear of the brute and that of the savage? The animal throws itself under the protection of man; the savage, having no visible superior to whom to appeal, personifies the elements themselves, and casts himself before the ideal of his own creation.

Those who regard man as fallen from a high estate see in the savage, not a primitive, but a degraded condition. This conclusion conflicts with the facts of human history. The races of mankind began, like the individual, ignorant and brutal. The early man was a savage, a cannibal, whose religion—if he possessed a religion—was of the grossest form. Our pride may revolt against such a view of our ancestors, but it makes it no better by denying it, and it is flattering to know that man is subject to progressive growth and unlimited achievements. Fetishism has been considered the lowest expression of religious instinct, but it does not touch the bottom of the abyss. Comte fails to meet the issue when he declares this statement insupportable. He combats a positive subject with metaphysical argument. He says if man existed in a state wholly material, there must have been "a time when intellectual wants did not exist in man; and we must suppose a moment when they began to exist, without any prior manifestation." This he concludes impossible. His argument is of that metaphysical kind, as delusive as unsatisfactory, which the author utterly discards in others. The "want" is subject to an imperceptibly slow growth. The appearance of the "want" is evidence of the prior capability for its development, and there must be a time when this development becomes manifest.

Fetichism is not the first expression of the religious sentiment. There are many species of animals in which it is apparent, especially in those which have had the advantage of the culture given by man. A kitten mistakes a ball for a living being as readily as a savage sees a life like his own in the wind. The thoughts awakened in the mind of a dog by presenting a watch to his ear are of the same kind—he regards it as a living being; the savage thinks it possessed by a demon. A Bechuana, seeing the sea and a ship for the first time, said the ship must have come of itself, for it could not have been created by man. The Yakats are represented as being so amazed by the action of a telescope in bringing distant objects close to the eye, that they believe it possessed by a spirit; writing they cannot comprehend, and books they regard as living objects that can talk.

In our own individual development we can mark the same ideas in our childhood. They even extend to our mature years; and when a machine refuses to do its work, how readily the mechanic gives it personality! The child converts a broomstick into a prancing steed, and the engineer speaks of his locomotive as a person for whom he has the warmest attachment. The child chastises the offending object; Xerxes, leading the myriads of Persia, would send a message to the turbulent sea, and bind it with chains. These are examples of the lowest Fetichism—the endowment of inanimate objects with life.

We have advanced so far from that primitive faith that we cannot study its peculiar phases without referring to people who are at present in the same stage as that which we have left in the remote distance. As human development is governed by the same unchanging laws, similar stages of growth present corresponding phenomena. As in a forest the connection between the acorn and the oak can be traced through the intermediate forms of growth, the civilized man stands connected with the savage.

This field of study is lamentably broad, as only a moiety of mankind have become what is styled civilized, and at least one-third of the human family are savages. Those vast regions forming the continents of Africa and Australia, the countless islands of the Pacific, and the interminable expanse around the North Pole, in America extending southward almost to the Great Lakes, are inhabited by rudest tribes, whose religious beliefs are of the grossest form. The Australian has not made an attempt towards embodying his religious ideas, if he has any, in rites and ceremonies. (Latham.) Certain wild songs, accompanied by gestures, mistaken for such, have proved of foreign origin. Even missionaries, eager to discover analogous ideas in the heathen they would convert, have honestly expressed their perplexity. Says one: "They have no idea of a Divine Being. They have no comprehension of the things they commit to memory. I mean especially as regards religious subjects." Another remarks: "What can we do with a nation whose language presents no terms corresponding to justice or sin, and to whose minds the ideas expressed by these words are completely strange and inexplicable?" "A kind of highly developed instinct for discovering their food which is always difficult for them to obtain, seems among them to have taken the place of most of the moral faculties among mankind," is the statement of Lesson and Garnot. Unless watched by the police, they would offend law and decency with as little scruple as the monkeys of a menagerie; and so dormant is their reason, that the same means must be employed to convince them that is used with children and idiots.

The inhabitants of Central Africa are little more advanced.

Leighton, who for four years served as missionary among the Mpongwes, Mandingos, and Grebos, important tribes, says that they have neither priests, nor idolatry, nor religious ceremonies. The testimony of Livingstone on the Bechuanas is the same. In order to translate the word God

and make it comprehensible to Caffre intellect, the missionaries had to employ the word *Tixo*, meaning "wounded knee." Tixo was a well-known sorcerer, and received his name from a wound received on his knee. He was the highest ideal of the Caffre mind, and his name best translated the idea of God to their understanding.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. II.

REV. G. H. HUMPHREY, *Dear Sir*: I fear you are inclined to give me more credit than I am entitled to, as you say I admitted the substance of your first letter. You mistake; I did not admit so much. I simply stated that I did not claim that unbelievers, in the American struggle, equaled, numerically, the believers. On all the other points I took issue with you.

You are mistaken again in saying I asserted that resistance to constituted government "is contrary to the principles of Scripture." I said nothing of the kind. If you will refer to my reply you will see that I said it was contrary to the spirit of *Christianity*—a very wide difference. I readily grant that in the Old Testament there are numerous instances where war and bloodshed were brought into use to overthrow existing governments. The God of the Old Testament seems to have been more fond of war and slaughter than anything else. He styled himself "the Lord of Hosts" and "the God of Battles," and gloried in subduing enemies. But that was not Christianity, and I defy you to cite one instance where the reputed founder of Christianity, or its early promulgators, ever incited a war for freedom, or even admitted the advisability of such a struggle. The burden of Christ's teachings touching this point, as I said, was, "submit" and "obey," "never rebel," "assert not your own independence."

I am very sure you cannot cite an instance where Christ, or any of his disciples, ever encouraged a people to rise against their oppressors, or to lift their hands to strike off the chains that bound them. That would not have been the spirit of Christianity. Its office, in its incipency, was to make people contented with their lot, and to enjoin them to submit to the powers that were. Christ said explicitly "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." He found his own nation groaning under the heel of foreign oppression, but he said not a word to incite resistance to that oppression. When the hand of tyranny was laid upon himself, and his liberty and life were in peril, he moved not a finger towards freedom. The tenor of all his teachings was to yield submission to the powers of this world, for the glories that await in the next. No, Christ did not teach people to rise and fight for liberty, nor even to aspire to political freedom. To fight for political rights was contrary to the injunctions of him who said, "My servants do not fight." To do that was opposition to his entire teachings. *It was Infidelity.* Hence the American people were doing the work of Infidelity when they took up arms to resist a Christian power.

You seem disposed to claim persons as Christians who evidently were not such. And before we go further, it will be well to understand what is required in order to be a Christian. It does not make a man a Christian to be born of Christian parents, to have a Christian wife, or to sometimes, or frequently, attend a Christian church, nor to pay for a pew in a Christian church. He is not a Christian though he admits that Jesus had a real existence, that he was a good man and taught good morals. It does not make a man a Christian to believe that the Christian religion, in most respects, is an improvement on the systems that previously existed in the world. It does not make a man a Christian to be a lover of virtue and morality. This class of men have been found in all systems of religion. But to be a Christian, a man must accept and believe the dogmas constituting the Christian religion, the principal among which are that Jesus was divinely begotten; that he is God; that he died to reconcile God to man; to atone for a lost world; and that, without a belief in him and in the efficacy of his blood, there can be no salvation. This I have heard proclaimed from Christian pulpits again and again, and I hardly think you will deny it. I will call your attention to an ecclesiastical trial that is now pending against the Rev. John Miller, Princeton, N. J., of your own denomination (Presbyterian), for holding that the Bible does not teach that Jesus is God; that he was simply a chosen man, and for denying the Trinity. For this the Rev. Miller is charged with being a heretic, or an Infidel, and there is but little doubt that he will be expelled from the position in the Christian pulpit which he has occupied. So be careful, my Friend, that you do not claim as Christians those whom your own church does not accept. Let not Brother Miller's perils escape your observation.

Before giving quotations from recognized authorities, I wish to call your attention to the fact, that most of the biographies and histories published are written, directly or indirectly, in the interest of Christianity. A large proportion of them are written by Christian clergymen or Christian professors, or, at all events, they are written for a Christian market, and everything is shaped and colored accordingly. A shrewd caterer, of course, always prepares his viands to suit the taste of his patrons, and to please those who pay their money. When a great or distinguished man has passed away, the fondness for making it appear that he was a Christian, or that he accepted the Christian system, is most conspicuous, and it is often amusing to notice the ingenuity employed in that direction. It is not to be thought strange, then, if the Infidel views of our great men are kept in the background, and that every circumstance which even squints toward their feeling friendly to the Christian religion is most favorably presented. Everything and everybody is expected to bow in submission to the great Diana of the age—the Christian religion.

I cannot agree with you, that you have proved Franklin to have been a Christian. His being raised under religious influences does not establish it. Paine was so reared, and so were the larger share of Infidels. You admit that, during a portion of his life, he was an Atheist. I did not claim so much, but that he was a moderate Deist, or Moralist. You speak of his having drawn up a creed and liturgy of his own. He did so, but that hardly proves him a Christian, but rather the reverse. Had he been a Christian, he would have needed no creed of his own. The creed of the Christian Church would have been all he needed. Besides, his creed was pure Deism. He spoke of God with great reverence, but said nothing about his divine Son, nor of the efficacy of his blood, nor of his death.

Parton says (vol. i, p. 175): "As Franklin grew older he abandoned the fantastical part of his creed and settled down into the belief of these six articles: 'There is one God, the Creator of all things. God governs the world by his providence. God ought to be worshiped. Doing good to man is the service most acceptable to God. Man is immortal. In the future world the disembodied souls of men will be dealt with justly.' " This is Deism—nothing more, and nothing less—and agrees as nearly with the religion of Thomas Paine as the creeds of two men can agree. It contains nothing of the dogmas of Christianity, nothing of the author of it. On page 71, vol. i, in speaking of the change which had occurred in Franklin's views, Parton says: "He escaped the theology of terror and became forever incapable of worshipping a jealous, revengeful, and vindictive God." If Parton was correct, Franklin was forever incapacitated for becoming a Christian.

On page 319, vol. i, Parton settles the question of Franklin's belief most conclusively. He says: "In conversation with familiar friends he (Franklin) called himself a Deist or Theist, and he resented a sentence in Mr. Whitefield's Journal which seemed to imply that between a Deist and an Atheist there was little or no difference. Whitefield wrote: 'M. B. is a Deist; I had almost said an Atheist.' 'That is,' said Franklin, '*chalk*, I had almost said charcoal.' " It will be seen by this that, while Franklin did not like to be called an Atheist, he notably called himself a Deist, and did not object to others doing so; and there is not the first tittle of proof that he ever changed from this position.

On page 546, vol. i, Parton, in speaking of the intimacy between Priestley and Franklin, quotes from Priestley's Autobiography these words: "It is much to be lamented that a man of Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done so much as he did to make others unbelievers." Priestley furnished some works upon the evidences of Christianity for Franklin to read, but the American war breaking out soon after, he presumed Franklin never read them. I regard these as positive proofs of Franklin's Deism. Priestley knew him well and had frequent conversations with him upon the subject, and though he was himself considered very radical, and was often denounced as an Infidel, he still regretted that Franklin was still more unbelieving. If Priestley, who knew him so intimately, knew him to be a Deist, is it not a work of supererogation in us, who knew him much less intimately, to undertake to call him a Christian? In his comments Parton says: "Perhaps if the two men were now alive, we might express the theological difference between them by saying Priestley was a Unitarian of the Channing school, and Franklin of that of Theodore Parker"—a total unbeliever in the dogmas of Christianity. Everybody knows that Parker was a thousand times denounced as an Infidel.

To show how great a reverence Franklin entertained for the sacredness of the Bible, I will allude to a fact which Parton mentions (vol. i, p. 320). It was a custom with Franklin to amuse himself and his friends by taking up the Bible and pretending to read from it, instead of which he extemporized as he went along. Had he believed the Bible to be the word of God, he would hardly have subjected it to caricature and ridicule in that manner.

In vol. ii, p. 412, is mentioned the list of Franklin's friends in Paris, with whom he was on familiar terms, as follows. Turgot, Raynal, Morcellet, Rochefoucault, Buffon, D'Alembert, Condorcet, Cabanis, LeRoy, Mabley, Mirabeau, D'Holbach, Marmontel, Necker, Malesherbes, Wat-elet, Madame de Genlis, Madame Denis, Madame Helvetius, Madame Brillon, Madame de Stael, La Viellard, etc. These were mostly Infidels and were, to say the least, rather questionable company for a Christian. Jonathan Edwards would hardly have selected them for companions.

Voltaire and Franklin entertained a high regard for each other. They met at a theatre on a certain occasion in Paris, when they embraced each other like brothers. Voltaire would hardly have been so affectionate towards a Christian, nor a Christians toward him.

You speak of Franklin advising a Freethinker not to publish a certain skeptical work which he had written. This has often been said to refer to Paine and his "Age of Reason." To show how far this is from being the truth, it is only necessary to state that Franklin died not less than three years before a word of the "Age of Reason" was written. Parton says: "Paine was a resident of Philadelphia, a frequenter of Franklin's house, and was as well aware as we are of Dr. Franklin's religious opinions. Nor is there much in the 'Age of Reason' to which Franklin would have refused his assent" (vol. ii, p. 553). He classes Franklin with such *Christians* (?) as Goethe, Schiller, Voltaire, Hume, and Jefferson, and says they all would have belonged to the same church (vol. ii, p. 646). Does that look much as though Parton considered Franklin a Christian? If Franklin could have accepted the "Age of Reason," it is a marvel how you can claim him as a Christian!

Allow me to make a few quotations from Franklin's private letters. To B. Vaughan (1778) he said: "Remember me affectionately to good Dr. Price and to the honest here-

tic, Dr. Priestley. I do not call him *honest* by way of distinction, for I think all the heretics I have known have been virtuous men. They have the virtue of fortitude, or they would never venture to own their heresy." That does not sound like being a Christian. How he felt toward the Bible may be inferred from an extract from a letter which he wrote to a friend, in 1784. He observes: "There are several things in the Old Testament impossible to be given by *divine* inspiration; such as the approbation ascribed to the angel of the Lord, of that abominably wicked and detestable action of Jael, the wife of Heber the Kenite" (Opinions of Celebrated Men, p. 9). This is sufficient to show that certain parts of the Bible, at least, he did not believe were given by divine inspiration, and there is nothing to prove that he had any special veneration for the book as a whole. There is also nothing to show that he believed Jesus to be a god or to have been divinely begotten by God.

When he had reached the great age of eighty-five years, and President Ezra Stiles, of Yale, addressed him a letter, asking positively as to his views regarding Jesus Christ, he showed in his reply that they had undergone no material change. He wrote: "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw, or is like to see; but I apprehend it has received various corrupting changes, and I have, with the present dissenters in England, some doubts as to his divinity, though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble." This was probably his last utterance upon the subject; and while he did not wish to express himself harshly to his respected Christian friend, he confesses that though he regarded the teachings of Jesus as superior to the human teachers who had preceded him, and his system of religion an improvement upon the old pagan systems, he did not accept his divinity; that he had not taken interest enough in it to study the question, and that in view of an early visitation of death, he did not deem it necessary to do so. He did not fear to die in his belief that Jesus was simply a good man—a position that nearly all Deists occupy. I repeat, then, Franklin was emphatically a Deist, and he died without experiencing any change of views upon the subject. The painting you spoke of proves little. It might have been a fine work of art, or the gift of a dear friend, but because it was in his room, or because his eyes rested upon it, does not show that he at any time accepted Jesus as God, or that his life-long deistical views had changed. He did not deem it necessary to wash in Jesus' blood, nor to have any special part in him, before or after he closed his eyes in death.

As to Washington, you anticipated somewhat the evidence I intended to present, and you seem not satisfied with its directness. It certainly is not very "roundabout," nor very apochryphal in character. Robert Dale Owen, a gentleman of unblemished character and great intelligence, is still living. He had seen an article in the *Albany Daily Advertiser* of October 29, 1831, from the pen of the Rev. Dr. Wilson of the Episcopal church in that city, in which he had given as authority Dr. Abercrombie, rector of the Episcopal church in Philadelphia which Washington attended while President, that on occasions of the administration of the sacrament of the Lord's Supper, Washington invariably absented himself; and when in a discourse the Doctor reprovingly alluded to it Washington took some offense at it and was never known to stay through the ceremony and participate in the rite. Mr. Owen called upon Dr. Wilson. He read to him the *Advertiser* article, and said he had called to converse with him upon the subject of what his friend, Dr. Abercrombie, had said in reference to Washington. Dr. Wilson's response was as follows, "I endorse every word of that," and further added, "As I conceive that truth is truth, whether it make for us or against us, I will not conceal from you any information I have on this subject, even such as I have not given to the public." He then narrated the conversations he had with Dr. Abercrombie upon the subject of Washington's religious views, and gave that eminent clergyman's words, thus, "SIR, WASHINGTON WAS A DEIST!" "Now," continued Dr. Wilson, "I have perused every line that Washington ever gave to the public, and I do not find one expression in which he pledges himself as a professor of Christianity. I think any man who will candidly do as I have done will come to the conclusion that he was a Deist and nothing more" (Bachelor and Owen Debate, p. 369).

I repeat, this does not strike me as being "roundabout or unreliable. Between Dr. Abercrombie and Mr. Owen was only Dr. Wilson, and all three of the gentlemen were men of character and reliability, and Dr. Abercrombie had excellent opportunities for knowing Washington's views. Your allusion to what Paine said about "hearsay upon hearsay" in his remarks about *revelation* appear to be hardly to the point. And permit me to add, if the system of religion which you so greatly revere were based upon testimony half as direct and reliable as this of Dr. Abercrombie, Dr. Wilson and Robert Dale Owen, its credibility would be greatly improved. In this case there is nothing of the nature of a dream related by a second party, from fifty to one hundred and fifty years after it was said to have been dreamed.

Touching Washington's religious views, Thomas Jefferson wrote as follows in his journal of 1800 (Jefferson's Works, vol. iv, p. 572): "Dr. Rush told me, he had it from Asa Green, that when the clergy addressed Gen. Washington on his departure from the government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their addresses as to force him at length to disclose publicly whether he was a Christian or not. However, he observed, the old fox was too cunning for them. He answered every article of their

address, particularly, except that, which he passed over without notice. Rush observes, he (Washington) never did say a word on the subject in any of his public papers, except in his valedictory letters to the governors of the States, when he resigned his commission in the army, wherein he speaks of the benign influence of the Christian religion. I know that Gouverneur Morris, who claimed to be in his secrets, and believed himself to be so, has often told me that General Washington believed no more in that system (Christianity) than he did." So much from Jefferson, which does not speak very strong for Washington's belief in Christianity, or Morris' either.

Washington's reticence on doctrinal points was marked. He was discreet and non-committal; he did not obtrude his Deistic views upon others, but that he firmly maintained them cannot be doubted. I agree with you that he was a moral man, but you hardly have the guarantee for saying that he was "highly religious." He was no more so than is compatible with a belief in Deism. I think you cannot quote a paragraph, that he wrote or a word that he uttered, which shows that he accepted the dogmas of Christianity, that he believed that Jesus is God and that his blood is essential to the salvation of the world. While he was President he signed a treaty made between our government and Tripoli, wherein it was solemnly declared that "the government of the United States is not in any sense founded on the Christian religion."

As to Benjamin Rush, perhaps I was hardly authorized to class him among the Deists, though he was a liberal and progressive man. Possibly the friendship he showed to Paine, and the manner in which Jefferson uses his name and remarks justified my doing so. There may be no accessible proof that Hamilton was a Deist, though probably as much as there is that he was a Christian, or that he believed in the Christian dogmas. I, however, waive special claim to Hamilton. As to Aaron Burr, I did not say nor intimate that he was a "scoffer," nor did I suppose he was so more than Franklin, Washington or Jefferson. If, however, you had been a little fuller in your quotation from Parton, you would have shown that Burr was all I claimed him to be—one who did not accept the divinity of Jesus Christ. At the time of Burr's death, Dr. Van Pelt, Reformed Dutch clergyman, was called in, and he questioned Burr closely upon his belief in the merits of Jesus, who suffered and died on the cross for the salvation of the world. Burr's laconic and conclusive reply was, "On that subject I am coy" (Life and Times of Burr, p. 681). If he entertained any belief in Jesus being the son of God, and that he must be saved by faith in him, that was the time for him to confess it. He should then have ceased to be coy or silent. But he did not; and you have no just grounds upon which to claim him as a Christian. The same with Gouverneur Morris. Of him and Madison I will probably have more to say as we progress.

D. M. B.

A Plea for the Clergy.

NO. I.

MR. BENNETT: I see in your tracts, and in the columns of your paper, that you are sometimes very hard on the clergy, for the way they have when in the pulpit 'of running amuck against the heretics and Infidels, misrepresenting their opinions, and their characters. You also expose the Solomonic way that so many of them have out of the pulpit of loving the dear women contrary to the statute so made and provided. Will you allow me to say a word or two, not in justification, defense, or extenuation of their conduct in these respects, but only in apologetic explanation?

You will not be startled, but many of your readers will be, when I say that, as regards the general subject of religion, so interesting to old persons who think and enquire into the character of human nature, there is not in all the land a class of men who are so profoundly ignorant and unlearned as the clergy. They have a good deal of *ex-parte* knowledge of their respective sects, and the creeds they hold, and can attack and defend in a family quarrel, with considerable zeal. But as to the broad general subject of religion as a topic in the science of anthropology, they know comparatively nothing. Look at the history of most clergymen. A young rustic in a country church, if he be stupid and "pious," is devoted by his parents to the Christian ministry, or, if he be a wild fellow, and gets converted at a revival, goes straitway to a *theological seminary*. What for? Not to study the great subject of religion as a trait in the human character, but to prepare to "preach the gospel." The evangelical theory is that outside the charmed circle of his sect, the whole world of mankind is in a lost and ruined condition, resembling a ship load of passengers when the vessel has gone to pieces on a rock in the ocean—all certain to drown, and become the prey of sharks, unless rescued by a life-boat sent to them from the shore.

An impartial inquirer after truth would begin his study of God and our relations to him by asking the previous questions, whether there was such a shipwreck at all or not; and whether there was any propriety in the use of the term life-boat. But the affirmative of these questions is taken for granted by the theological student, and he is, with all haste, qualifying himself to become a "preacher," so that he may man the life-boat of the gospel, and save the souls of the wretched sinners who are sinking down to hell all around him. And the urgency becomes the greater when he remembers that *his sect alone* is the only one that can save these perishing sinners *for sure*, since he regards all the other sects as very doubtful instrumentalities in so important an enterprise. The Baptist, for instance, says that he understands all about water; that the drowning wretches would not be safe in any boat not constructed after his model. The Methodist affirms that his craft is the only one that takes up the victims generally, and not with discriminating particularity. The Presbyterian inquires searchingly whether there are any of the Lord's *elect* in the water. The Episcopalian, in gown

and surplice, thinks it is vulgar to be seen scrambling with the other sects, and standing on the bank in the most dignified manner, beckons to the drowning people to swim ashore and prepare for confirmation by the Bishop; while the Catholic sounds the alarm that there are none of the Protestant boats but what leak badly, and presses all to come to his craft as the only safe and sure mode of saving their lives.

I once visited and examined the library of one of the oldest and most popular of the theological seminaries in the country, and there was not a book on the shelves that would give a student to understand that either in ancient or modern times it was a disputed question whether Christianity, as its claims and character are set forth by the Church, was a true religion. All the students go to such an institution *committed*, having been educated by their mothers, or their preachers, and are professing Christians just as they would be professing Moslems, had they been born and brought up in Turkey. They have prejudices in favor of Christianity but no convictions; for conviction is that state of mind which comes to a jurymen in the box after he has heard the witnesses on both sides of the case examined and cross-examined, and their testimony weighed and measured by the Judge. A theological seminary, therefore, is the last place on earth where you shall go to find, either among students or professors, a free spirit of inquiry, and consequently a knowledge of the questions now discussed on the subject of religion. The severe, but able editor of the *Nation* has recently shown up the ignorance of the clergy concerning the relation between religion and the law of evolution as laid down and illustrated by Huxley, in his New York lectures. Their knowledge on the general subject, modified as it is by their respective creeds, is all one-sided, and therefore, only another name for ignorance. The Rev. Dr. Taylor, whose back was more terribly excoriated than any of the rest, true to his clerical character for arrogance and assumption as the divinely-authorized teacher of teachers, retires into his tabernacle, and still continues to teach what he does not know.

When therefore you go to church, friend Bennett, and see a clergyman striking out against Science, and Infidelity, like a ram butting at a gate-post, you should lift up a prayer that light, more light, may dawn upon his darkened understanding. But you say, a man ought to read and inform himself before he undertakes to be a public teacher. Ah, my Dear Sir, that is just the thing he will not do. On the contrary, he drives away the first approach of doubt, and carefully avoids all reading that would even tend to shake his faith in his creed. His natural sagacity enables him to scent trouble afar off, for what condition of life is so pitiable as that of a preacher who is compelled to preach doctrines which, for a long time he suspected were untenable, and now knows, by further reading and reflection, to be false and hurtful? Compelled, I say, for fear of losing caste among the brethren as a heretic, and the fear of losing his salary on which his family depend for bread, form a double motive to confine his readings to church literature, and to remain in blissful ignorance of what is going on all around him in the world of mind. "Where ignorance is bliss, 'tis folly to be wise."

Some time ago, on a summer's evening, a Presbyterian Doctor of Divinity was walking down the street, and stopped at the porch of one of his church members, a physician, who was reading a volume of radical character that had just come from the press. He took the book in his hand, examined its contents for a while, and then told the Doctor that it was a dangerous book which he ought not to read. "Why," said the D. D., "that book would shake *my* faith, much more yours." "Well," said the M. D., "if that book or any other *can* shake my faith, it *ought* to be shaken." The next Sunday, when the old pastor went into his pulpit, where he knew no one could call him to account for his statements, he made a violent attack upon Infidelity and Infidel books, entirely ignorant of the fact that most of the intelligent members of the church had long been reading such books, and were more or less tinged by the sentiments they contained. This clergyman takes rank among the best educated men in the ministry of his church, yet on the whole subject of the evidences he is as ignorant as a child of what may be said against his opinions. And, although it is traveling a step out of the record, this Infidel church member, with many others, was paying fifty dollars a year to support a religion which he once believed in, but which he had long ago outgrown, and did not now believe in at all! If all the Infidels in the church would come out of it, and give their money and their countenance to the radical cause there would be ample funds to support a dozen TRUTH SEEKERS and *Indices*, and to establish publication societies for printing and circulating tracts, calculated to enlighten the public mind, and emancipate it from the thralldom of error. But to return.

It is an unfortunate condition of society that we have a class of men—the clergy—whose influence is very great, and whose *interest* it is to delude themselves and others with superstitious beliefs and practices which impede the progress of the human family in civilization. And the machinery of the Church is so artfully contrived that when the sun of truth, through the medium of science in all its departments, is shining down from the heavens, like our glorious orb of day, there is no class who keep themselves so hopelessly in the dark as the religious teachers of the people! Freedom of inquiry would effectually cut the hamstrings of their faith and zeal, and convince them that their creeds had no chance of a case in the court of the human understanding, and therefore the controlling influence of the church favors darkness rather than light. Outside of the church however, the tide of influence runs in another direction. Our literature is thoroughly rationalistic. The newspaper press is also mainly under such guidance. Even those papers like the *New York Tribune*, since the death of Greeley, truckle to the evangelical sentiment for the sake of patronage and flattery, the editors of them are rationalists, but, after the order of saint Nico-

demus. This explains the facts which all the churches are loudly complaining of, that the candidates for the ministry now offering themselves to the beneficiary boards of education are generally fourth-rate men in ability; that intelligent youth of both sexes are far better informed on religious and scientific subjects than the clergy, and prefer to spend their Sundays elsewhere than listening to the wretched commonplace of the pulpit; even in Philadelphia, the most priest-ridden city in the country, next to Washington, it is amazing to see how the churches on Sunday are given to women and children. And as for New York, as the churches are wealthy, and by giving large salaries, command the ablest preachers that can be had either at home or abroad, it is found impossible to attract even their own people to church on Sundays by the sermons that are preached, and therefore they have to resort to the artifice of drawing them out to the house of God by fashionable music performed by professional artists, for which, according to a recent statement in Scribner's *Monthly*, they pay \$500,000 a year! Although the fullest churches everywhere are those whose preachers are farthest removed from the mediæval creeds, the common men of the clergy never take the hint, but pursue the old policy of "preaching the gospel" to their decreasing congregations, by which is meant a weekly rehash of pious platitudes, which the people have heard from their childhood, and of which they are heartily sick.

Now, Mr. Editor, is there another class of men except the clergy in the country whose very profession dooms them to live in the dark while all others around them have a chance to see the light? Bound by solemn oath and covenant to their cast-iron creeds, and compelled, like trained parrots, to utter only what they have been taught, can you reasonably expect from them more than you get? As a class they are to be pitied as much as condemned.

Next week I shall say some things about the clerical weakness of women. OMICRON.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 19.

Great Jehovah, we have already made some enquiries of thee respecting thy partner and companion the Holy Ghost; and before we get too far away from the subject, we would respectfully ask still a few more questions relative to the same mysterious personage.

From our stupidity, or lack of spiritual discernment, it is extremely difficult for us to understand the great puzzler how one can be three and three one—how one god can consist of three distinct personages, and these three at the same time be but the one god. We have tried to comprehend it, but cannot see that we make any headway in our efforts in that direction, and we fear that we never shall be able to overcome the difficulty in the future, any better than at the present time.

As compared with thy description of thyself in the Old Testament, where thou never madest the slightest allusion to a Holy Ghost, or to any person, or third part of a god, connected with thyself, is not that mysterious, weird, fanciful, fabulous, indescribable something, or nothing, comparatively a new idea or modern improvement upon thy former self? and is it not perfectly legitimate to make some enquiries as to the mythical idea, and to learn, if possible, whether it is a regular outgrowth of the old Jewish monotheistic idea of God, or whether it was borrowed out and out from the Oriental nations, without any connection with the Judaism of the old Testament?

As this Holy Ghost is represented as appearing in various forms and styles, sometimes as a dove or bird, sometimes as a spirit, sometimes as a breath, sometimes as cloven tongues of fire, sometimes as a mighty rushing wind, not to mention several other forms and modifications, may we not enquire if there are not found in the pagan religions of the Old World, the sources whence these various notions and myths were obtained?

Is not the appearance of the Holy Ghost, or Holy Spirit, as a *dove* or a *pigeon* an old tradition in several of the oriental mythologies and systems of religion?

Did not the dove stand for the third person in the Trinity in the religions of ancient India thousands of years ago? Does not Sir Godfrey Higgins give an account of this in his *Anacalypsis*?

When a person was baptized in the Brahminical religion, was it not held that he was "born again," and that the Holy Spirit, in the form of a dove, descended and settled upon him?

In ancient Rome was not a dove or a pigeon held to be a symbol or emblem of the female procreative energy? Was it not claimed that the dove accompanied the goddess Venus?

Was not the dove held sacred by the Grecian oracles and worshippers long before it was introduced into the Christian system? Did not the dove also enter into the romantic eclogues of ancient Syria? In the Syrian temple at Hieropolis was not Semiramis represented with a dove on her head, and this centuries before the dove was said to have descended upon the head of thy son?

As a *Holy Breath*, did not the ancient Hindoo tradition

teach that the creative Spirit moved upon the face of the waters of the great deep? Was it not held that this Holy Breath imparted vitality to every created thing with which it came in contact? Was not this conception of the Holy Breath—the principle of life—though older, synonymous with the Christian idea of the Holy Ghost?

Among those Orientals was not the ceremony of imparting the Holy Ghost by *breathing* often practiced? Did not the priests blow their breath upon the children brought to them, and in this way was it not believed that the Holy Spirit was imparted to the young candidates for heaven?

As a *Holy Wind* did not the Orientals regard the vitalizing power which proceeded from the mouth of their Supreme Deity? Was not this idea of Holy Wind recognized by several of the older systems of religion?

Is not the Greek word *pneuma*, which is translated *ghost*, also frequently translated *wind* and *spirit*?

Was not the ancient Hermes of Egypt regarded as a personification or breath proceeding from the Great Divine Being? Were not wind and spirit often interchangeable terms?

In the form of *Tongues of Fire* did not the old Orientals speak of the spirit or influence which proceeded from their Deity. Were not tongues of fire a conception of the Buddhists in connection with their incarnated god three thousand years ago? Was not Buddha often represented in a symbol of glory—a tongue of fire upon his head?

Was not the visible manifestation of the Holy Ghost or Spirit by fire a sacred tradition among the Hindoos, the Celts, the Druids, and the Etrurians? When this Holy Ghost or influence was rendered apparent to the perception of the masses was it not usually in the form of fire or the dove? Was not the ancient custom among the Hindoos, the Chaldeans, and the Persians, of making offerings and oblations to their superior deities under the form and symbol of solar fire a very natural one, and whence was derived the Christian idea of Holy Fire or Holy Ghost?

Did not the ancient Celts believe that the Holy Ghost, the Holy Spirit or influence was imparted by the *laying on of hands*, and was not that ceremony often used among them?

Was not a *Baptism* of the Holy Ghost and fire used by the ancient religionists? Did not the Tuscans and the Etrurians claim to baptize with wind, with fire (ghost), as well as with water? Did they not use as symbolical for the Holy Spirit, gas, gust, or wind? In those ancient countries were not young children taken to the priests, who, before their holy or sacred fire, baptized them with the holy spirit, by the process of sprinkling holy water upon them from a vessel made of the "Holme" wood?

Did not the idea of a Holy Spirit, Holy Ghost, Holy Fire, Holy Breath, and Holy Influence pervade many of the Oriental religions? and did not this belief run back into remote antiquity?

Do we not find here, we repeat, the source whence the Christian sect obtained the conception? As the pagan religions of the East possessed a Holy Ghost, and as thy chosen people knew nothing of any such personage or influence, and as thou never, either to thy patriarchs or prophets, gave the slightest intimation of any such individuality—is it not very natural to conclude that the idea was borrowed from those pagans rather than from the revelations which thou madest of thyself to thy chosen people? Is not the Rev. John Miller, now being tried for heresy by the Presbytery at Princeton, N. J., quite correct when he pronounces the whole idea of the Holy Ghost a mere rhetorical flourish, and the doctrine of the *Trinity* a borrowed paganism or Platonism?

May we ask if thou always hadst a Holy Ghost with thee, and, if he ever formed a part of thy person and being, how it is that thou never saw fit to give even a slight intimation of it when thou so frequently held intimate conversations with thy old favorites, the patriarchs and prophets? Why didst thou leave it for the pagans to devise and study out? Is not the Holy-Ghost-idea wholly of pagan origin, and, we again ask, is not paganism the only source whence Christians obtained it?

Is it not precisely the same with the idea of a Trinity? As thou saidst nothing about a trinity in the days when thou didst hold intercourse with thy patriarchs and prophets, and as the nations called pagan did have their trine gods—their regular trinities—their incarnated gods and sons of gods, thousands of years ago, long before Christianity was thought of in the world, is it not a very safe and correct conclusion to come to that these innovations upon thy revelations are wholly from the pagans? that they never came from thee, directly nor indirectly?

In like manner has not Christianity borrowed a large share of her stock-in-trade—her dogmas, creeds, rites, sacraments, and ceremonies—from the same pagan sources? This being the case, is it not perfectly right that the people should understand it, and that the world should not continue to grope along in darkness and error in regard to this important matter? If Christianity has appropriated all these delusions from the older Oriental religions, is it not better that the world has the truth presented to it?

[TO BE CONTINUED.]

Two New Books.—We have just received from C. P. Somerby, publisher, 139 8th St., the following new publications: "Personal Immortality, and other papers," by Josie Oppenheim; extra cloth; 100 pp.; and "The Anonymous Hypothesis of Creation," by James J. Furniss; cloth, 60 pp. The former is a woman's modest statement of her dissent from current theological ideas, in which immortality and prayer

are discussed with ability from a standpoint of pure rationalism. Price \$1.00. The latter is a brief and concise presentation of the differences between the first chapter of Genesis and science, for the use of beginners. Price 50 cts. Orders may be addressed to the publisher, or they will be filled from this office at the same prices.

What I Don't Believe.—No. 27.

236. Mention has before been made of the deeds attributed to Moses, and some doubts expressed as to the truth of all that the Bible claims in reference to him, but while taking a cursory view of some of the more prominent patriarchs, saints, and prophets, it would be unpardonable to omit Moses—the greatest man among all the patriarchs, the great Hebrew leader, general, theologian, and lawgiver—the man reputed to have maintained the most intimate relations with the Divine Being, who held daily intercourse with him for the term of forty years, and who probably had more control over the Supreme Overruling Power than any other man who ever lived before or since. The hardness of the hearts of the Jewish people was so excessive, and the aggravations which God found it necessary to submit to were so numerous, so tantalizing, and so provoking, that he frequently yielded to outbursts of impatience and anger. When in this perturbed state of mind, it seems God was often very rash, and would have utterly destroyed the people that he had taken so much pains to raise up and mould over just to suit himself, had not Moses, who usually managed to keep more cool-headed than Deity, by prudent expostulations and plausible arguments persuaded God to hold his temper and to not make a fool of himself and a laughing-stock before the surrounding nations.

The Ruler of heaven and earth ought to have been exceedingly grateful to Moses for the immense favor thus conferred upon him, and for the disgrace he was thus saved from bringing upon his character, and a magnificent reward should have been dealt out to Moses for his indispensable services. True, the great lawgiver often had his hands full to keep a perfect control over God, and he doubtless sometimes found it necessary to exercise his utmost ability to keep his master in a placid, equitable frame of mind. God was so liable to let his "wrath wax hot," his anger to burn like an oven, and his indignation to be aroused to the killing pitch, that Moses was kept pretty busy to see that matters went along smoothly and pleasantly, and that God did not act foolishly.

When God and Moses were forty days upon the mountain getting up the two engraved tables of stone called the Ten Commandments, and when the job was completed, and Moses returned with the product and found that in his absence his brother Aaron had been getting up a golden calf for a god, Jehovah's anger was of course greatly aroused. It was a very provoking state of things. Probably almost any god would dislike to have a competitor set up in his place; though it might seem, at the same time, that the Ruler of the Universe would not care much for a puny calf made by man. But God did. It made him very angry, and he said to Moses: "I have seen this people, and behold it is a stiff-necked people. Now, therefore, let me alone, that my wrath may wax hot against them and that I may consume them."

In this instance, God, in the fierceness of his anger, would doubtless have consumed his chosen people had not Moses, as usual, acted the part of pacificator. He said to God, virtually, "O, none of this; it will never do. Why do you give way to passion in this manner? Think what you are about. Do you want to make yourself appear ridiculous in the eyes of the Egyptians? Do you want them to say that you got mad at your own people and slew them in the wilderness? Come, turn from your fierce anger. Give up your passionate whim. Remember Abraham, Isaac, and Jacob, and the promises you made to them," etc., etc. This persuasion was too much for God, and he "wilted" like a little child who had been in a rage, and had had a crying fit and the "pouts" but had gotten over it. "And the Lord repented of the evil which he thought to do unto the people" (Exodus, xxxii., 9-15).

I cannot believe all this yarn about God's getting angry, and Moses' putting him into a good humor again by a little smooth talk, but upon the supposition that it is true, it is seen at once how important a personage Moses was, and how much superior he proved himself to God. It will be interesting to look at some of the moral traits of his character.

237. To go back a little. Moses is first introduced to our notice when very small. He was a grandson of Levi, and son of Jochebed and Amram. At the age of three months he was placed in an ark of bulrushes, and left to float on the surface of the water, that he might escape the edict of Pharaoh that all the male children of Hebrew birth should be put to death. (The Jews must have been a worthless class or the king would not have been so anxious to exterminate them.) It was while the little future lawgiver and governor of God was thus floating upon the Nile that he was found by Pharaoh's daughter when she went down to bathe, and she took him home and raised and educated him.

The Bible is silent as to his career after he left the charge of the princess, but Josephus states that he led the Egyptians in a war against the Ethiopians. But neither Egyptian history nor the Bible say a word upon the subject. The story of Josephus is doubtless a little apocryphal.

The first important event the Bible records in reference to Moses after he arrived at manhood was the premeditated murder he committed of an Egyptian who was having a personal difficulty with a Jew—in fact, was smiting the He-

brew. First looking in various directions to see that nobody was in sight, Moses slew the Egyptian and hid him in the sand. I cannot believe that, in this business, he acted in a moral and commendable manner. He committed a homicide, which act illy comports with the law which he afterwards set up, "Thou shalt not kill." It was a case of wilful murder, and without even the excuse that he did it in self-defense or in the heat of passion. After he had committed the deed, and had buried his victim in the sand, he did not confess what he had done and give himself up to the authorities, as many a man has done since, but was very secretive about it, so much so that when he saw a Hebrew man fighting with another Hebrew, who, upon Moses interfering, said, "Who made thee a prince and judge over us? Intendest thou to kill me as thou killedest the Egyptian?" he seemed to think it would be safer for him to get out of the country. This act of murder may have been necessary to prepare him for the high office of prophet, priest, and lawgiver, but I do not believe it. A man who will deliberately take the life of a fellow being is a man dangerous to society, and most unfit to be a teacher of morals and a spiritual leader of his nation and of the world.

338. When Moses fled from Egypt he went to Midian—a nation of pagans and unbelievers—where he married his wife. If it was wrong for the Hebrews to marry outside their own nation, and if it was right for the sons of Jacob to put all the males of a city to death because the prince wanted to marry their sister, I cannot believe it right in the great lawgiver to marry a Midianitish woman.

He must have liked pagan Midian pretty well, for it seems he remained there not less than fifty years. It is estimated that he was about twenty-five years of age when he murdered the Egyptian, and about eighty when he undertook the business of leading his people out of Egypt into a land flowing with milk and honey. What he was engaged at during all this time is hard to say. How many murders and other crimes he committed is not stated. He married the daughter of Jethro—or Reuel, as you please—who was king and priest of Midian, and from whom Moses doubtless received many of his theological notions, and who possibly aided him in laying plans for a revolt in Egypt and for bringing the Hebrew nation out of that country.

239. I do not take much stock in the story of the burning bush, where it is supposed God appeared unto Moses for the first time and commissioned him to lead the Hebrews out of a state of bondage. To believe that the God of the Universe, who fills immensity, could contract himself so as to get into a bush or shrub requires a greater amount of credulity than I seem to possess. (Moses and the Jews had the ability to compress their God immensely. For many years he resided in a box three feet long, called the ark; sometimes in a tent, or in a division of a tent; afterwards occupying a temple ninety feet in length, though the holy of holies—where God was supposed to make his special dwelling-place—was but a small portion of the temple.) No one was near the bush but Moses. There is no assurance that he ever told the story or ever wrote it. It is not known who did write it, but in all probability it was not penned till nearly a thousand years after the event was said to have occurred, and possibly the writer dreamed it or simply invented it. Such things have often been done.

240. I said some time ago that I did not believe in the extravagant statements made in the Bible about the plagues said to have been sent upon Egypt through the mediumship of Moses, nor that he produced the impossibilities claimed for him—including the changing of rods into serpents; of one serpent swallowing all the others; turning all the water in Egypt, including the river Nile, into blood; the production of myriads of frogs; the conversion of dust into lice; swarms of flies; murrain upon all the cattle; boils and pestilence; thunder, hail, and fire; locusts in immense numbers; thick darkness that could almost be sliced with a knife; destroying all the first-born in the land, both of men and cattle, etc., etc. I do not believe that such a series of impossible plagues ever visited any country, or that any man ever lived capable of producing them.

241. I do not think it was honesty or truthfulness in Moses to pretend to Pharaoh that the Jews wanted to go into the wilderness to sacrifice to their God. He told an out-and-out falsehood when he said so. He had no intention of returning. How does that agree with "Thou shalt not lie"? Probably if the people had known that they would be roaming about in the wilderness and desert forty years, and that not one in a thousand would live to see the promised land, they would greatly have preferred to remain in Egypt. There was a good deal of deception in the whole business.

242. It was not honesty that induced Moses to instruct the Hebrews to despoil the Egyptians of their gold and silver ornaments, wearing apparel, etc., by borrowing the same for three days, when he knew they would never return those valuables. How does that agree with "Thou shalt not steal"? God is charged with authorizing this very dishonest business, and it is therefore difficult to lay the disgrace wholly upon Moses. The honors are easy.

243. It was doubtless a commendable thing in Moses, when the Israelites were famishing in the wilderness for the want of water, to strike the rock, Horeb, with his staff and bring out a bountiful supply for 2,000,000 people, but the story is hard to believe. It is wholly in opposition to the experience of mankind. Rocks cannot be changed into water, nor can water be brought from a solid rock, though it be beaten with all the staves in the world. Such a thing never occurred.

244. In the battle that came off between the Israelites and Amalekites, it is said Moses saved large numbers of his people simply by holding up his hands. When his hands were up, the Israelites prevailed over the Amalekites, and when his hands were down, the Amalekites prevailed over the Israelites. It certainly was kind in Moses to hold up his hands, if the story can be credited. It was a singular method of deciding a battle. One was never decided by that process before nor since, nor probably then either. The story was written so long after the events were said to have occurred that the imagination doubtless had to be depended upon altogether for the statements made. It is far easier to write big stories than it is to make them true.

245. It is hardly necessary to allude again to the statement that Moses was forty days and nights on Mount Sinai with God in getting up the two tables of stone on which the Ten Commandments were written or engraved. If the two put in their time on the job they were not very expeditious about it. God ought to have done far better by himself. If he could get up the sun, moon, and all the countless stars, with all they contain, in one day, he ought to have turned out those two tables in less than three minutes. Moses ought to have performed the work in forty days himself. Probably that was what he was doing so long; he was engraving the tables, and, not being a practiced stone-cutter, it required a long time to perform the work. His statement that God did the labor was probably made to increase the veneration of the people for, and to make them attach greater importance to, the commandments.

They were not very original. The same injunctions were practically used earlier by the Asiatic nations—the Brahmins and Buddhists. If the two tables of stone were handed down from God out of heaven, it is a great pity they were destined to be so short-lived, and that Moses, before the people had had time to read them, should dash them down and break them. He ought to have controlled his temper better, and not have ruthlessly destroyed that which it took God more than six times as long to get up as it did to create the entire Universe. To pay him for that piece of rashness, the work had all to be done over again, and the second time God did not help him.

246. The statement that Moses ground the calf that Aaron had made into powder and cast the powder into water and made the people drink it as a punishment, is incredible and unnecessary. Gold is not easily pulverized by any process, and if it were ground to a powder and thrown into water it would impart no quality to the water. In a metallic state it is entirely insoluble in water. It is so heavy, too, that it would settle to the bottom at once and not affect the water at all. It is not probable that Moses ground the golden idol to powder, or that the people drank it. A sillier story could hardly be devised.

[TO BE CONTINUED.]

The Truth Seeker Collection

OF FORMS, HYMNS, SONGS AND RECITATIONS.

We have for several weeks been engaged on this volume, and will have it ready for patrons in the month of May. It will contain a variety of forms for Organizations, Constitutions, By-laws, etc., Funeral Sermons for Liberals and Spiritualists, Marriage Ceremonies, Naming of Infants, Invocations, Benedictions, Obituary Notices, Epitaphs, Wills, Toasts, Sentiments, etc., etc. The larger share of the work will contain some five hundred Liberal and Spiritualistic hymns and songs, both original and selected, a portion of which will be accompanied by music. The whole to be followed by choice poetical selections for recitations, etc. The volume will contain nearly six hundred pages, and will be mailed to patrons at the unprecedentedly low price of 75 cents. This price will scarcely cover cost of the first edition, but it is hoped large numbers will be demanded. Every Liberal and Spiritualist family in the country ought to have a copy. The price is merely nominal, and ought not to prevent any one from sending for it. Orders are now solicited, that we may know how many to print. Let those who feel like buying a dozen or half a dozen copies, that their neighbors may have one, please do so. The book is worth three times the price asked for it, and we hope every reader of this article will decide to have a copy. Friends, let us hear from you.

SCIENCE HALL.—The lecture on Sunday evening before the "Society of Humanity" was delivered by Hugh Byron Brown. Subject, "The Demands of the Age." The lecturer, after discussing the question of whether a high civilization was compatible with the best interests of all classes, proceeded to point out some of the reforms imperatively demanded by the age, among which were land reform, a revolution in our system of legal jurisdiction, the reconstruction of accumulation of wealth by graduated taxation, the taxation of church property, and, lastly, an amelioration of the condition of women.

The lecturer, however, did not view with favor the extension of the franchise to women, believing that it would create more evils than it would cure; and that the result would be that woman, by reason of her blind devotion to the Church, would immediately transfer the political power conferred on her to the enemies of progress, against which calamity it was our duty to save her and ourselves.

MANY persons sigh for death when it seems far off, but the inclination vanishes when the boat upsets, or the locomotive runs off the track, or the measles set in. Every one wishes to go to heaven, but most people are willing to take a great deal of very disagreeable medicine first.

Reply to a Question on Baptism.

"If you were a believer in religion, which kind of baptism would you think the safest and best, immersion or sprinkling?"

L.—If I believed in the Christian religion, I should try to do just as the early Christians did as regards all things of importance concerning the salvation of the soul. I should consider no labor too severe—no cross too heavy—if it only advanced me one step nearer the goal. Our whole life here is but as the thousand millionth part of a second as compared with eternity; and why, then, be anxious to spare ourselves for that infinitesimal period of time when the everlasting, eternal, and endlessly-stretching future is at stake?

So I say, immerse, by all means, and do it three times over, too, so as to make a sure thing of it. And go down into the water naked. Be certain it is clear water, too, and running water at that.

Baptism is a very old rite. The pagans were scrupulously particular that everything offered to the gods should be without spot or blemish; and when an individual consecrated himself to holy purposes, he always bathed and washed, so as to be pure and clean. Men admired cleanliness, and consequently imagined their gods did the same. The Indians have, from time immemorial, been used to plunge into the Ganges, supposing that what purified the body likewise purified the soul; and they were right about that, for no one who is personally filthy can have a clean, pure soul. Under the old Egyptian temples there used to be large tubs kept for baptizing purposes, and a humorist once said of them:

"One can but think it somewhat droll.
Pump-water thus should cleanse the soul."

They baptized with fire, also, in some Christian societies branding or burning the candidate with red-hot irons. Luke says, "He that cometh after me shall baptize you with fire." Again, some Christians were baptized by proxy after they were dead. They put a living man under the dead man's bed, who answered for him, and then the corpse was plunged into a tub of water. St. Crispin was asked if sprinkling was real baptism. He said that they were Christians, but they had infinitely less grace than those who had been thrice dipped. Muddy water was not considered as efficacious as pure water. Baptism was at first only administered to adults, but at last people got to baptizing babies, because they were supposed to have inherited original sin and a bit of water was presumed to be efficacious in cleansing it all away and making them as spotless as Adam and Eve are said to have been before they ate the apple.

It is said that there was once a pious sect who went about poisoning newly-baptized infants, so that they would be sure to go straight to heaven and enjoy eternal happiness and bliss unutterable; and why not send them all there, big and little, as soon as they come up out of the water, pure from all sin?

The original Baptists, according to Taylor, were an effeminate and debauched order of priests, belonging to the godless Cotytto. They took their names from their stated dippings and washing by way of purification, though it seems they were dipped in warm water, and were to be made clean and pure (?), that they might wallow and defile themselves the more, as their nocturnal rites consisted chiefly of lascivious dances and other abominations.

The most unquestionable evidence confirms the fact that the Christian Baptists of Germany, in the fourteenth century, and some time before and after, "came short of no impurities that could have characterized the Antinomian priests of Cotytto."

Therefore, my dear L.—, I would counsel you, if you really desire to be on the safe side, to go the whole porcine quadruped! Be immersed in a state of nudity, in clear running water, and in summer time when the water is warm. Have the ceremony performed three times over, and brand certain characters "on the neck, forehead, and wrist" with a red-hot iron. When all this is done, it is no matter whether you have committed perjury, murder, arson, theft, rape or incest, or any other abominable crime in the calendar, or all of them, you shall be entirely purged from every vestige of the sin and become as pure and innocent as a lamb and as spotless as a dove. At least, it is so pretended by believers in these rites, though I doubt if thee or I would place as much confidence in a neophyte of this sort as we would in one who had always borne a good moral character, and was known to have been trustworthy and reliable all his life, though an unbeliever in all of the mythologies of this day, or any past day.

Sin always leaves its mark. A man who has been brutal, vicious, and bad all his life, cannot be made really pure, moral and good by any sudden conversion or ceremony. Virtue, benevolence, charity, goodness, and purity, come by slow and steady growth and accumulation. They are not picked up as one gathers pebbles on the sea-shore, but laboriously mined out, as one mines out gold from its deep-hidden, subterranean recesses by slow, steady, persevering toil.

In view of all this, my advice to you is, not to trust too much in ritualism, but rely on deeds and works, combined with an earnest desire to attain the greatest elevation, morally and physically, of which the race is capable, and make a heaven here and now, instead of hoping for some intangible and incomprehensible future, of which no one knows or can know anything.

"If it be 'Infidel'
On reason to rely—
To prove and weigh things well—
Then Infidel am I."—Preston.

ELMIRA D. SLEEKER.

EXPERIENCE keeps a dear school, but fools will learn in no other.

The Toronto Liberal Convention.

The Liberal Convention at Toronto, April 14, 15, and 16 was fairly attended, and did a good deal of work of a preparatory kind, from which I expect to see valuable results. The meetings were made up of intelligent, thoughtful, earnest men and women, and the proceedings were marked throughout by the utmost harmony of action, and an intelligent appreciation of the needs of the hour. The work was positive and constructive rather than critical and negative. A general Liberal organization was effected, to be known as "The Freethought Association of Canada," and steps were taken to secure branch organizations throughout the Dominion. The Association will encourage Liberal lectures and the sale of Liberal books. A plan was adopted for starting and sustaining a Liberal paper at Toronto, and about half enough money to sustain it a year, independent of subscription, was paid or pledged at the convention. Who will say the Canadian Liberals are lacking in energy or earnestness? I have no time to mention names or incidents—some one who has, I hope, will send you an account of the proceedings. Respectfully, B. F. UNDERWOOD.
Chicago, April 18, 1877.

The Canada Convention.

TO THE EDITOR OF THE TRUTH SEEKER—Sir: A Convention of Canadian Freethinkers was held in Albert Hall, in this city, on Saturday, Sunday and Monday, the 14th, 15th, and 16th inst. The Toronto Liberal Association performed the part of host, and at a great expense handsomely decorated the walls of the assembly room with shields and bannerets, inscribed with the names of noble martyrs and apostles of science and free enquiry. Among the delegates from a distance were Sara A. Underwood, B. F. Underwood, W. S. Bell, Boston; W. McDonnell, J. G. W. Martin; W. J. Logie, Lindsay; W. Sisson, Port Hope; J. Groom, Meaford; James Brown, Galt; John Fitzgibbon, Scarboro; C. Bounsell, Bowmanville; Joseph Pilcher, George Gray, Mount Forest; Joel Lewis, A. White; Aylmer (Ont); Sylvester Taylor, Port Stanley; Edwin Dunn, Owen Sound; John Macmillan, Oshawa; H. Sells, Vienna; B. Farr, Woodbridge; R. A. Goodwin, Hamilton; and a large number of resident sympathizers.

Mr. J. I. Evans, President of the Toronto Liberal Association, was elected chairman of the convention; John T. Hawke, Secretary; and R. B. Rutland, Assistant Secretary.

The results of the Convention may be summarized as follows:—

A "Canadian Freethinkers' Association," with several branches, was formed; and the following central executive elected:—J. Iok Evans, President; John T. Hawke, Secretary; J. R. Hargrave, Corresponding Secretary; R. B. Rutland, Treasurer; Messrs. W. Sisson (Port Hope), R. Green, W. B. Cooke, B. F. Riley, Eyre Evans, C. A. Seadding, J. D. Kelly, Executive Committee. The Presidents of the branches will be Vice-Presidents of the central organization.

A directorate of experienced men was elected to start a Freethought Journal; and the necessary stock is being subscribed.

A Propagandist Fund for the support of Canadian Freethought lecturers, and the dissemination of Liberalism in a new territory was opened. In a few weeks the first lecturer will commence the campaign.

Resolutions favoring the taxation of churches and church property; the exclusion of the Bible and religious services from the Public Schools; of State-aided separate schools; the abolition of oaths in Courts of Justice so far as they concern Freethinkers; the exclusion of chaplains and prayers from the Legislatures; the free observation of the Sunday; demanding "in things demonstrated and certain, unity; in whatsoever can be doubted, free diversity; in all things, charity."

The lectures produced were the principal immediate results of the Convention; but time alone will be able to measure the consequences of this important, and so far as the daily press are concerned, unnoticed gathering.

JOHN T. HAWKE, Secretary.

Toronto, April 18th, 1877.

Lord Amberley.

DEAR FRIEND BENNETT: I wish to express my thanks to thee for the inestimable benefit thou hast conferred upon the Liberal cause by publishing Lord Amberley's "Analysis of Religious Belief."

I have just finished reading the book, and through the whole 750 pages the interest never wearied or slackened. It is one of the most plain and simple, yet thorough and learned, of all the theological works I have ever read. Perfectly impartial in its judgment concerning all religions, gods and bibles; treating each and all with due respect, and giving to each their full meed of justice, it separates as far as possible the mythical from the real, and the probable and true from the improbable and false.

I hope every Liberal in the land, who is able to do so, will purchase the book, thus securing a valuable volume for the family library, as well as assisting the indefatigable publisher in the good and noble work of endeavoring to enlighten, emancipate and cultivate the grandest and highest development in Nature—the human mind. There are few books whose perusal will give more general satisfaction than this cool, calm, thorough, and practical analysis of Lord Amberley's. "Peace be to his ashes."

ELMINA D. SLENNER.

Snowville, Va.

AN ANALYSIS OF RELIGIOUS BELIEF, by Viscount Amberley. From the London Edition, complete. D. M. Bennett, Liberal and Scientific Publishing House, New York.

The following quotation from the title-page clearly defines the Viscount Amberley's purpose in giving to the world the present learned effort on religious belief. "Ye shall know the Truth, and the Truth shall make you free."

The "Analysis of Religious Belief," is a work of permanent value. It treats great questions in a masterly manner. Perhaps there are others who have written as liberally and as ably on these questions as has Lord Amberley.

There are but two parts in the book. The first Part is entitled, "Means of Communication Upwards." These means of upward communication are classified under the following five general divisions: 1. Consecrated Actions; 2. Consecrated Places; 3. Consecrated Objects; 4. Consecrated persons; 5. Consecrated Mediators.

The Second Part is entitled "Means of Communication downwards." 1. Holy Events; 2. Holy Places; 3. Holy Objects; 4. Holy Orders; 5. Holy Persons or Prophets; 6. Holy Books.

Nearly one-fourth of the book is devoted to Christ, and about one-half of it is taken up in the discussion of the Holy Books, or Bibles. The principal bibles whose merits he discusses are: 1. The Thirteen King; 2. The Tao-te-King; 3. The Veda; 4. The Tripitaka; 5. Zend-Avesta; 6. The Koran; 7. The Old Testament; 8. The New Testament.—Lafayette, Ind., Daily Courier, April 16, 1877.

From the New York Evening Telegram.

AN ANALYSIS OF RELIGIOUS BELIEF. By Viscount Amberley. New York D. M. Bennett.

The American edition of this work, already celebrated, is at last before us. As the American publisher says in his preface, the appearance a few months ago of "The Analysis of Religious Belief" caused much excitement in England, and its introduction into our country has had much the same effect. To quote the words of Mr. Bennett, who belongs to the extreme radicals, "While many were more or less shocked by the Viscount's boldness of language in examining the sources of the religious creeds of the world and at the freedom with which he removed the sacred mask from many antique myths and superstitions, the thoughtful and the inquiring were furnished with a fund of material for new thought and largely increased facilities for investigating and comparing the creeds and dogmas which have made up the ruling religious faiths of mankind."

Viscount Amberley was the son of Lord John Russell, one of the oldest peers in England. He had been brought up in the principles of the Christian Church. Everything tended to make him a believer in and follower of the Christian dogmas. But "Ye shall know the truth, and the truth shall make you free." Despite his high aristocratic connections; despite his own interests that were at stake; despite the thousand obstacles that lay in his path, Viscount Amberley fought bravely for what he thought to be the truth. If he was wrong, we owe him at least our respect. He was ably seconded in his endeavors by his wife, who, strangely enough, sympathized fully with him. She toiled with him, and rendered him essential service in collecting and arranging the matter for his two volumes. Unfortunately death came between them before the work was completed. The wife died, and the husband was left in solitude to finish the work. Even he sank under disease and passed away while his books were still in the hands of the printer. These circumstances invest the work with a new interest.

After the Viscount's death every effort was made to suppress the "Analysis." The Duke of Bedford and Lord John Russell used all the means in their power to buy up the entire edition issued. But these efforts were in vain, as might have been easily foretold. The book is inscribed to the author's wife in the following touching words:—"With all reverence and all affection to the memory of the ever-lamented wife whose hearty interest in this book was, during many years of preparatory toil my best support; whose judgment as to its merits or its faults, would have been my most trusted guide; whose sympathies my truest encouragement; whose joyous welcome of the completed work I had long looked forward to as my one great reward; whose nature, combining in rare union scientific clearness with spiritual depth, may in some slight degree have left its impress on the page, though far too faintly to convey an adequate conception of one whose religious zeal in the cause of truth was rivalled only by the ardor of her humanity and the abundance of her love." Such a dedication is more suggestive than any introduction could be, and from its tenor we can justly draw many conclusions regarding the man who penned it.

The "Analysis" is a book for scholars, one which every scholar should possess. At the same time it is an excellent source of general reference. The subject is treated in every possible light and no details are neglected. Information is derived from all points and the amount of matter consulted by the author must have been enormous. To dispute a book like this the religious world must put forth its strongest arguments and highest resolves.

THE SEVENTH ANNUAL CONVENTION of the American Labor Reform League will be held in Masonic Hall, 13th street, between 3d and 4th avenues, New York City, Sunday and Monday, May 6 and 7, at 10:30 A. M., 3:30 and 7:30 P. M. each day. J. K. Ingalls, E. H. Heywood, Wm. Hanson, R. W. Hume, Geo. W. Maddox, Dr. E. P. Miller, S. Mira Hall, Dr. C. S. Weeks, Edward Palmer, and other speakers are expected.

JACKSONVILLE, FLA., APRIL 10, 1877.

BRO. BENNETT—Sir: I would say again to all the readers (our brothers and sisters) of THE TRUTH SEEKER that it will be impossible to answer my numerous correspondents only through your valuable paper. I am now preparing for an extended tour of the United States with Grant's Diorama of Florida as lecturer, first East and then West, when I will have an opportunity of telling the people all about Florida; after which I hope to have my pamphlet in print and ready for sale.

Respectfully, J. EDWIN CHURCHILL.

Friendly Correspondence.

D. M. WORLEY, Lebanon, Ohio, writes: I see in my welcome weekly visitor, THE TRUTH SEEKER, of March 10th, that T. A. Capeheart of Polk's Patch, Ind., has ordered among other books, "The Sages," and "Exeter Hall." A good selection. He should have added to it the "Inquirer's Text Book," being thirteen lectures on the Bible, by Robt. Cooper. Price \$1.00. It is first-rate, and should accompany the "Sages," and "Exeter Hall." No library is complete without these three works.

H. M. ARNOLD, Corry, Penn., writes: Although I don't have much time to read, depending mostly upon my father, who reads aloud, still I call myself a reader of your paper. I like the paper very much indeed. It is doing a noble work, and one deserving the attention of every lover of the truth. Let it be kept at its work, and, in the course of time, victory will be ours, and the world will be rescued from the depths of superstition and bigotry, in which it has been buried. But there are now unmistakable signs, among them your paper stands foremost, of a revolution in the opinion of the people; and reason begins to assert its right to govern the minds of men. A glorious future is looming up in the distance. Let all help to hasten its arrival by subscribing for THE TRUTH SEEKER.

WM. CAIN, Owen Sound, Ont., writes: I was particularly pleased with the article in the issue of the 24th of March, entitled "The Holy Bible a Historical Humbug." It is just the sort of article that is required to arouse and thoroughly awaken the attention of thinking people. It is put so forcibly that there is no possibility of gainsaying the subject matter. We are but a few Freethinkers here, but we occasionally get one of those heavy pulpit drives, and some of the select are surprised that we still live, after all the horrid blasphemies we are guilty of. But we still flourish. "By faith they can remove mountains," but they can't convert one sensible person who has once had his eyes opened to the absurdities and fallacies of the Christian faith.

WILKES ANGEL, Belmont, N. Y., writes: You will please accept my sincere thanks for placing within my reach Amberley's most excellent book upon the subject of Religious Beliefs which have obtained among men. It is the best book I have ever read. It is able, candid, impartial, and truthful. The cowardly notice of the book in the Scientific American referred to in your last paper is characteristic of a large class of so-called scientific men whose ideas of science can never progress beyond the confines of an orthodox creed. The science taught by such men is but the servant of superstition and bigotry. The teachings of Copernicus and of Galileo would as readily have been condemned by them as are the sentiments and teachings of the priceless volume of Viscount Amberley. Blame them not, as they are as nature organized them—narrow, peaked, with contracted brains, and wholly incapable of appreciating or understanding the free speech of true and unshaken science.

D. H. WISE, Salem, O., writes: Though the "filthy lucre" is quite scarce with me at present, yet I have concluded to wear my old clothes a while longer and send for a copy each of the "Sages" and Amberley's "Analysis." I have been a reader of your paper from the first number to date, and know whereof I affirm when I speak in its praise. I cannot express myself better than by saying that I am delighted with it, and could not well get over Sunday without it. I am anxiously awaiting your reply to Humphrey. The discussion will make the paper more than commonly interesting. Humphrey's story will be good till you tell yours. The idea of claiming Franklin and Jefferson as Christians! Why, I would not be surprised to hear even Lincoln quoted as authority for the Christian scheme of salvation, as well-known infidel as he was. But the defenders of the faith have nothing else upon which to rely but assertion and presumption. To say nothing about the absurdity of its doctrines, the Church is doing more to retard progress than all other causes combined. Nothing can be imagined more pernicious to real morality than the premium it puts on crime by its doctrine of the vicarious atonement. Even Lee, the prince of assassins, if we except the old Jew, Joshua, can boast while kneeling on his coffin, "I know that my Redeemer liveth." I don't take much stock in that scheme of salvation through the blood of Christ. Send me copies of the books in leather. I want them to pass around among my neighbors.

A. SWEET, False Cape, Cal., writes: While thinking over the disadvantages we are laboring under, it occurs to me that if we go to work right, we can accomplish a great deal. It is plain to be seen that all the hosts of superstition and priestcraft are well organized and drilled. They have their meetings once or twice every week. Our children and young people are bound to go where there is a public gathering, and it would be wrong to prohibit them from going to some public gathering. Now I think we could have meetings as well as they, if we were organized. Are there not men and women in our ranks who will volunteer to go through all the States in the Union armed with full power to form Lodges of the Liberal League. Appoint one for each State, and let it be his or her duty to form one or more County Lodges, and to keep an account of all expenses, and the Society to refund the same, and pay for their time. I would have women admitted to full membership, and I would have all the meetings public except the business of the Lodge. I know that we are strong if we were only once organized, and would see priestcraft totter and fall, and their fine churches used for better purposes. Please call the attention of Liberals to this subject and see what can be

done. See if there can be ways and means provided to carry on this great work.

BENJAMIN GRIFFIN, Lawrence, Mass., writes: There is a good deal of talk here about Moody and Sankey. I think if they had another partner, say the Virgin—the Trinity would be complete, three in one. I think if some of their dupes had your paper to read, it would be an eye-opener to those who are looking in the old rusty Jew-book for salvation. If they would give reason and common sense fair play, they would see that the great "I Am" talked of in that old Jewish History called the God-inspired word, was not quite so good after all in punishing his children through all eternity and a little longer. If they would only throw off the shackles of superstition with which they are bound, they would see that they were "barking up the wrong tree" for salvation. This talisman of theirs says: "Ask and ye shall receive, seek and ye shall find," etc., but they have been seeking and knocking for years without any effort. I wonder that more of them have not lost confidence in this God of theirs and his wonderful book so full of contradictions, absurdities, lies and obscenity. Many of its characters, and especially its saints, are the most licentious, cruel, and ignorant men of whom history gives any record. We need more humanity, and less Bibles, Gods, Christs, Priests, Moodys and Sankeys in order to make the world freer and better.

CLAY C. CLINTON, Fort Mc Henry, Baltimore, Md., writes: I have received the books of my last order. I have never during my short life read any work on Deism or Atheism. I was raised a Christian, attended Sunday-school regularly, was taught to say my prayers before I retired for the night, etc. As I grew older I read the Bible frequently and attentively, but the more I read the less I believed, and finally I knew it to be a fraud. I very frequently get into an argument on the authenticity and credibility of the Scripture, and as a general thing slay my man with his own weapon, the Bible. A few days ago I was cornered in an argument. Please help me out, either by letter or through the columns of your paper, or if you have the work of any one that will answer the question I will purchase it if you have not time to answer. The question put to me was:—From what or where do Infidels derive their moral code of law? or from what do they derive their sense of right or wrong? Let your answer be beyond refutation if possible.

REPLY.—To answer this question very briefly, we will say, morality or the moral code is derived from the great sense of right and wrong inherent in the breast of humanity. It comes not from gods nor devils,—heaven nor hell. It needs no revelation to know it, but observation as to what makes our fellow beings better and happier.—ED. T. S.

GEO. F. KESSLER, Baltimore, Md., writes: I feel myself compelled to say something through your "Friendly Correspondence." I had no idea that Liberalism had made such rapid strides. It was purely accidental that I first saw your paper. This city is so fully impregnated with Catholicism, with all the other orthodox rubbish thrown in, that Freethought has made but little advancement. I have been a Liberal ever since I began to think for myself, and that has not been so very long as I am only twenty years old, and it affords me great pleasure to learn that there are numerous other young persons throughout the land who entertain similar views. It is encouraging to hear from young persons through your paper, as it proves that the rising generation are becoming more reasonable in their views. It also convinces us that education is one of the mighty influences that is successfully combating superstition and orthodoxy. I think every true Liberal should make it his object in life to convince believers of their error, but in a mild and dispassionate manner, rather than in a dogmatic, bulldozing way; and I think we can all accomplish something, with such an unlimited amount of information with which to arm ourselves to be gathered from your paper. I myself have made some converts, but I found it rather hard work, as I had only my own ingenuity to rely on, but now, with this eye-opener, I expect richer harvests. I am writing an article entitled, "Why I am an Atheist," which I hope you will insert in your valuable paper at some future time. But as I feel that I am infringing on valuable space, I will close by saying that these letters are an encouragement both to the reader and editor providing we always accompany them with—well, say enough to buy and spread a few tracts.

W. S. COLLINS, Ransom, Ill., writes: I am just through college, and have not yet made my start in the world, but I feel as strong and brave and cheerful and happy as it is healthy to be. A stray copy of your brave little paper converted me to the cause of truth and conscience. And as long as it is as brave, independent and fearless as it is to-day, my name shall stand on your books until my blood stands still in my body. Oh, that I had had, two years ago, the light of common sense and reason to have guided me through the mazes of botany, chemistry and physics—for I am but a little more than a year old in the new faith. But it did me some good before I left school, for my eyes were opened before I began geology and psychology. How grand were those scientific lectures by Prof. Proctor and others! What a fine discussion was that "Matter, Mind, and Immortality" for one just beginning psychology; also, "What I don't Believe," and those "Interrogatories to Jehovah;" they will attract the notice of those still "out of the fold." And right here let me say, although you are brave and fearless, and although we must all be brave and fearless, it requires money to enable you to seatter these good words to the people, Liberals are apt to

get too independent, and withdraw their support from the Liberal papers. We must remember that nine hundred and ninety-nine in a thousand of the people in this world are yet unacquainted with the truths of Liberalism. We must remember that more men are convinced by reading and reflection than by argument face to face, for the eyes of the world are not upon them, and passion and pride do not rise in conclusion. We must remember that if we are true Liberals, we are more than ever brothers, and should we not do something to place the truth in their hands? Even if money is hard to get, can we not go hungry a few times, that we may have a good paper for a whole year? If we have already enough light to carry us on our way rejoicing, can we not scatter a little in the paths of our struggling brothers? If the "struggle for life" means the "survival of the fittest," can we not exert ourselves to make all we meet, as far as we can, the fittest? When the future looks darkest is the time for men to stand the firmest. Keep on in the good work, and when you are gone, we will carry on the fight for mental freedom.

Special Notices.

Dr. R. T. Trall's New York Hygienic Institute. Send for Circular. 21 E. 20 St., N.Y.

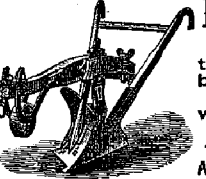
Dr. J. S. Lyons's Hygienic Home is in Springfield, Mo. Box 247. Send for circular.

SPERMATORRHEA.—Dr. R. P. Fellows' warranted cure should be in the hands of those suffering from this life-wasting disease. It is an external application, and has made 1000 permanent cures. Charges moderate. Address with stamp, Vineland, New Jersey. t112

WANTED—AN EXPERIENCED NURSE and housekeeper with approved morals, active, intelligent, and of sufficient age to give character to a Hygienic Institute. Would prefer a lady wishing treatment and board for impaired health, with a view to the position after it is restored. Address J. S. Lyons, M.D., Springfield, Mo.

Stereopticon for Sale, and OVER TWO HUNDRED BEAUTIFUL PICTURES.—As I wish to procure more expensive apparatus for my next season's work, adapted to the largest halls, I offer my oxy-calculum stereopticon (one of Mr. Allister's best, suitable for halls seating 300 people), and over two hundred elegant views, for sale. It affords a safe, pleasant business for any gentleman who is desirous of traveling. For particulars address W. F. JAMESON, Glenwood, Iowa.

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THE woman question is the negro in white face and petticoats. If the men of our country were able to swallow the black man, I think it a pity if they can't get the white woman at least as far as the lips.—*Olive Logan.*

THE history of science is not a mere record of isolated discoveries; it is a narrative of the conflict of two contending powers, the expansive force of the human intellect on the one side and the compression arising from traditionary faith and human interests on the other.—*Draper.*

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IF we take in hand any volume of Divinity, or school metaphysics, let us ask: Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it to the flames; for it can contain nothing but sophistry and illusion.—*Hume.*

THE night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.
The mind has a thousand eyes,
The heart but one;
Yet the light of the whole life dies
When love is done.—*Anon.*

THE virtue in most request by society is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs. Whoso would be a man must be a non-conformist. Nothing at last is sacred but the integrity of your own mind. I remember an answer which, when quite young, I made to a valued adviser, who was wont to importune me with the dear old doctrines of the Church. On my saying, "What have I to do with the sacredness of traditions, if I live wholly from within?" my friend suggested, "But these impulses may be from below, not above." "They do not seem so to me; but if I am the devil's child, I will live then from the devil." No law can be sacred to me but that of my own nature. Good and bad are names very readily transferable to this or that: the only right is what is after my constitution, the only wrong what is against it.—*Emerson.*

WHOEVER makes a great fuss about doing good, does very little; he who wishes to be seen and noticed when he is doing good, will not do it long; he who mingles humor and caprice with it, will do it badly. He who only thinks of avoiding faults and reproaches, will never acquire virtues.

FOR him who does everything in its proper time, one day is worth three.

THE less indulgence one has for one's self, the more one may have for others.

TOWERS are measured by their shadows, and great men by those who are envious of them.

WE must do quickly what there is no hurry for, to be able to do slowly what demands haste.

HE who wishes to secure the good of others, has already secured his own.

THE court is like the sea: everything depends upon the wind.

WHAT a pleasure it is to give! There would be no rich people if they were capable of feeling this.

THE rich find relations in the most remote foreign countries; the poor not even in the bosom of their own families.

THE way to glory is through the palace; to fortune through the market; to virtue through the desert.

THE truths that we least wish to hear are those which it is most to our advantage to know.

ONE forgives everything to him who forgives himself nothing.

IT is the rich who want most things.

WHO is the greatest liar? He who speaks most of himself.

A fool never admires himself so much as when he has committed some folly.

WHEN a song gives much fame, virtue gives very little.

ONE never needs one's wits so much as when he has to do with a fool.

ALL is lost when the people fear death less than poverty.—*From the Chinese.*

Odds and Ends.

"WERE you ever baptized?" inquired an earnest minister of a green candidate. "No—no—no sir! Never only once, and then I fell in."

AN exchange remarks that in China it is customary to kill poets and eat them, which moves the Norristown *Herald* man to add, "on account of their tender lines, we suppose."

AN old black woman reciting her experience, said she had been to heaven. "Did you see any of de colored ladies dar?" asked a younger one. "O, you git out, you 'spose I went in de kitchen when I was dar?"

A YOUNG KNOW-NOTHING—Teacher: "Who was the first man?" Brown (Head boy).—"Washington; first in war, first in—." Teacher: "No, no; Adam was the first man." Brown.—"Oh, if you are talking of foreigners, I 'spose he was."

SOME time ago a pupil of a deaf and dumb asylum in New York read a portion of the Book of Job. When asked to write out his understanding of Job's sufferings, he wrote as follows: "The Lord boiled Job seven days!"

A COUNTRY editor received the following:—"Dear Sir: I have looked carefully and patiently over your papers for months for the death of some individuals I was acquainted with, but as yet not a single soul I care anything about has dropped off; you will please to have my name erased."

ADVERTISING is a good thing, but when a prominent grocer carried to a funeral an umbrella on which was painted conspicuously the business of his house, and held it over the preacher's head while he read his prayers, the bystanders thought he was running the thing into the ground.

A GENTLEMAN called on a bookseller for a finely bound copy of the Scriptures. The dealer looked over the stock but could find nothing to suit the customer. Casting an abstracted look over the shelves, he finally said: "I don't see why it is there are so few here. We always keep an ungodly number on hand."

CHARLES LAMB was once riding in a stage-coach in company with one of those sympathizing souls who are ever on the lookout for an opportunity to compassionate affliction. "What a bad cough you have, sir!" said the sympathizing one, after Lamb had recovered from a violent fit of coughing. "I know it," replied Lamb, "but it is the best I can do."

A SCHOOL-BOY being requested to write a composition upon the subject of "pins," produced the following: "Pins are very useful. They have saved the lives of a great many men, women and children—in fact, whole families." "How so?" asked the puzzled teacher; and the boy replied, "Why, by not swallowing them." This matches the story of the other boy, who defined salt as "the stuff that makes the potatoes taste bad when you don't put any on."

A LITTLE five-year-old fellow came up to his mother the other morning, and with great earnestness said: "Mother, I saw something run quickly across the kitchen floor this morning, and it hadn't any legs, either. What do you suppose it was?" The mother's curiosity was excited at the apparent strangeness of the supposed animal, and not knowing what else to say, said she guessed it was a snake, or a worm, or something of that sort—she didn't know what. Having enjoyed his mother's inability to solve the problem for a time, he said: "It was water!"

"THERE was a Kerry priest," began Ned Shea, "an' he had the fashion of hearin' confessions wid a slate an' pencil; an' he'd write down every sin, an' the price of it opposite. Well, one day a big mountainy fellow came to his duty, an' says he 'I bruk a man's head last Hollow Eve.' 'Toat's a nine-pence,' says the priest. 'I cut the tail ov Larry Kelley's cow.' 'That's a shillin'—oh, begob, a shillin' that is!' And down it went on the slate. 'I nearly murdered me wife twice.' 'That's thruppence; go on.' 'I kilt an Orangeman.' 'Whoo!' says the priest, rubbin' out everything. 'That clanes out all the rest.'"

THE pig was thus written up by a Georgia boy: "The pig is about as big as a sheep, only a pig's wool isn't good for making stockings of. Why is a pig like a tree? Because he roots; that is a conundrum. A pig washes himself in the mud. A pig has four legs, one under each corner of his body. They pickle pigs' feet, but not until the pig is done using 'em. A pig squeals awful when it rains, also when you pull its tail. A pig has got a first-rate voice for squealing, and he grunts when he feels good. You can't make a whistle out of a pig's tail, 'cos it is crooked. Why is a pig like Tommy Grant? 'Cos he's got his nose into everybody's business. This is another conundrum, which is all I know about the pig."

FRANK M. BAKER, a printer, is under arrest in Rochester for bigamy. Already it appears that he has five living wives, and several parishes to hear from. As a "rule" he seems to have "distributed" his affections liberally. "His case" will probably soon be disposed of, and his "form" looked up.—*Batavia Times.*

No, condemn him to the "galleys" for life, and without "for-mallet-y" too.—*N. Y. Commercial Advertiser.*

No, "double-lead" him with a "shooting-stick."—*St. Louis Globe Democrat.*

Cruel wretches! "Justify" him with a ten "column chase."—*Atchison Champion.*

Better put a well "displayed head" on him and dump him into the "hell box."—*Ellis County Star, Kan.*

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NEAR BROADWAY.

Notes and Clippings.

STEPHEN PEARL ANDREWS has classes for the study of Universology and his new language *Akwato*, at Hotel St. Elmo, 130 West Brookline street, Boston.

THE papers say Rev. L. K. Washburne, a Unitarian heretic, is making things lively in his parish at Revere, near Boston. Stir them up Bro. Washburne.

GIRLS should not be afraid to work. They should remember that Ruth who gleaned in the harvest-field got just as good a Bo-az any girl in the neighborhood.

THERE Arminia reasons why the Turks cannot adequately defend themselves on Asiatic frontiers. You know it is Asia for a camel to go through the eye of an eagle.

AN exchange says: "Don't judge a man by his family connections, for Cain belonged to a very reputable family." Yes, certainly one of the very first families in the country.

THE Ten Commandments have been stolen from a synagogue in this city, and the worst of it is they cannot be restored as good as they were, for one has been broken in the act.

THE ways of Providence are dark and hidden. In the burning of the Southern Hotel it is a noticeable fact that two preachers were burned to death, when Kate Claxton the actress and several gamblers escaped unharmed. "God moves in a mysterious way his wonders to perform."

THE news is going the rounds, and is creating not a little excitement in matrimonial circles, that Mr. Stillman of Memphis has been united in the holy bonds of matrimony to Miss Roberts of the "Spirit World." The question arises is a numerous progeny expected, and has proper provision been made? Are the practices of 1877 years ago to be revived?

AN Iowa minister has been dismissed on account of writing puffs of his own pulpit oratory. Why, his enemies ought not to be too censorious with him. The exercises he has been indulging in is innocence compared with what some of his brothers of the cloth are guilty of and are still allowed to break the bread of life. Think of Beecher and Glendinning.

ANOTHER CLERGYMAN IN TROUBLE.—The Rev. Thomas R. Bott, pastor of a Baptist church in Philadelphia, has recently been arraigned before the criminal court for a grave offense. He is a young and talented man, and is married; but he seems not to have been fully satisfied with home comforts, and paid frequent and protracted visits to Miss Louisa Younger, daughter of the deacon of the church, who evidently encouraged his attentions. It was proved that the clergyman and the young lady visited the Fish Hotel, at a small village near Philadelphia, where they spent several days under fictitious names, Bott passing himself off as Horace Easton. The pair were observed to be very loving together, frequently embracing and kissing when they thought they were not observed. The reverend gentleman attempted to prove an alibi, but hardly with success. His church is divided for him and against him. The women are principally on his side. Deacon Younger, the young lady's father, is the prosecutor, which the daughter pointedly resents.

POPEING pays, but pope-paying pauperizes. Last week the poor Catholics of this country presented the Pope with \$65,000. Next week \$65,000—more or less—will be paid out of the public purse for the support of Catholic paupers. Charity begins at home—with the poor; and ends there—with the Pope. A fool and his money soon part; the money goes to the Pope, the fool to the poorhouse. "He that giveth to the poor (Pope) lendeth to the Lord." The Pope has \$32,000,000 in bank, therefore who can doubt his infallibility? Judging by the numbers of beggars and paupers in Catholic countries, Peter's pence are an expense to the public; but "Whomsoever hath, to him shall be given," Jesus had not where to lay his head, but he was not a pope, only a god; popes were not invented in those days. It is easier for a camel to go through the eye of a needle than for the Pope

to "go through" his "pile" before death takes him; and luckily he cannot take it with him. If he did it would melt, for, being rich, he could not enter the kingdom of heaven, so hell would catch him and he would catch—well, he would not catch cold. Evidently the Pope trusts more in gold than in God; or perhaps his God is gold—with I knocked out of it. God help the rich, the poor can beg.

MOHAMMEDANISM AND CHRISTIANITY IN AFRICA.—Several remarkable papers have lately appeared in an English magazine on the comparative progress of Christianity and Islam in Africa. Some of the facts and suggestions offered merit careful attention, not only by their intrinsic importance, but because the author of the articles, Edward W. Blyden, the Principal of the Liberian College, is himself a black of pure African descent.

At a time when events in the East provoke appeals to religious prejudices, and when a narrow view of Mohammedanism, its moral worth and its true function in education, is often put forth even in England and America, nothing could be more opportune than a lucid account of what it has done for western and central Africa. We are told, for instance, that Islam has a tendency to pen up nations in Chinese immobility; that it is a sort of progress which stifles the progressive spirit; that it is not a short cut or stepping-stone to a better civilization, but a blind alley. Now, that this notion is quite erroneous, as regards one branch of the human race at all events, the data collected by Mr. Blyden effectually prove.

For three centuries western Africa has been in contact with Christianity, yet not a single tribe has been collectively converted, nor has one powerful chief accepted the faith which European missionaries have offered him. Mr. Blyden tells us that even on the coast of Liberia and Sierra Leone there is not a point, with the exception of one small island, where the imported Christianity can fairly be said to have taken root. Islam, on the other hand, since its introduction by Akbar in the ninth century and establishment at Timbuctoo, has steadily and vastly widened the circle of its authority, showing itself competent to master the most virile and refractory tribes, addressing itself, indeed, by preference to those peoples which already possessed the rudiments of civil government and a social organization. It is Islam which has built and now occupies the largest towns of the interior, which has evoked and still controls most of the trade between equatorial Africa and foreign countries, and which gives laws to the most considerable kingdoms, such as Hausa, Bornu, Darfur, Kordofan, and Sennar. We are reminded, further, that in this quarter the fervor of proselytism is unquenched, and that every day the Moslem missionaries are gaining ground on the native fetishism and idolatry, and enforcing respect for their faith upon all Africans, even those who are not yet enrolled under the standard of the Prophet.

As to the work of melioration performed by Islam within its expanding pale, Mr. Blyden tells us that with the first step inland from the West Coast you are struck with the different aspect of localities, according as the inhabitants are heathen or Mohammedan. The divergence runs through the form of government, the social laws, the manners, and even the amusements of the people. Passing in 1873 from Sierra Leone to Futa Jallo, he had to traverse some large pagan villages, and soon afterward entering a Mohammedan town, he seemed to breathe a higher and purer atmosphere, the character, sentiments, and condition of the population having undergone a complete metamorphosis. It appears that the ascent of an African community in the social scale, under Moslem impulse, is often attended with signal exhibitions of individual capacity. Those who are familiar with the Mussulman world of western and northern Africa tell us of more than one great man among the negro converts who has exercised a potent influence in the religious and political affairs, not only of his own land, but of the older and classic seats of Islam. In the Arabic collections of biography, many Mussulman blacks of merit are said to figure, and much space is given to the achievements of a negro named Fodie, whose zeal and daring won to the true faith a larger part of the region watered by the Niger. One of the most noteworthy persons of recent times in the country lying between Timbuctoo and the West Coast

was a native of Futa-Toro, known as the Sheikh Omarwal-Haj. This man, brought up by an Arab missionary and instructed in the Arabic language, made two pilgrimages to Mecca, and returning to his native district, undertook a proselyting campaign against some formidable heathen tribes whom he subjected to Islam, next setting himself to purify the practices of several Mussulman peoples among whom vestiges of idolatry yet lingered. We may add that sons of this Moslem apostle militant are now reigning in two of the largest towns of central Africa. One or two additional facts deserve mention. For instance, in Sierra Leone and Liberia the Mohammedan converts build mosques and maintain public worship at their own cost, and contribute largely to the support of Arab missionaries coming from foreign parts, whereas it is notorious that the native Christians depend almost wholly in such matters on European and American aid societies. Again, in the last Ashantee war, the staunchest and bravest of the black troops were the Hausas, who are strict Mohammedans, while the Christian negroes proved quite unstable. Mr. Blyden assures us that Sir Garnet Wolsey's statement, in an order of the day, that "the indigenous African feels a superstitious terror of the white man," if applied to the heathen or Moslem black is ludicrously ill-founded.

Now, the key to this strange contrast in the effect of the two religions upon the native African doubtless lies in another fact frequently remarked, and in the explanation of that fact. Almost all travelers agree that the negro convert to Islam evinces a sentiment of personal dignity and self-respect not observed in the Christian neophyte. The reason, of course, is not far to seek. If Christianity were now preached, as it once was, to the non-Aryan races by missionaries of their own or a less alien stock, we might possibly witness something like the success of those Nestorian monks who swept across central Asia into China some ten centuries before the advent of the Jesuits in the latter country. But as it is, the work of Christian propaganda is wholly committed to men of European origin, that is, to men in whom the subtle teachings of laws and manners, of literature and art, have planted an overweening and inveterate pride of race. We can judge how grave a bar this feeling must prove to a close and fervid sympathy on the part of their white pastors with the African proselytes, from the plain admission of so enlightened a man as Bishop Heber, that "there is certainly something repugnant in the negro to those who are unaccustomed to him." Where his conversion is effected under these conditions, it is not surprising that the native black should regard its author as a superior, or at all events alien being. Hence he conceives a poor opinion of himself, learns to depreciate his characteristic qualities, and is discouraged by the manifest hopelessness of reproducing the physical and mental traits of his preceptor.

In the hands of its Semitic apostles, Islam seems to have been more profoundly loyal to the spirit of broad humanity which was the common emblem of both faiths. There is not now, and there never has been, any instinctive repulsion, or assumption of inbred superiority on the part of Arabic conquerors and educators toward Mussulman blacks. The case might have been different if Moslem art had been allowed to idealize, and, so to speak, sanctify the Arab type; but this an express precept of the Prophet, and perhaps the genius of the race, forbade. The fact is that the traditional prayer, the *Adzab*, which convokes at the same hour more than a hundred millions of human beings, was first formulated by a negro named Bilal, whom Mohammed, upon the prompting of a dream, made muezzin or public crier; and travelers say that even the renown of Alexander the Great is eclipsed in central Asia by that of this famous black. We read, too, of a negro caliph who reigned with credit at Bagdad in the ninth century, and is said to have been a man of rare merit and accomplishments. Finally, the Moslem propagandists have at all times proved the sincerity of their sympathies in the most conclusive way, namely, by intermarriage; and some of the most esteemed Arabic authors were the offspring of such mixed unions. With such precedents and principles, tolerance and fellow-feeling are easy to the missionaries of Islam, while the African disciple finds himself stimulated to self-improvement and fortified in self-respect by the bracing bluntness of his new relation.—N. Y. Sun.

Events of the Week.

PARSON BROWNLOW, ex-Governor and ex-U. S. Senator died a few days ago.

WE have had another week of pleasant Spring weather. The trees and grass are putting on a beautiful appearance.

GEORGE FRANCIS TRAIN began a series of Sunday evening lectures in this city on last Sunday night. Subject, Train, etc.

AN expensive railroad bridge at Cos Cob, on the New York and New Haven road was burned by an incendiary. The loss to the company is heavy.

A DESTRUCTIVE fire visited Montreal, April 29th, by which a large amount of property was destroyed, nine lives lost, and ten persons badly injured.

HEAVY snow-storms have prevailed in this side of the Rocky Mountains to the extent of delaying the trains. In Nebraska and Iowa it also snowed considerably.

THE Rev. Thomas K. Beecher, the Elmira brother of Henry Ward, in a recent sermon in Plymouth Church, said that the greatest misfortune of his life was that his name was Beecher.

A VERY heavy fire occurred in Constantinople, April 28th, in which six hundred houses were destroyed and two women killed. The old adage is again proved true, "Misfortunes never come singly."

EUGENE N. ROBINSON, who inherited \$2,000,000 dollars from his father a few years ago, and who has been a heavy operator in stocks, etc., recently became a bankrupt. Many of his recent speculations have been most unfortunate.

SOME twenty feet square of the roof of our new post-office, from the great weight of concrete of which it was composed, and the removal of some of the supports below, fell in on the 1st, by which three workmen were killed and others injured.

MRS. JAMES HURD, aged 30, of Weare, Mass., while laboring under a fit of insanity, killed her son, 10 years of age, by a heavy blow with an axe, and then after two unsuccessful attempts hung herself with a clothes-line. Her husband upon returning from a neighbor's found the two lifeless bodies.

WANG CHIN FOU, a Chinese Buddhist of much intelligence, is now in this city and proposes to deliver a course of lectures, showing the good qualities of the Chinese religion as compared with Christianity. It is perhaps very fitting that the Asiatics should send missionaries to our shores with a view to improve our religious opinions and moral practices.

SARAH DILL and her daughter Ida May Dill, aged 16 years, both of whom had resided among the Shakers in Hamilton Co., Ohio, and the daughter having been required to leave the Society, committed suicide at the Farmer's Hotel in Cincinnati by taking morphine. They had made efforts to obtain a situation where they could work and live together but meeting with rebuffs and disappointments they decided to end their lives, which they did effectually.

THE Russo-Turkish war is fairly inaugurated. Russia has advanced her forces in several directions. Several engagements have taken place in one or two of which the Turks were successful. Some Russian war vessels have also been captured by the Turks. The Russian advance has been retarded somewhat by floods England is making vigorous preparations with her navy and enlistments for the army are brisk. It is thought she will take a hand in the fray before it is over.

JOHN W. GULLY, a prominent citizen of Kemper county, Miss., was recently assassinated. Judge Chisolm was said to be knowing to the crime. He and his son were arrested and imprisoned. His wife and daughter accompanied them to prison. A mob attacked the jail. The Judge and his son were killed, also two men named Gilmer and McClellan, who had been arrested in connection with the case. Miss Chisolm in defending her father, shot and killed Dr. Rossell, and Mrs. Chisolm severely injured young Gully. It was a kind of political embroglio. The Chisolm, Gilmer and McClellans were Republicans.

Career of Religious Ideas.

BY HUDSON TUTTLE.—Copyrighted.

CHAPTER II.—CONTINUED.

Of the Esquimaux, people depressed by the cold as the preceding are by excessive heat, Sir John Ross speaks in no flattering terms as regards their religious status:—

"Did they comprehend anything of all I attempted to explain, explaining the simplest things in the simplest manner I could devise? I could not conjecture. Should I have gained more had I understood their language? I have much reason to doubt. That they have a moral law of some extent, 'written in the heart,' I could not doubt, as numerous traits of their conduct show; but beyond this I could satisfy myself of nothing; nor did these efforts and many more enable me to conjecture aught worth recording. Respecting their opinions on the essential points from which I might have presumed on a religion, I was obliged at present to abandon the attempt, and I was inclined to despair.

"The Esquimaux is an animal of prey, with no other enjoyment than eating; and, guided by no principle and no reason, he devours as long as he can, and all that he can procure, like the vulture and the tiger. The Esquimaux eats but to sleep, and sleeps but to eat again as soon as he can."

South of the Himalayas, in the dense forests of Central Hindoostan, man exists in lower caste than has yet elsewhere been described. Mr. Piddington, who had extensive experience of travel, describes one of these remarkable people, whom the Hindoos call "monkey-men":

"He was short, flat-nosed, had pouch-like wrinkles in semicircles round the corners of the mouth and cheeks; his arms were disproportionately long, and there was a portion of reddish hair to be seen on the rusty black skin. Altogether, if couched in a dark corner or on a tree, he might be mistaken for a large oran-utan."

No sharp line can be drawn between man and the brute which shall leave the dawn of religious conception on one side and the absence of such on the other. The ancestors of the great European civilizations were savages as degraded as those here introduced. In the Egyptian representatives described by Champollion, the victorious Sesostri leads captive representatives of Europe, Asia, and Africa. The European is sketched as a savage clad in the skins of wild beasts, but the Syrian is attired in splendid Asiatic costume.

Europe has her own monuments to indicate the status of her ancient people.

The shell-heaps of the North, the arrow-heads and other imperishable remains found buried beneath the earth, are vestiges of peoples rude as the Red Indian of British Columbia. The inhabitants of Britain two thousand years ago met the invasion of Cæsar with arrows and spears of wood hardened in the fire. Their clothing was of skins of wild beasts, and their dwellings caves excavated beneath the earth. It is well determined that these savages, shouting their harsh war-cries as they gallantly met in unequal combat the invincible legions of Rome, have absorbed their conquerors, and that the present English people are their direct descendants.

This progress has involved an equal advance in religious conceptions. Every increment of knowledge threw new light on the nature and influence of the gods, and revealed more correctly the relations of man to his fellows. There is not a vestige of moral sense until the intellect is capable of comprehension.

Religion is the observance of certain ceremonies. Why are these observed? Because they are supposed to have been dictated by the gods, and especially pleasing to them. They propitiate their wrath and win their favor. Wholly selfish are they, springing from fear of the gods. The gods are never angry; and, although man for immemorial ages has sought their favor by prostration and sacrifice, in no instance have they interfered with the established order of things.

The religious element is *fear*, by which the imagination is perverted and reason enslaved. This is its ultimate analysis.

It is said, we are conscious of this element within us—that, by the failure of our schemes, the blasting of our hopes, the mystery which gathers round our lives, the limitation of our understanding, the unfathomableness of causation, we are prone to bow in submission, and acknowledge a superior Power governing Nature.

But we find, as knowledge of the laws of causation becomes more accurate, we are enabled to account for the blasting of our hopes, the failure of our plans, the mystery of our lives—are less impressed and overwhelmed with a sense of the unknown, and feel less of that dependence which some acute metaphysicians claim to be the ultimate of religious feeling. Here the distinction is drawn between morality and religion. The observance of the prescribed ceremonials of his time has constituted the religious man, and no amount of good works could shield him from the charge of infidelity if he neglected such observances. Moral ideas are not naturally allied to religious, and flow from a different source. To primitive man the observance of superstitious customs is far more essential than moral conduct. Cherishing the coarsest vices, he will suffer death before he will disobey the requirements of superstition.

[TO BE CONTINUED.]

FILL one little niche in life all day yourself. Keep it dusted and in order. Adorn it with the fruits of industry, and never move to larger quarters until you have filled the smaller and need more room.

THE poorest of all human beings is the man who is rich in gold, but intellectually and spiritually bankrupt.

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER No. 3.

NEW YORK, April 28, 1877.

MR. D. M. BENNETT—*Dear Sir:* Examine my last letter closer and you will find I did not say that Franklin was ever an Atheist. You say his creed contains no recognition of the divinity of Christ. That is true; but the doctrine of the divinity of Christ is not the dividing line between Infidelity and Christianity, but the doctrine of the divine origin of the Bible. See Webster's and Worcester's definitions of the words "Infidelity" and "Christianity." When Parton says Franklin "escaped the theology of terror, and became forever incapable of worshipping a jealous, revengeful and vindictive God," he meant no more than that he was emancipated from the hyper-Calvinism of "the Lord Brethren of Boston" (Life of Franklin, vol. i, p. 71). He had still the wide domain of Arminianism to traverse before reaching the borders of Deism. If his friendship with French Atheists proves that he was an Infidel, then, on the same principle, his friendship with such men as Cotton Mather, Samuel Adams, Ezra Stiles, Benj. Rush, Edmund Burke, Adam Smith, John Jay, Bishop Shipley, George Whitfield, etc., etc., proves that he was a first-rate Christian. It is true Franklin and Voltaire were friends; but that embracing in the theatre proves nothing, as it was not spontaneous, but an act forced by the popular clamor for a salutation "French fashion" (Parton's Life of Franklin, vol. ii, p. 316). As you say, Parton classifies Franklin, Jefferson, and Adams with Paine. But how does he do it? Is it by asserting that the former three were Freethinkers? No; unaccountable as that may be, he does it by saying that the "Age of Reason contains nothing against religion" (Life of Franklin, vol. ii, p. 552). It is said again that Franklin "called himself a Deist or Theist." A man that can use words in that helter-skelter kind of a way could prove anything from any document. "Deist or Theist"! Mr. Parton ought to know that these words, as they are currently used and popularly understood, are as different as "chalk" and "charcoal." The former means an Infidel, and the latter signifies a believer in a personal God and in a divine revelation. That Franklin was a Theist is all I contend for. I will let you and Parton reconcile the foregoing with what the latter says of Franklin in his remarks on the motion for prayers in the Convention of 1787: "It was the more remarkable to see the aged Franklin, who was a Deist at fifteen"—mark it, "was a Deist at fifteen"—"and had just returned from France,"—from the midst of those Atheistic friends—"coming back to the sentiments of his ancestors" (Parton's Life of Franklin, vol. ii, p. 575). You refer to Priestley's lamentation that Franklin was "an unbeliever in Christianity." I will say, in the words of Parton, "I do not understand what Priestley meant." What did he disbelieve? He was only undecided as to the divinity of Christ. He believed in the most incredible doctrines of Christianity, such as the resurrection of the body and future rewards and punishments, and in its leading duties, such as thanksgiving and prayer. In the preface to his abridged book of Common Prayer, he styled himself a "Protestant of the Church of England," and a "sincere lover of social worship." In spite of Parton's leaning to "Liberalism," he had to describe his death by saying: "To use the ancient language, he had fallen asleep in Jesus, and rested in hope of a blessed immortality" (vol. ii, p. 619).

You repeat the "hearsay upon hearsay" in rebuttal of my proofs that Washington was not a Deist. I cannot receive R. D. Owen's testimony, but with suspicion. A man that could be imposed upon by a silly girl like Katie King, is rather incompetent to sift and furnish evidence. The treaty with Tripoli, ratified in 1796, was "in no sense" of a personal character. The statement that "the Government of the United States is in no sense founded on the Christian religion," was only an assurance that the American Republic was not so allied to Christianity that the peace with Tripoli, or with any other power, would be interrupted on account of religion. It gives no hint that Washington personally ignored Christianity. His writings contain abundant proof that he did not. The only thing "observed" was his silence on sectarian doctrines. He was bold and frequent in his commendation and recommendation of the general principles of Christianity.

Even Vale admits that the "publication of Paine's Deistical opinions might have been one of the causes of Gen. Washington's indifference to Paine during his imprisonment in France" (Life of Paine, p. 129). Most assuredly, then, Washington was no sympathizer with Deism.

But it is claimed that John Adams, too, was an Infidel. Let us see about that. He was reared in an orthodox family. He was educated at Harvard, an institution that was then pervaded by a religious spirit. At twenty he thought of entering the ministry. But his taste led him to study law. He read many skeptical works, which modified the rigidity of his theological views. He disliked Calvinism. So did Adam Clarke and John Wesley. He despised wrangling sectarianism. So did St. Paul. As evidence that this representation is correct, see Bancroft, vol. iii, p. 142; vol. v, p. 207.

A patient and impartial examination of John Adams' Life and Works, Boston, 1856, cannot but show you that he was not a Deist. In his diary, Jan. 22, 1756, he wrote: "Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged, in conscience, to temperance and frugality and industry; to justice and kindness and charity towards his fellow men; and to piety, love, and reverence towards Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time at cards, or

any other trifling and mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane his worship (Works, vol. ii, pp. 6, 7). He says of Bolingbroke, whom he admired as a political writer: "His religion is a pompous, folly, and his abuse of the Christian religion is as superficial as it is impious;" "a haughty, arrogant, supercilious dogmatist" (vol. i, p. 44; vol. x, p. 82). At the age of sixty he said: "The Christian religion is, above all the religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity, and humanity" (vol. iii, p. 421). In a letter to Benj. Rush, in 1810, he said: "The Christian religion, as I understand it, is the brightness of the glory and the express portrait of the character of the eternal, self-existent, independent, benevolent, all-powerful, and all-merciful creator, preserver, and father of the Universe, the first good, first perfect, and first fair. It will last as long as the world. Neither savage nor civilized man, without a revelation, could ever have discovered or invented it" (vol. ix, p. 627). In a letter to Jefferson, dated Dec. 25, 1813, he wrote: "I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me; and the result is that the Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen; and such parts of it as I cannot reconcile to my little philosophy, I postpone for future investigation" (vol. x, p. 85). Bancroft says he "invoked the blessing of heaven to make the new-born republic more glorious than any which had gone before" (vol. v, p. 312). The most that can be said of him is that he was a Unitarian of the most conservative kind (Works, vol. i, p. 621; vol. iii, p. 423; vol. x, pp. 66, 84). But he did not "deny Christianity and the truth of the Scriptures," therefore he was not an Infidel.

The thoroughly religious character of his son, John Quincy Adams, shows that he did not impart Deistical instruction. His writings abound with severe criticisms on Paine's views. This we shall show more fully hereafter.

But you have put in a special claim to Thomas Jefferson. The inquiry will naturally arise, How did Jefferson come to have the name of being an Infidel? The answer substantially is, That this story was circulated by political opponents in the campaign of 1800, and it has been kept alive ever since, mostly by those who desired it to be true. This story is about as creditable and about as credible as its contemporaneous calumny that he had a bastard by one of his slaves (Parton's Life of Jefferson, p. 669).

I will argue that Jefferson was not a Deist, in the full sense of that term, in four ways; 1. From his early training. His parents were, theoretically and practically, believers in the Christian religion. Their illustrious son was thoroughly indoctrinated in that religion. Of course, this does not prove that he continued to cherish those principles; but in the absence of positive evidence to the contrary, the presumption would be that he did.

2. An argument of some weight may be based on the man whom he admired most, and in whose learning and judgment he had the greatest confidence. I refer to Dr. Priestley. I have examined Priestley's works carefully, and especially those to which Jefferson refers with his endorsement. In those works there is not a word of denial that the Scriptures are the inspired word of God. The author argues invariably from the Bible, but never against it. He contended for what he conceived to be purely Scriptural doctrines. On reading the life of Priestley I find, moreover, that he wrote a book in defence of the Bible against the attacks of Volney and Paine. If this was the character of Priestley, the master, may we not fairly infer that that of Jefferson, the disciple, was similar to it?

3. We may certainly reason from Jefferson's own writings. He admits that he was sometimes more angry with sectaries than is authorized by the blessed charities which Jesus preached (Works, vol. vii, p. 128). This occasional "anger" may account for his occasionally rash expressions. The general tenor of his correspondence is on the side of the Christian religion. In several of his letters he complained that "libels" had been published against him (vol. iv, p. 477—Randall's Life of Jefferson, vol. iii, p. 45.) He wrote to Dr. Rush in the year 1803 that his real sentiments were very different from that anti-Christian system attributed to him by those who knew nothing of his opinions (Works, vol. iv, p. 479). In his bill for establishing religious freedom, he referred to "the holy Author of our Religion." In referring to a collection of New Testament passages which he called "Philosophy of Jesus," he said: "A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian" (Works, vol. vi, p. 518). He believed in future rewards and punishments (Works, vol. vii, p. 252). He spoke of the Bible as a revelation (Works, vol. iv, p. 423; vol. vii, p. 281). In a letter to Rush in 1808 he said: "To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all others; ascribing to him every human excellence, and believing he never claimed any other" (Works, vol. iv, p. 479). Shortly before his dissolution he said: "I resign myself to my God, and my child to my country" (Encyclopædia Britannica).

In reply to all this you will probably remind us that Jefferson disliked the Presbyterians; that he had to override some of the clergy to establish religious toleration; that he said some pretty hard things of those who seemed to have more zeal than knowledge; that he advised Peter Carr to "fix Reason firmly in her seat, and call to her tribunal every fact, every opinion"; that he made no Thanksgiving proclamations; and that he entertained Paine, and spoke well of his writings—all of which is no proof that Thomas

Jefferson was an Infidel. The Presbyterians were disliked in that age by almost every other denomination. Religious toleration was advocated and established by the Revolutionary statesmen, not because they were opposed to religion, but because they wanted to give to every form of religion equal protection and equal privileges. The advice to Peter Carr was only an application of the Protestant doctrine of the "right of private judgment." No one denounced Pharisees as did the Founder of Christianity. Jefferson's refusal to proclaim Thanksgiving days was based, not on any antagonism to religion, but on his peculiar construction of the Constitution. They were not all Deists that entertained Thomas Paine occasionally. James Monroe kept him in his house in Paris for eighteen months; but it is well known that President Monroe lived and died a Christian. And almost everybody, regardless of religious belief, spoke well of Paine's political writings. Jefferson never endorsed any other.

4. There is another consideration worth mentioning. It does not appear that Jefferson and Thomas Paine ever exchanged ideas on religion. Randall says this topic did not enter into the conversation when the latter visited Monticello in 1802 (Life of Jefferson, vol. ii, p. 644). Some nine or ten of Jefferson's letters to Paine are still extant. Religion is scarcely mentioned in any of them. It cannot be said that Jefferson's silence arose from any distaste for the subject, for his letters to other friends are full of thoughts on that very theme. Is not this an incidental proof that there was no congeniality between Paine's and Jefferson's religious views?

5. But my conclusion from Jefferson's writings is by no means singular. It is substantially that of nearly all his standard biographers. Even Parton calls Adams and Jefferson "Christians" (Life of Jefferson, p. 570). The Cyclopaedia Americana and the Encyclopedia Britannica do not intimate that he was an unbeliever. The New American Cyclopaedia in 1864 said: "Discarding faith as unphilosophical, he became an Infidel." But the edition of 1874 says simply: "He carried the rule of subjecting everything to the test of abstract reason into matters of religion, venerating the moral character of Christ, but refusing belief in his divine mission," i. e., disbelieving in his divinity. Quite a modification, or rather recantation, in ten years. Tucker says: "His religious creed, as disclosed in his correspondence, cannot perhaps be classed with that of any particular sect; but he was nearer the Socinian than any other. In the last years of his life, when questioned by any of his friends on this subject, he used to say he was a Unitarian" (Life of Jefferson, London, 1837; vol. ii, p. 563). Bancroft says: "He was not only a hater of priestcraft and superstition and bigotry and intolerance, he was thought to be indifferent to religion; yet his instincts all inclined him to trace every fact to a general law, and to put faith in ideal truth; the world of the senses did not bound his aspirations, and he believed more than he was himself aware of" (vol. v, p. 323). Linn says: "However opposed Mr. Jefferson may have been to what he considered the corruptions or abuses of Christianity, yet to the spirit and precepts of the Gospel he was strongly attached; and of our Savior he was a warm and professed admirer (Life of Jefferson, Ithaca, 1839, p. 264.)

Perhaps the best Life of Jefferson is that by Henry S. Randall, LL.D. In the preparation of it the author had the approbation and assistance of Mr. Jefferson's family. He devotes the fourteenth chapter of the third volume to a discussion of Jefferson's religious belief. He denies emphatically that he was an Infidel. He shows that he wished to put a representation of the Israelites in the wilderness, led by the pillar of fire, as a device on the United States seal; that he once advocated the observance of a national fast; that he contributed largely to religious enterprises; that he attended the Episcopal church regularly, and took part in the services; that his wife was a member of that church; that his children were baptized in it; and that he himself was buried according to its rites. He was neither anti-Christian in sentiment nor unchristian in deportment. *He himself denied that he was an Infidel, and claimed to be a Christian.* Before it can be proven that he was an Infidel it must be shown that he was an unmitigated hypocrite.

I submit that I have proved the following points:

1. That Washington was not only a moral but a religious man.
2. That Franklin was a theoretical and practical believer in Christianity, growing in faith as he advanced in years. He was undecided respecting the divinity of Christ, but leaned to the orthodox side.
3. That Adams was an Unitarian of the Priestley and Channing type. He believed in the Bible as a divine revelation. Hence, he was not a Deist.
4. That Jefferson too was an Unitarian, but of somewhat looser views than Adams. If it is difficult to reconcile some things he said with a belief in the inspiration of the Scriptures, it is equally difficult, if not much more so, to make the preponderance of his utterances to tally with Infidelity. Take the average of what he said about religion, and you cannot but feel that it is in striking contrast with what Paine published on the same subject. If Christianity is not entitled to him without some qualifications, Infidelity cannot claim him without discrediting what he said of himself.

To Christianity, then, and not to Infidelity, belongs the credit for what Franklin, Washington, Adams, and Jefferson did for American liberty.

In my next I will endeavor to give the truth, the whole truth, and nothing but the truth, about Thomas Paine.

Very respectfully yours, G. H. HUMPHREY.

A GOOD conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are weary, a screen when the sun burns, a pillow in death.

Our Florida Letter.

NO. VI.

LAKESIDE, April 22, 1877.

DEAR TRUTH SEEKER: I see by a recent T. S. that your readers are to be introduced to Florida by Prof. Churchill, a gentleman whom I have not the pleasure of knowing, but who, I doubt not, will faithfully represent this State. I am always ready to give every correspondent credit for honesty, but in writing up any peculiar country the more minute questions are often overlooked, and only the striking features represented. Only by a close study of Florida at all seasons, can one truthfully write it up. One often sees such a statement as this: "Anything can be raised in Florida." But then there is the more important fact—how many months during the year will things grow and bear?—that is entirely overlooked. It sounds fine for you to hear that we in the South are eating green peas in March and April, but then, peas in March are no better than peas in July, and we cannot, like you, have them in July. The only thing planted here in summer is the potato. We take advantage of rainy days in July, and get in a sweet potato crop, which lasts the year through. Other vegetables must be well under way before March, or by that time, to withstand the scorching rays of the sun. By August no vegetables are to be had, not even watermelons, and one nearly famishes for fruits and vegetables for the next three months. During the latter part of August we plant our winter garden, and look fondly forward to November and December, when we can be eating new potatoes, lettuce, radishes, turnips, beats, etc. This year we looked in vain, for cold came and killed our garden. And now, for the first time in a year, our table is furnished with these things. Lettuce is nearly gone. Everything matures very quickly, and there is no way of keeping things as in the North. The climate is fine, and yet, in spite of this being recommended as a certain cure for lung diseases, I found myself, a few days since, threatened with congestion of the lungs, and I never so much as had a cold on my lungs in the North. And then, oh! how we miss the cool green grass and the shade-trees of our northern country life. Everything is too bright and glaring here; one gets so tired of the eternal sunshine and sand—just as one would feel in that orthodox heaven we hear so much about. And though perhaps there may be more sudden and fatal diseases North, there is here a more constant languor and an earlier loss of vigor, and though people live, perhaps, longer, here is far less of that joyous exuberance and perfect health, than at the North. We live longer, but life is of less interest and yields less of enjoyment. I consider the quality of life of more importance than the length of it.

Most people who come to Florida have very little money, and even with courage to endure the privations of this life, I do not think the benefit at all equal to the loss of what northern life affords. But as this is only my opinion, and would not perhaps be assented to by others, there is one undeniable fact remaining:—The day has gone by when it is wise for a man to come here without means. All the good land has been taken, and is held at from \$10 to \$100 per acre. And it costs at least \$20 per acre more to clear up and put it in working condition. But, most important of all, I think it positively cruel for delicate, refined northern women to be compelled to renounce the comforts of life and be subjected to such privations as, with means or without, must be endured here. But as we differ so much in opinions about life, perhaps very few would take this view of Florida. At all events, if people must come here, let the men come first and establish a comfortable home; the loss of the ministrations of their better halves will be good for them for a time, and will give them a higher appreciation of their wives' value, when they once more enjoy the comforts of a home. Education is in its infancy yet. The best informed people here we should consider at the North extremely ignorant. The outlay for theological teachings has been ten times as good as for practical education. And then we are so often told to notice what Christianity has done for the world. The only result I can see is, that it has produced a dwarfed and stunted growth of humanity. To be sure, now-a-days, from many pulpits great and vital principles of morality are taught. Because the advanced state of the thinking world demands it. Christianity has not led mankind—*mankind* has led the Church to a higher plane of thought and teaching, and many ministers are today preaching broad and liberal scientific truths.

Of course they are glossed over with much of the old cant but the truth is felt no matter what the garb it wears. The outward trappings signify little. Here where the old style, pure Bible teachings are to be found, without one ray to illumine the darkness of their literal interpretation, we see a very ignorant, bigoted and non-progressive class of people. Very few of these people can read or write. One of our original neighbors who has been a little more fortunate in this respect said not long since, that when he went to school, he could never get beyond "baker," in the spelling-book. As soon as he reached this point he was turned back, and he always thought the master was afraid the pupil would get beyond him. I have offered my services as an instructor, but my offer has met with little favor, because they have a faint idea, that I may perhaps get too far beyond "baker" among the long bad words, spelled, "liberality," "infidelity," "progression," "aspiration," and the like. We had a school opened near by, this winter, by a graduate of a Georgia college. Said pedagogy had occasion to close school for a few days, and announced the facts in the following way—"I have dispensed my school indefinitely." Shades of departed Webster! It is the same man who speaks so feelingly of his "peregrinations through this State." Poor fellow, he is pitched too high for common mortals who stand and gaze in awe and admiration.

"And still they gazed and still their wonder grew.

That one small head could carry all he knew."

The rapid influx of the Northern element is giving an im-

petus to education. These Southerners have considerable pride, and native wit and capacity in abundance. They only need a little more scientific training; for, as Huxley says "Science is only trained and organized common sense." There is an excellent foundation to build upon and may the work fall into competent and skilful hands. And I am sure such will never be found south of Mason and Dixon's line. Not in Georgia colleges surely.

DR. VERNON.

The Result of Believing too Much.

Any one who read the confession of John D. Lee, the notorious Mountain Meadow murderer, must acknowledge that the details of that brutal massacre are enough to make the blood of an Infidel run cold; and I presume most Christians look upon the act, as very wicked and barbarous, calling, no doubt, those priests and self-styled prophets, very wicked men. Yet, at the same time they stand up in all their manly dignity and say, "Old Moses was a great and good man." When the Mountain Meadow affair was nothing compared to the horrid barbarous and brutal murders committed by the orders of that old lying prophet in his day according to the Bible account. Neither is he alone, for there are hosts of these religious pirates who figure very conspicuously all through the old Bible, and are held up to-day by Christian ministers, and by teachers in the Sunday-schools, as exemplary men, worthy of imitation. Christian men and women pause a moment and consider what you are doing by upholding such men as Moses, Jacob, Joshua, David, Noah, Lot, and many others, of the same stamp! Just look up their history and see if you could not consistently add Brigham Young, Joseph Smith, John D. Lee, and his associates to their number without blushing. Lee believed he was doing right in the sight of God. He believed old Brigham Young told the truth when he said there had not been a drop of innocent blood shed. Now, Christians, why do you condemn him when he had just as good authority for believing as he did, as you have for believing that Moses, Elijah, and other Bible heroes were God's prophets? I pause for an answer.

A. T. M.

Dress and Hernia.

There are but few people who trace effects back to causes. It needs but a single thought to conclude that there must be a cause for every result. It may be remote, or it may be immediate, or there may be a combination of causes; but the truth is clear, that we can comprehend no result without a cause. The indolent mind is worse than the ignorant one, for the one is not satisfied to find results without enquiring the cause, while the other looks upon human miseries with about as much interest as to what produced them, as they do upon the everlasting hills. The latter class never think of a preventive, and never feel that they have any obligations to the present or future generations, as a return for advantages that past generations have left as an inheritance for them—left the same as the price of great effort, great research, scorn, hatred, malice, slander, physical abuse, and even the loss of life.

What all this prelude has to do with dress and hernia, requires but a few words to explain; and but for my recent visit to the rooms of the most successful treaters of hernia (334 Bowery, N. Y.), I would not have written upon the subject at the present moment.

My own practice has revealed to me that the great mass of women are afflicted with organic displacements and weaknesses, that can be produced by the fashionable style of woman's dress, and that the exceptions to the rule are very rarely to be met. This is true, not only in America, but over the world, where fashion prevails. Not only is this true, relating to woman's organization as women, regarded in a special sense, but the cases of hernia are numerous and fearfully on the increase among women, while among men it is beginning to be a matter of such alarm, that a preventive to hernia is being discussed by scientists, and we here predict that one and all must ere long acknowledge that we are correct in asserting that the weak condition of the viscera of the mother, caused by her stays and long dresses is inherited by her sons as well as her daughters. Man cannot interfere with the inalienable right of woman to dress comfortably and in a power-saving manner, without the penalty coming right home to man. The poor "penny-a-liners" will find the penalty of hernia visited upon their sons, for ridiculing a reform dress so persistently that young women, for fear of their ridicule, dare not dress in a manner to save their vitality and better their already weakened (by inheritance) reproductive system, while their daughters will be even worse than their sons. It does not need one deep in lore to see that a debilitated mother cannot give life to strong sons, with a power of endurance capable of resisting the immediate causes of hernia. DR. MARY E. WALKER.

GOVERN your thoughts when alone, and your tongue when in company.

ORDER is the sanity of the mind, the health of the body, and the security of the state.

If you intend to do a mean thing, wait till to-morrow. If you are to do a noble thing, do it now.

THE shallow stream rattles along its course, but when it is met and drowned by the majestic tides rolling in from the seas, there is silence on the hills. In the great tide there is the power of more than a hundred rivulets, yet its coming is almost as quiet as the celestial forces that bring it. The tide flows down and shallow grows the stream, and again the empty clattering goes on. And this is what we wish to say: that things most potent, although demonstrative, as indeed they must be from their effects; are not necessarily noisy. A strong and earnest life need not make what people are in the habit of calling a "fuss." It is better to be known by the lead that strikes than by the bang of the gun that sends it.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 20.

Great Jehovah, we have seen that the incarnation of thyself in the person of thy son Jesus was not original nor new with the Christian Church, for incarnated sons of gods were common among the pagans for a thousand years before the beginning of the Christian era.

We find too that Redeemers and Saviors of men were not at that time a new idea in the world, for at least forty saviors, real or imaginary, had existed long previous to the time when Jesus is said to have made his advent into the world.

We also find that he was far from being the first that was sacrificed as an atonement, or as a propitiation, for the sins of the world; that he was not by any means the first one of the sons of the gods who was put to death upon the cross for the benefit of the world of humanity, for there were nearly a score of these semi-deities, or sons of gods, who were said to have been crucified centuries before the name of Jesus was heard of on the earth.

We have seen, too, that the Trinity and the existence of the Holy Ghost did not originate among Christians, for the pagans had held to the same hundreds of years before the Christians appropriated these dogmas to make up their own creed.

These being absolute and positive truths—and if they are not we implore thee to now speak and let us know the fact, or to take some means, at a very early date, to let us and the world at large know the real truth—these being the facts, we say, are we not fully justified in continuing our examinations and inquiries to learn, if possible, what there is in the Christian religion that is original and peculiar to it, and was not borrowed or pilfered from the old pagan systems?

Canst thou have any objection to our learning the full truth pertaining to these things? and canst thou feel the least unwillingness to have us give our attention to these subjects, and to obtain all the light that is to be had in this direction?

As, then, crucifixions and demi-gods were resorted to many centuries before Jesus is said to have been crucified, was not the Cross, as a symbol of holiness, used by different nations fully a thousand years before Christians adopted it?

Was not the cross used as a religious symbol by the ancient pagans of India, Persia, Thibet, Egypt, Arabia, Greece, and many other countries, ages before the dawn of Christianity?

Is there any religious symbol that has descended from the early faiths of the world more confirmed and more positively demonstrated than this symbol of the cross?

Did not several of the apostolic and Christian fathers admit in their writings the great use that had been made of the cross, previous to the existence of Christianity, in the various pagan religions of the world.

Did not Justin Martyr, born near the close of the first century, admit that the worshipers of Mithra, the Persian mediator, had the sign of the cross affixed to their foreheads as a badge of divinity, and this nearly a thousand years before Christians used the symbol?

In an apology addressed to Antonius Pius, did not this early father say, "If, then we hold some opinions near akin to the poets and philosophers in most repute among you, why are we thus unjustly hated? For in saying that all things were made in this beautiful manner by God, what do we seem to say more than Plato? When we teach a general conflagration, what do we teach more than the Stoics? By opposing the work of men's hands we concur with Menander the comedian; and by declaring the Logos, the first begotten of God, to be born of a virgin, without any human mixture, to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than what you say of those whom you style the Sons of Jove. For you need not be told what number of sons the writers most in vogue among you assign to Jove. There is Mercury, Jove's interpreter, in imitation of the Logos, in worship among you. There is Æsculapius the physician, smitten by a thunderbolt, and after that ascending into heaven. There is Bacchus torn to pieces, and Hercules burned to get rid of his pains. There are Castor and Pollux, the sons of Jove by Leda and Perseus by Danaë, not to mention others. I fain would know why you always deify departed emperors, and have a fellow at hand to make affidavit that he saw Cæsar ascend into heaven from the funeral pile. As to the Son of God called Jesus, should we allow him to be no more than man, yet the title of 'Son of God' is very justifiable on account of his wisdom, considering you have your Mercury in worship under the title of 'the Word and Messenger of God.' As to the objection of our Jesus being crucified, I will say that suffering was common to all the aforementioned sons of Jove, but only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that; as to his curing the lame, the paralytic, and such as were cripple from their birth, this is little more than what is said of your Æsculapius?"

Did not Tertullian, born in the second century, admit, in

an apology he wrote, the previous existence among the pagans of Christian doctrines, Christian rites and symbols, including the cross?

Did not Melito, Bishop of Sardis in Lybia, in the second century, in an apology addressed to Marcus Antoninus, say: "The philosophy which we possess truly flourished aforetime, but having blossomed again in the great reign of Cæsar Augustus, thy ancestor, it proved to be, above all things, ominous of good for thy kingdom?"

Did not Origen, also born in the second century, admit the earlier use of the rites and symbols of the Church?

Did not Minutius Felix, in his *Octavius*, written A. D. 211, write these words, "I must tell you that we neither adore the crosses, nor deride them; you it is, ye pagans, who are most likely to worship wooden crosses, as being parts of the same substance with your deities. For what else are your ensigns, flags, and standards? Your victories not only represent a simple cross but a cross with a man on it. Thus you see that the sign of the cross has either some foundation in nature or in your own religion, and therefore ought not to be considered an objection against Christians?"

Are here not direct Christian admissions in the very infancy of the Church that the sign of the cross had long before been used as a sacred symbol by the pagan nations?

Did not Shelton, in his *Appeal*, say: "How it came to pass that the Egyptians, Arabians, and Indians, before the time of Christ, paid such a remarkable veneration to the sign of the cross, is to me unknown; but the fact is known; and in Egypt it stood for the sign of eternal life?"

Did not Dr. Oliver (Hist. of Init.) say: "The Christian reader may start when he beholds the sacred emblem of his faith, and as a symbol of heathen devotion, but it is even so. . . It is found engraven on their monuments, and the erection of their temples was conducted on the same cruciform principle. The two great pagodas of Benares and Matthura were erected in the form of vast crosses?"

Did not a recent writer in the *Edinburgh Review* say thus: "From the dawn of organized paganism in the Eastern world to the final establishment of Christianity in the Western, the cross was undoubtedly one of the commonest and most sacred symbolical monuments; and to a remarkable extent is so still in almost every land where that of Calvary is unrecognized or unknown. It appears to have been the original possession of every people of antiquity?"

Did not the Christian writer, Georgius (Antoine Aguste), in his "Tibitium Alphabetum," give plates of the god, Indra, nailed to a cross, with five wounds; which crosses are to be seen in Nepal at the corners of roads and on eminences?

Do not, we repeat, the admissions of these and many other Christian writers abundantly prove that the cross was extensively used as a religious symbol by pagans ages before the believers in Christ adopted it?

Was not the cross used by the ancient Scandinavians and the Celtic Druids long anterior to the Christian religion?

When Cortez and Pizarro conquered Mexico and Peru, did they not find the cross engraved upon the walls and pillars of the temples, showing that on the Western continent as well as on the Eastern, the symbol of the cross had been used from time immemorial?

Cannot even the symbol of the cross be traced as far back into antiquity as the Phallic worship? Was not the cross originally used to represent the god Phallus, the male organ of generation? And is it not true that in the Phallic worship was the origin of many of the religions which subsequently ruled in the pagan and Christian world?

Was not the symbol of the cross which thus originated in the sexual worship of the extreme ancients the representation of life, vigor, and regeneration, and in that view was not the symbol an object of worship and veneration for thousands of years?

Do we not then, when we see the symbol of the cross which Christians view with such a feeling of sacred devotion, have the best of reasons for regarding it as having a wholly pagan origin, and can we not see in it a relic of the superstitions and fallacies that have ruled in the world for thousands of years?

Is it not far more truly a symbol of paganism and superstition than it is of light, truth, and progress?

Does it not also argue a great want of originality and invention in the Christians for the past two thousand years to be thus under the necessity of taking up the cast-off clothing and symbols of antique pagan religions, rather than to get up something new and original?

[TO BE CONTINUED.]

What I Don't Believe.—No. 28.

247. I do not believe that there is a close agreement between the narrative given in Exodus xxxiii, 11, about Moses talking with God "face to face, as a man speaketh with his friend," and the statement made in the 20th verse of the same chapter, "Thou canst not see my face; for there shall no man see me and live." If the last quotation is true, the first one must be false.

248. I do not believe that if it was impossible for Moses to see the face or front part of God and live that there would be any more safety in seeing his "back parts." It is highly probable that one side would be about as dangerous as the other. On a previous occasion (Ex. xxiv, 9, 10,) the statement was made that Moses and Aaron, Nadab Abihu, and seventy of the Elders, saw God and the paved work of sapphire-stone under his feet, and though so many of them saw him clearly, he did not even lay his hand upon

them to hurt them. Those assertions about seeing God and not seeing him are too contradictory to be reconciled.

249. I do not think that Moses exhibited a very meek and patient frame of mind (albeit he has been called the meekest man that ever lived) on the occasion of the rebellion of Korah, Dathan, and Abiram, when his anger became so great that he fell in a kind of fit to the earth. It seems that, so far from getting over his rage, he was still filled with wrath. It is very evident that he could not regard with any patience a dispute of his authority, and, like a fallible temporal king or governor, he was moved by fierce anger when his right to rule was questioned. It seems, however, that after a short parley with God, the latter took up on the side of Moses, and the ground separated and swallowed the three rebel conspirators and all who adhered to them, some two hundred and fifty in number. This story is very easy for the faithful to believe, and it matters little to them whether I believe it or not.

250. It seems to have been most unfortunate for God and Moses to have both lost their temper at the same time, for then the poor Israelites were bound to suffer. When Moses preserved an equable frame of mind, it mattered but little how angry God became, for Moses could easily pacify him and get him in good humor by arguing the case with him a few minutes. Moses had a very persuasive, soothing style which God could not easily withstand, and in nearly all cases he was persuaded to do as Moses wished. But when this rebellion against the authority of Moses took place he did not feel like holding God back, for it came too near home for him to maintain a placid frame of mind, and he did not try to keep the Lord from being rash when on the next day some fifteen thousand of the people were destroyed in a short time.

The killing of the poor Israelites was going on swimmingly, and it cannot be told now how many scores of thousands would have been destroyed had not Moses' better nature finally got the control. He saw that the Lord was very ferocious and yielding himself to his murderous disposition was killing off his chosen people by wholesale, and to checkmate this killing business which God was conducting so recklessly, Moses kindly took steps to counteract it. He sent Aaron in among the congregation with a censer containing incense and fire and ordered him to swing it among the people so that God might get a sniff of the burning odors. By this simple device the plague was stayed; the anger of the Lord was appeased, and large numbers of lives were saved. The destruction of life on that occasion might have reached fifty to seventy-five thousand as it did on other occasions when the Lord got angry at some trivial affair had not Moses directed the incense to be burned. How great a destruction of life a little prudence on Moses' part thus prevented, if this story can be fully credited! But it is hard to believe.

251. I do not think it was kind or brotherly in Moses to strike his sister Miriam with the curse of leprosy because she did not approve of his taking a colored African woman for a wife. I know I would not serve a sister that way and I do not begin to make the pretensions to piety and saintliness that Moses did.

252. I do not think that Moses exhibited an affectionate brotherly spirit in his treatment of his brother Aaron at the time of the latter's death. The old man was taken up on Mount Hor and was stripped of his clothing, and in that condition was left without food or the little comforts that a dying man would require, and was left to die at his leisure, unattended and alone. The old priest had mainly been faithful, and, with the exception of a slight disposition to rebel on a certain occasion, his career through life was not censured. For that one incident, however, he was cruelly turned out to die. A truly hard case. The Bible says the Lord commanded this course to be pursued; but I cannot believe it.

These were all taken to the tyrant, Moses, and when he saw that the wives and mothers had been spared he was extremely angry, and commanded them to be put to death at once, and ordered that none be spared alive save those who had never lain with men. It is enough to make the blood of the most hard-hearted person run cold to contemplate the order which Moses gave: "Kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children that have not known a man by lying with him keep alive for yourselves" (Num. xxxi, 17, 18). It is not told how the assassins decided which to kill and which to keep alive, but 32,000 young girls were saved for the use of the bloody and lustful murderers, while probably 50,000 mothers and male infants were fiendishly killed. O, what a shocking cruelty and outrage! Has this world ever heard of the like on any other occasion? Think of the fate of those 32,000 girls; after seeing their fathers, mothers, and brothers killed before their eyes, then to be turned over to gratify the sensual lust of the murderers! Did the wild Indians of North America ever do anything so horrible as that? And does it make the case any better to say that the God of heaven ordered it to be done? I think not. It was at best a villainous, robbing, and murderous enterprise. This, too, was after Moses had got to be a very old man, and when he ought to have been a much better individual.

253. I never shall think that Moses acted the part of a kind-hearted, humane man in his treatment of the Midianites. He married Zipporah, a daughter of Midian, for a wife. He spent about fifty years in Midian, with his father-in-law, Jethro, a priest of Midian, tending his flocks, studying Midianitish theology, etc., and then, under the frivolous pretext that the Israelitish men

were being tempted by the Midianitish women, he waged against the peaceful agriculturists of Midian the most cruel, bloody, and relentless war that the world has ever known. Why, he sent over to Midian twelve thousand bloodthirsty assassins who murdered in cold blood the five kings of Midian and every male in the kingdom, from the gray-headed centenarian to the youngest babe on its mother's breast. All the cities and goodly castles were burnt to the ground and the women were taken captive. The booty of which the country was robbed consisted in part of 675,000 sheep 72,000 beef cattle, 61,000 asses, and probably nearly 100,000 women and children, to say nothing of jewelry, ornaments, etc., etc.

254. Moses died in the land of Moab at the ripe age of one hundred and twenty years. The Bible says the Lord buried him in one of the valleys of the country over against Beth-peor, and no man ever knew where his grave was located. The faithful can easily believe that God dug a grave and buried him, but I cannot. Josephus says a cloud came over him suddenly and he disappeared, possibly taken up into heaven as Elijah was afterwards taken, but the probability of such a finale to such a life is extremely diaphanous. It is said, again, that the devil contended with the archangel Michael about the body of Moses, but is not stated which was victorious in the contest, though it would seem it ought to be the former.

255. Many of the incidents in the cruel and tyrannical career of Moses must be passed over in silence; but enough has been considered to clearly show that though he was the priest and lawgiver of a numerous people, said to be specially chosen of God, he was a hard-hearted, exacting, malicious, relentless, revengeful, murderous, blood-thirsty tyrant. Many of the laws he established were unjust, oppressive, barbarous, and calculated to have a deleterious effect upon a people who accepted them. If he was the meekest, mildest and best man that the earth has produced, the Bible story does him great injustice.

256. The most pleasant feature to contemplate in the story of Moses is the great probability that there never was such a character, and that he was made up from Menu of India, Menes of Egypt, and Minos of Greece, who date farther back into antiquity than Moses. He was a lawgiver as well as they, a leader as well as they, and it is a very presumable case that his history was in part made up of theirs, or the original one at all events. One thing is not a little curious: the name of Moses is not once mentioned by the old prophets. If such a man had existed, it would seem they should have alluded to him.

The first four books in the Bible are usually attributed to Moses, but there are no grounds for the claim; there is no proof that the law, or any part of the Pentateuch, had an existence until Hilkiah, the priest, pretended to have found the Law of the Lord in the temple some six hundred and forty years before the Christian era, and more than a thousand years after Moses was supposed to have left Egypt. This is the first time it was pretended that the law was known among the Hebrews, and this was afterwards lost while the Jews were in captivity in Babylon. When, after seventy years of bondage, they returned to their native country, they had neither a written law nor a written history. These they felt the need of. Prior to the captivity the Jewish people had mainly been a semi-barbarous, warlike, marauding tribe or tribes, and they realized the need of a history running back hundreds of years. Under this impulse Ezra and his seventy scribes wrote up the principal part of the books constituting the Old Testament, using as a basis the Chaldean cosmogony, which they had learned during their captivity. Then it was that the characters of Abraham, Isaac, Jacob and his twelve sons, Moses, Aaron, Joshua, Samson, Saul, David, Solomon, and hosts of others were written up for the first time, and who never had any other existence save in the fertile brains of their inventors, Ezra and his seventy scribes. It can be easily understood how seventy smart writers with active imaginations could in a few months write up such a series of books as constitute the Old Testament. It would require no superhuman ability. By drawing upon the cosmogony of the Chaldeans, the literature of India and Egypt, and their own traditions and legends, it could easily have been done, and that the old Scriptures were so made up is now the opinion of many learned men who have given close attention to the subject.

[TO BE CONTINUED.]

W. S. BELL called upon us on the 1st inst. on his return from the Liberal Convention in Toronto and a tour in Pennsylvania and Ohio. He makes a favorable report of the progress of Freethought in the various localities he has visited, and the zeal which is evinced by our friends in many places. He had the pleasure of organizing several Liberal Leagues, and found Liberals favorably disposed to coöperate and work effectually together. He has delivered lectures in the several places visited, and by the letters received from friends where he has been it seems he has given excellent satisfaction. We had an interesting letter from him describing a portion of his tour, but it has got mislaid, so we are unable to lay it before our readers in this issue. Bro. Bell is a pleasant and effective speaker and a genial friend; he should be kept actively in the field.

B. F. UNDEWOOD AND REV. CLARK BRADEN.—The debate between these two gentlemen at Denver, Col., which is to be continued two or three weeks, commenced the evening of April 23d and is attracting not a little attention. We have received the daily papers of that city containing very

satisfactory abstracts of the debate which we would like to lay before our readers had we the room. From these reports our champion is decidedly getting the better of his antagonist. It is not difficult for a contestant to win when he uses the weapons of truth. Those are the weapons which Mr. Underwood ably wields.

"Come to Jesus."

We received the following from some young friends with whom we were acquainted in our former Illinois home:—

PARIS, ILL.
DEAR DR. BENNETT: There has been a great revival here the past winter. Many of the young people have been converted to the cause of Christ—among them ourselves—and we also want you to become a child of God. We want our Savior to be your Savior too. We are praying for your salvation, and we believe our prayers will be answered, and that God, for Jesus' sake, will convert you. Please write us when our prayers are answered. Your friends,
CHAS. ELY. H. A. McCORD.
C. GEORGEAN. GEORGE BECK.
MARION MEYER.

REPLY—Fearing it may be some time before these prayers may be answered according to the desire of the young friends making them, we will take the opportunity to say a few words now.

Believing our friends to be quite sincere from the standpoint they occupy, we, of course, feel grateful to them for their kind desires in our behalf. If they have really found a valuable prize, it is generous in them to be willing to share it with us. As they doubtless think the prayers of many individuals are more effective in producing an influence upon the invisible power than the efforts of one or two merely, for the encouragement of our young friends we will say that they are having help in their labor of love. Kind friends in this city and other parts of the country are co-operating with them in prayer to God and Jesus that we may be converted to Christianity. It is, perhaps, hard to say what the result might be of so many earnest souls uniting in a single purpose, were it not counteracted by the efforts of a still greater number of equally pious Christians who are quite as earnestly praying that we may be *cursed*, that God would send his vengeance upon us, and even smite us with death. They do not ask that we may be brought to Jesus, but rather that we may be hastened to the Devil. Now, between these contradictory prayers we are left without any apparent result; the opposite prayers so nearly neutralize each other that we perceive the effects of neither, and are left to pursue the even tenor of our way, to quietly carry out the good work we have begun without any special "let or hindrance" from either God or the Devil.

We think we appreciate the zeal and earnestness of our young friends. They are passing through a phase of impulsive fervor and religious excitement which we ourselves passed through nearly forty years ago.

We have had considerably more experience than our young friends. They have scarcely reached their majority, while we some time ago passed the fiftieth milestone. We were where they now are more than a generation ago. We "found Jesus" long before our Paris friends were born, or thought we did, and for twelve or fifteen years we were prayerful, hopeful, and pious. We really accepted and believed what we afterwards regarded as erroneous. This was not because we lapsed into immoral practices but because our mind *evolved*, advanced, and took a higher and a truer range of thought.

We perceive how it is; a kind of a Moody man has been out to Paris the past winter, and by dint of loud talking, loud singing, pious intonations, and earnest exhortations, mingled with a certain magnetic influence, working upon the impulses, fears, and affections of those young people, they have been led to believe that they were fearfully lost from God, and then by certain manipulations and influences they have been made to imagine that they had found forgiveness and that Jesus had taken possession of their souls. They feel now, comparatively, as though they were in heaven, while the mass of mankind are pursuing the downward road to hell. In this business their ignorance, their inexperience, and their imaginations have been played upon instead of their reason being enlightened or their knowledge increased. An error has been held up to them and made to appear as truth. They have first been induced to believe that they were lost from God, that his wrath was almost hopelessly kindled against them, that the Devil held a first mortgage upon them which was about to be foreclosed, and then suddenly they were made to believe that the debt had been paid by another, and their damning score most kindly wiped out. Both forms of belief were erroneous. God was neither angry at them, nor were they lost from him. It is impossible to be lost from him, and he never gets angry at any human being. Neither can a person be so *forgiven* for any immoral deeds that he has committed that it will be the same as though never performed. When a deed is once committed it must stand as an accomplished fact, and no forgiveness can change it. If we violate the laws of health or temperance, no forgiveness on the part of any being can undo it. Pardon cannot wipe it away; and so it is with the violations of all other laws. We must inevitably pay the penalty for every infraction of nature's laws—and the blood of gods, demi-gods, or demons, cannot change it. The principle, too, of gaining happiness by the merits of another individual is a most unjust and fallacious one. We must win justification and happiness by our own efforts and exertions or we will never obtain them. We cannot be condemned by another's bad conduct nor justified by another's good conduct, though that person be the son of a god.

Every cause must produce its legitimate results, and faith in all the priests and all the dogmas in the world cannot change this principle, this great moral law. Guilt and innocence are not negotiable; they are not transferable.

We have not the slightest doubt of the sincerity and earnestness of our young friends. They have the same kind of sincerity and zeal that is felt by the Buddhist, the Mohammedan, the Mormon and the worshiper of Mumbo Jumbo. They are all impelled by an honest fervor which they think is the "divine afflatus," or the conviction of truth, and perhaps they are equally entitled to our sympathy and commiseration. If half-a-dozen of the devout worshipers of Mumbo Jumbo should send us a message from the coast of Africa that they were earnestly praying to their god that we might embrace their faith, that their god might be our god, while we must feel a certain degree of gratitude for their personal anxiety and good will, and while we could not help respecting their sincerity, we should, nevertheless, regret that they were so far in the darkness of error, as to revere a blighting superstition, to worship an absolute monstrosity, and to embrace a creed positively degrading and darkening to their better intellectual qualities.

The churches at Paris have, perhaps, been fortunate in drawing in so many young people, a certain percentage of whom they will, perchance, retain under their influence. Various arts and agencies are brought to bear to recruit the wasting numbers of the churches which occur from death and desertion. New soldiers must be brought into the ranks, or their numbers must become decimated, and finally the churches will die a natural death. To prevent this—to raise up additional supporters of the system—those who will pay the priests, and for the splendid churches, the cushions in the pews, and all the numerous etceteras, new recruits are absolutely necessary. Young men and young women must be persuaded and cajoled to come into the service. The preachers must be paid, or their preaching and praying will stop. No fact is more patent than that they preach for the sake of the money that is paid them. If the pay is cut off, poor souls may go to hell for anything they will do to prevent it. *No pay, no preach*, is a principle which nearly all preachers act upon. It takes \$200,000,000 annually to pay the preachers of this country alone, adding other contingent expenses, and unless new members are obtained, in a few years this revenue, or this taxation, will, of course, not be forthcoming. Then what will the poor preachers do? Perhaps they will be compelled to go to work, like honest men, and produce something, or manufacture something!—occupations far more useful than holding out for the acceptance of the young the antiquated and worn-out superstitions and absurdities of thousands of years ago.

This being the case, every winter the Moodys are set at work to sound the alarm, and, unfortunately, large numbers of simple, but well-meaning, young men and women and middle-aged people are induced to add their names to God's elect, who are for millions of ages to stand around the throne of God and sing the endless song of Moses and the Lamb, while their unfortunate fellow beings are to hopelessly suffer the endless torments of hell!

We must say in all candor that we do not feel anxious to join that band. We prefer to cast our lot with men and women of intelligence who believe in Nature's laws, and who do not believe God to be a vindictive tyrant who created countless millions of fallible human beings to be tortured in the burning flames of damnation for interminable ages, and who devised the death of his own beloved son, that he might be able to pardon a moiety of the great human family, and allow them to behold the plains of Paradise, for no good actions of their own, but simply for having faith in a person said to have lived nearly nineteen hundred years ago.

We regard all this as a lamentable error, and believe it would be far better for these young friends of ours to inform themselves of the truths of science and reason, instead of filling their minds with the myths, fables, and superstitions of the dark ages of the past. We doubt not that ultimately a portion of our young Paris friends will see the mistake they have made, and will decide to be followers of substantial truth instead of mysticisms and traditions. They will have to unlearn the errors to which they are now yielding assent before they can be the children of truth, light, and knowledge. We shall continue to hope that they may see the errors they are now making, and decide to lead virtuous lives, without giving their hard earnings to support an idle, useless priesthood, and to darkening, dwarfing creeds and superstitions. In the meantime, should their prayers by any chance produce the effect upon us which they desire, we will promptly inform them of the fact.

REAL glory springs from the silent conquest of ourselves.

PASSIONS are like floods and streams; the shallow murmur, but the deep are dumb.

HOW TO SUCCEED.—If your seat is too hard to sit upon, stand up. If a rock rises up before you, roll it away or climb over it. If you want money, earn it. If you wish for confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Do not be content with what another has done—surpass it. Deserve success, and it will come. The boy was not born a man. The sun does not rise like a rocket, or go down like a bullet fired from a gun; slowly but surely it makes its round and never tires. It is as easy to be a leader as a wheel-horse. If the job be long, the pay will be greater; if the task be hard, the more competent you must be to do it.

Science Hall.

The lecture last Sunday evening before the Society of Humanity was delivered by Dr. E. G. Holland. His theme was Zoroaster.

The lecture was very instructive, and contained much valuable information in relation to not only this famous religious reformer, but of the system with which his name is connected, as is that of Christ with the less ancient Christian system.

We regret that the pressure on our columns this week will not permit of a more lengthy notice, which so able and instructive a lecture merits.

From Hull's Crucible.

TRUTH SEEKER TRACTS, upon a variety of subjects, by different authors. Vol. IV. D. M. Bennett's Liberal and Scientific Publishing House, 141 Eighth st., New York, 1877.

It is to be doubted whether any publisher in the field is doing more good than D. M. Bennett. He takes the proper method to get liberal thought before the greatest number of people. He first secures good, lively, pithy writers to write for his paper, THE TRUTH SEEKER; then he selects the best matter out of his paper, from week to week, and makes it up into book pages, and stereotypes it, and issues it in tract form. When he issues tracts enough, on different subjects, to make a book of about 500 pages, he binds them together in book form.

It is seldom anything is issued more readable than these tracts, especially the volume before us. Among the authors who have contributed to the present volume are D. M. Bennett, W. E. Coleman, John Syphers, A. G. Humphrey, M. D., Rev. John P. Hopps, B. F. Underwood, Mrs. E. D. Slenker, Charles Stephenson, Otter Cordates, Dr. D. Arter, Hudson Tuttle, Wm. Cooper, W. S. Bell, Selota, R. G. Ingersoll, Prof. A. L. Rawson, Prof. John Fiske, Prof. Thomas H. Huxley. The subjects treated include almost every subject of interest, from Moody and revivals to the unseen world and evolution.

When this Old Earth is Righted.

I searched the volume of my heart,
I spread its purple lids apart.
Its leaves, with inspiration's art,
And prophecy indited;
Entranced with trope and mystic rhyme,
I caught the symphony sublime.
The prelude of the coming time—
I saw the old earth righted.

Thou shalt lay cross and burden down,
Humanity, and take thy crown,
The bride of Heaven in lily gown,
With every wrong requited;
Enthroned for thy achievement vast,
With each ideal of the past
One grand reality at last,
When this old earth is righted.

The nations shall not then as now,
The cause of righteousness avow,
With "Ego" written on the brow;
But each to each united,
Shall wear the badge of sacrifice,
And drop the hypocrite's disguise,
And face high Heaven with honest eyes,
When this old earth is righted.

No more before Redemption's gate,
Stumbling at prejudice and hate,
America shall hesitate,
To Liberty half-plighted;
For truths that loosely lie apart,
Shall be inwrought into the heart
By Reason's skill and Wisdom's art,
When this old earth is righted.

And Freedom's march no more shall pause,
At God Almighty's broken laws;
The full requirements of her cause
Shall never more be slighted;
Nor civic strategy elude
Equality and brotherhood;
And Justice shall pronounce it good,
When this old earth is righted.

And woman's life no more shall be
The play-ground of hypocrisy,
But earnest, natural and free;
And Love shall stay unfrighted,
And reign in sacred, sweet content,
And offer service reverent;
For marriage shall be sacrament
When this old earth is righted.

Then urge the tardy courser, Time!
We watch to hail the blessed prime.
We listen for the morning chime
That heralds the long-plighted:
Humanity and the Divine
Shall wed at Nature's sacred shrine,
Completing Infinite design,
When this old earth is righted.

—Augusta Cooper Bristol.

When Will our Earth be Righted?

[A COUNTERPART TO THE ABOVE.]

This prophet of the yearning heart,
Did to my faith new life impart.
When she with inspiration's art
Her prophecy indited.
My own, though hope's prophetic strain,
It often uttered, now again,
Congealed before the sad refrain—
When will our earth be righted?

Unnumbered millions, all around,
From every land sent forth the sound,
While struggling with a grief profound,
And heart-strings nearly blighted:—
When will oppression's day have past,
And love, and toil, secure at last
A just return for labor vast,—
When will our earth be righted?

And, woman, joined the bitter wail
Which sounded over hill and dale,
Where morals false the sex impale,
And slaughter all the blighted:—
When shall our womanhood be free
From Pharisaeic slavery,
Nor longer need Hypocrisy,
When will our earth be righted?

And when I sought to well inspire
Their souls with confidence, and fire
To strike for right and never tire,
I found them disunited—
That Greed, with cunning craft and lies,
Divided them for sacrifice:
Who could but cry with tearful eyes,—
When will our earth be righted?

The opening gleams of morning light,
Of which my soul had caught a sight,
Seemed yielding to the gloom of night:
And seeing thus benighted,
Enslaved, the masses helpless lie,
I could but heave a bitter sigh,
And join the half-despairing cry—
When will our earth be righted?

Then on my heart, like showers of rain
Upon a dried and parching plain,
Her words prophetic, woke again,
Reviving life, clear-sighted:
I saw the growing discontent,
Its waking energy, unspent,
Which more and more its powers will vent,
Until our earth is righted.

I saw, when all shall come to see,
The "sins" they mourn, are really
Their nature's strife their souls to free—
When all the loves, unfrighted,
See needs are rights, they will combine.
And all at "Nature's sacred shrine,"
In freedom, "wed with the Divine,"
And earth will then be righted.

—Caleb S. Weeks.

Man's Evolution.

INSPIRED BY THE "FINE OLD ENGLISH GENTLEMAN."

There was a time, devoid of life, devoid of sense
or motion,
When nothing stirred—no leaf, no bird, no fish,
no ocean—
Yet, somehow or other, things mixing together,
atoms went into spasms and brought forth
protoplasm.

Then sprouted, too, the monkey-man
Of the old silurian time.

For "cellulose growth" a-working put "to" up-
on a "pro,"
And "to," and "pro" together combined into
"proto."

Then "proto" with its gaping mouth takes
root upon a "plasm,"
And altogether added up somehow turned pro-
toplasm.

Into the fine old ancient gentleman
Of the ante-diluvian time.

His brow was low, his fur was long, his claws
had grip of steel,
He roared at megathiriums with uncouth grunt
and squeal;

He walked erect or ran about as pleased him,
on all fours,
And never a house had he in his life, but lived
all the time out of doors—

Did this fine old active gentleman
Of those queer silurian times.

"Twixt him and his spouse there used to be
rows

Which frightened strange beasts to their lairs;
For he'd bang her about with howl and with
shout, and pull out her bristly hairs,
And chase her down caves and up into trees,
and "paste her delicate snoot."

Thus woman oppressed had her rights first sup-
pressed
By mere physical strength of this brute,
This fine old furry gentleman
Of disorderly imocene time.

Wider his range of appetite the faster he pro-
gressed,

He shed his fur, grew tender-skinned, in other
skins then dressed,
Cut by sharp flint, he took the hint, and made
him knives and spears,

With which he stabbed his fellow-man and
skinned the fallen deer.
Unlucky once upon a chase he saw a timid rab-
bit

Pounced on by wolf, but he was there exact in
time to grab it.

And here we see he got an "idee," for the wolf
he trained to hunt.
And ever since of sportsman's toll the hound
has borne the brunt.

Countless cycles passed away, and then electric
flashes,
Consuming woods and game at once, roast meat
laid in the ashes.

Which smelling around he finally found, and
hungry he did eat;
It tasted good, 'twas understood henceforth that
roasted meat

Would suit prehensile gentlemen
Of the post-pliocene time.

The more front brain he grew the more then he
knew, and kept on developing gumption;
Off changing his place, his wits grew apace, and
with them his demand for consumption.
So to lighten his labors he stole from his neigh-
bors,

And the pith of the joke is.

He called all his tricks his
Lawful, correct, and legitimate bizniz!
Did this greatly developed gorilla
Evolved from pliocene times.

'Tis only a few thousand years since he learned
to read and write,
And post his recent history up, as he thinks cor-
rect and right.

And fast his angry tongue will wag and loud his
bitter wail,
When he told of his progenitors, who by whole-
sale were re-tailed—

Such a vain, conceited gentleman
Is he of modern times.

His knowledge now is vast and deep of germs
and protoplasm.

Of cosmics here and and psychics there, ozones
and microcosms.

His science, many syllabled, it strikes one with
a thud,

And makes eternal mysteries, as ever—clear as
mud!

To the fine old rudimentless man
Of the present high old times.

PRENTICE MULFORD.

Friendly Correspondence.

J. A. STEVENS, Bangor, Me., writes: I admire
THE TRUTH SEEKER for its bold, outspoken
manner in denouncing the many errors of
superstition and ignorance, and I hope to see the
time when people will love to do right from
principle, and not from any fear of an angry
God or the tortures of an orthodox hell. Now
whatever of honor, truth, and virtue there is in
me is founded on justice and in the belief of an
unchangeable God, and in living in perfect obe-
dience to the laws of nature.

DAVID CARWALHO, Quincy, Ill., writes: En-
closed please find eight dollars, two dollars for
THE TRUTH SEEKER, three dollars for a copy of
the "Sages," and three dollars for a copy of
Lord Amberley's book. I feel as though I could
not get along without your paper, and hope you
may get a great number of new subscribers.
Your paper proclaims that great truth to which
every liberal-minded man will cling. Although
we are in the nineteenth century we find to-day
among our priests and ministers thousands
who, had they the power, would inflict torture
and the thumbscrew. Thanks to our noble
founders, we have truth and science to teach us
true love and righteousness, and we should
teach it in our schools and to our children. I
for one do not allow my children to attend
church. I do not profess to teach them, or
have others teach them, what I myself do not
believe in, and know that I would lead them the
wrong way, like millions of our poor fellow
creatures who are led by our priests and min-
isters of each of the various creeds.

JAMES BEDEL, Hudson, Mich., writes: The
voice of the old Spanish Inquisition is heard
in the land. The Odd Fellows of Hudson Lodge
No 26, I. O. O. F., are now trying James Bedel
in their lodge, of which he is a member, on a
charge of infidelity; Willard Stearns of Adrian
for defendant, and Dexter Gray of Hudson
counsel for the prosecution; G. L. White and
Hiram Mann, complainants. This trial, no
doubt, will be carried to the Grand Lodge of the
State of Michigan. This trial will show in con-
clusion whether the lodge is secular or sectar-
ian. This exhibition of the spirit of Torque-
mada is, no doubt, an outgrowth of a religious
revival held in this place for four weeks. I will
send you a paper, *The Hudson Post*, and will
call your attention to a village ordinance just
passed, which is a continuance of religious in-
tolerance, superstition, and bigotry. The or-
thodox part of the community are venting all
their rage on me, because I am the prime
mover, and organizer of a splendid Liberal
League of which notice is given in the paper I
send you.

WILLIAM CAIN, Owen Sound, Ont., writes: I
write to inform of the progress of Freethought
in this place lately. We had billed the town for
two lectures by Prof. B. F. Underwood, but his
Denver engagement preventing him from com-
ing, Mr. W. S. Bell filled the engagement for one
evening. It was the first stand made in this
place by Freethinkers, and made considerable
"rattling among the dry-bones" in the pious
circle of the town. Unfortunately the weather
was thoroughly wet, so that we had scarcely as
large an audience as we would have liked, but
about two hundred and fifty were present, and
gave a very quiet and particularly attentive
hearing to the lecture. But the majority were
sadly disappointed, as they fully expected to
hear a perfect hurricane of abuse against their
peculiar beliefs, and instead of that they heard
a quiet, gentlemanly lecture, well delivered and
each point well put home. It was so different
from what their experience of religious lec-
tures led them to expect; so un-parsonlike.
After the lecture a few of us gathered together
and had a social time, and organized a Liberal
Association; and I hope to be able to keep you
informed as to our progress in the future. Of
course, we have an immense amount of oppo-
sition to encounter, both publicly and socially,
but I guess that we can stand it, though. Now
that the ice is broken, we will be having Mr.
Underwood up as soon as he returns from the
West, and I guess we can give the religious
world here something to talk about then.

LEROY GATES, Kilbourne City, Wis., writes:
Inclosed is one dollar, for which send me such
an assortment of Tracts and Leaflets as will be
most effective in opening the eyes of and giving
encouragement to some who have been kept in
a half-fogged mental condition by the protract-
ed revivals being held here. THE TRUTH
SEEKERS that I have distributed in this town
are yielding fruit. The wrath of Jehovah is
upon me for the crime of opening people's
eyes, and I must surely go to perdition. I can-
not go to town without being forced into a dis-
cussion, and a large crowd is sure to gather
round. Men are becoming changed rapidly.
Deacon Snode begged me not to tamper with
those about to acknowledge "Jesus our Savior
crucified," or hell would surely be my portion.
By the way, I will relate a little incident result-
ing from the distribution of your publications,
and omit comments upon my discussions on
the subject. S. B. Morris, with whom resides a
true-blue Presbyterian old maid, received some
of your papers from John Smith. She got hold
of them and demanded to know from whom
such poison stuff came. Morris informed her
that they came from Smith. She flew about mad
as a wet hen, and raised a rumpus in the Pres-
byterian camp. She caused a meeting to be called,
which resulted in the appointment of a commit-
tee of women to investigate Deacon Smith, and
ascertain the propriety of his distributing such
trash. George Smith was unceremoniously

brought before the tribunal and commanded to
explain himself with despatch. Not under-
standing the matter, and being rather sensitive
to compulsory treatment, he got his "dander"
up, and left without a word of explanation. At
a third meeting of this committee they were
in the act of recommending the expulsion of
the deacon, who was one of the oldest and most
substantial members of this aristocratic society,
when it fortunately occurred to one of them
that it might have been John Smith instead of
their deacon, which proved to be the case.

HARRY HOOVER, Clearfield, Pa., writes: The
inclosed "moreau" indicates the kind of
spiritual pabulum dealt out to the benighted
heathens of the backwoods of Pennsylvania by
the holy man of God who is charged with their
growth in grace. The circumstances that so
outraged the good man's feeling was the follow-
ing: On the 3d day of November, 1876, a woman
by the name of Maria J. Waple was found lying
in the woods in Clearfield County, Pa., foully
murdered—shot through the body and in the
head. A man who had been intimate with her,
named Martin V. Turner, was arrested and
tried for the murder. The trial proved very
tedious, continuing over two Sundays. The
second Sunday, Judge John H. Orvis presiding,
held court during Sunday (as he alleged, in the
interest of humanity and justice). No sooner
was it known that the Judge had decided to do
so than there was a commotion in the camp of
the faithful. The Rev. H. S. Butler hastened to
expostulate with and threaten the Judge; but
failing to intimidate him, he rushed into the
pulpit and from thence into press, with the fol-
lowing result: "A sad breach of God's holy law
is occurring in this community to-day. With
whom the responsibility lies, I do not pretend
to say; God knows, and he will visit it where it
belongs. A short time since, the Christian sen-
timent of the country was shocked by a propo-
sition to open the Centennial Exposition on the
Sabbath, and at once that sentiment asserted it-
self so unmistakably that the evil was averted.
Little did we think that so soon the same ques-
tion would be forced upon our own community
with no apparent protest. May God forgive
those who have erred in this matter, and may
God avert from this community the curse
which is sure to follow the trampling upon his
law, even in the so-called interests of justice.
The duty of the hour, for every Christian and
every lover of truth and order in view of this
apparently uncalled for act, is, so clearly to ex-
press himself in regard to it, that those who are
responsible shall understand that it is at least
a dangerous experiment, and shall thus be
deterred from such a course in the time to
come."

Mrs. SALLIE J. MINER, Angola, Ind., writes:
The "Analysis of Religious Belief" is a work
that every individual having any desire to learn
the truth in relation to the history of the human
race religiously should possess. It contains a
vast amount of information and can be ob-
tained at a very low price. It is not of much
importance by what name we are called, but it is
really important that we should all understand
something of the history of our own race of
beings. I attended the M. E. church a week ago
last Sabbath, and I must say I never go to
church that I do not go home feeling aston-
ished. The Rev. gentleman made a great effort
to impress upon our minds the great necessity
of being washed in the blood of Christ. It was
strictly a bloody sermon, he said he could not
tell how it was done but it was "the Book, the
Book," turning to the Bible. He very sancti-
moniously told us how Moses wanted to see
God's face, but that God told him he could not
and live, so he placed his hands upon his hips
and stepped along a step or two and said he
placed him in a cleft of the rock and then took
away his hands, saying he would show his back
parts but he did not say one word about Moses
having "talked with God face to face as a man
speaketh unto his friend," and it is all in the
same chapter, Exodus, xxxiii. I could not but
ask myself the question, how many there were
in that house that thought anything about the
inconsistency of calling such stuff the word of
God. When I look out upon this beautiful
world and think for a moment of the great, in-
comprehensible creative power that exists, I
always have a feeling of reverence for that
power whence all things derive life and suste-
nance, but I do not expect ever to know anything
more about that power than I know now. It is
enough for me to make as good use as possible
of the little that I do know, and continue to
learn what little I can by studying the great
book of nature. I can not see how any one can
be edified by listening to such old threadbare
doctrines as our ministers feed the people with
every Sunday. The Rev. gentleman of whom I
have spoken, always when I have listened to a
discourse by him, tells us of something, to use
his own language, "I have never saw and of
some things I have saw," and I think if he could
only "saw" that there is some things he could
learn, it would be the most profitable "sawing"
he has ever done.

L. A. LEMIEUX, writes: It being Sunday, and
as I am an observer of the Sabbath, it occurred
to me that the day could not be sanctified in
any better way than by telling you how the In-
fidels of this place are progressing. There are
four of us who work for the cause, and our
sympathizers—men who believe Christianity to
be full of "ways that are dark and tricks that
are vain," but dare not tell of it—can be counted
by the score. All they need is grit, and I am in
hopes of succeeding in putting some of that in-
to some of them by and by, for we have a mon-
strous bump of stick-to-it-iveness in our occip-
ital regions. Three years ago to speak a good
word for Thomas Paine was simply to get this
town "down on you." At present it is no job
at all to get a dozen interested listeners to an
"Oration on the Gods," an extract from the *La-
vestigator* or *TRUTH SEEKER*. There are 1,500
people, six churches, and six saloons here (one
church having died intestate about a month

ago), and the patrons of the latter are generally the pillars of the former, but of such is the kingdom! We don't all go to the churches, or saloons either, but some of us keep our money to pay our honest debts with. We find that a great deal of good can be done with your tracts. We begin on them with the easy ones, and gradually increase the dose as our patient gains strength for mental food, always treating the leading symptoms, and keeping our man under the influence of good nature. For instance, any mild one like "Ruth's Idea of Heaven, and Mine" will do to start on; it will stimulate the invalid without aggravating the disease. Then "The Old Snake Story" will tear down a few more cobwebs, then "Sensible Conclusions" will burst a hole through the network. Now come on with your "Oration on the Gods." "Prayer to the Devil" may come handy in case of emergency, and if your subject has any sense at all to begin with he will soon get strong enough to digest "Underwood's Debates," "Age of Reason," and "Exeter Hall." When he gets through with those, I wouldn't give a "continental" for his religion, but the cobwebs are all gone, his knowledge box swept clean from rubbish, he is a good, common-sense man, and you can send him home with Darwin's "Origin of Species," a globe, and a philosophy on one arm, as emblems of what he is, and the Bible, a wide shingle, and a gorilla on the other arm, as lasting mementos of what he was. The work is trying sometimes, and we might easily be forgiven for saying as the boy did, "It's enough to make a preacher swear," or for swearing ourselves even. But, on the other hand, it is enough to make a cat laugh to hear the Methodists rant. So far as I can remember, this is the best world I ever lived in, and, if my judgment is good for anything, the only world I'll ever be in as a man; but what's the odds as long as we're happy?

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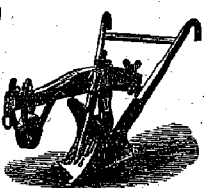
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Gems of Thought.

A HEART unspotted is not easily daunted.—*Shakespeare.*
A BAD cause will ever be supported by bad means and bad men.—*Thomas Paine.*

THE frantic efforts of those who are interested in supporting delusions must always end in defeat.—*Draper.*

IT is glorious to be rightly born; terrible to be otherwise and held to the rack for the faults of others.—*Hudson Tuttle.*

NOTHING is more deeply punished than the neglect of the affinities by which alone society should be formed.—*Emerson.*

TO HAVE in general but little feeling seems to be the only security against feeling too much on any particular occasion.—*George Eliot.*

WHATEVER truth there is in the mutability of species, man is apparently the only species that is capable of indefinite improvement.—*J. W. Chadwick.*

THERE is no such thing as Providence, for Nature proceeds under irresistible laws. The vital force which pervades the world is what the illiterate call God.—*Draper.*

GET but the truth once uttered, and 'tis like A star new-born that drops into its place. And which once circling its placid round, Not all the tumult of the earth can shake.

GIVE up money, give up fame, give up science, give up the earth itself, and all it contains, rather than do an immoral act. And never suppose that in any possible situation, or any circumstances, it is best for you to do a dishonorable thing.—*Thomas Jefferson.*

EVERY Sunday-school has for its object the crushing out of every germ of individuality. The poor children are taught that nothing can be more acceptable to God than unreasoning obedience and eyeless faith, and that to believe God can do an impossible act is far better than to do a good one yourself.—*Ingersoll.*

DO we teach man that he should stretch his hand to the shipwrecked, show his path to the wanderer, divide his bread with the hungry? I could briefly deliver to him the formula of human duty: all this that you see, in which things divine and human are included, is one—we are members of one great body.—*Seneca.*

FROM the different creeds have been evolved the radical doctrines, that will wear no fetter forged by error. It was the horrible dogma of eternal punishment that evolved the salvation theory of John Murray. Popular religion is the projector and very thing that has compelled Atheism and Freethought.—*Susan H. Wixon.*

WHEN little boys thrust their hands into narrow-mouthed jars full of figs and almonds, when they have filled their hands they cannot draw them out again, and so begin to cry. Let go a few of the figs and almonds, and you'll get your hand out. And so you let go your desires. Don't desire many things, and you'll get what you desire.—*Epictetus.*

FROM the organization of the first church until the present, to think your own thoughts has been inconsistent with the duties of membership. Every member has borne the marks of collar, and chain, and whip. No man ever attempted seriously to reform a church without being cast out and hunted down by the hounds of hypocrisy. The highest crime against a creed is to change it. Reformation is treason. The Church rewards defenders and burns reformers.—*Ingersoll.*

YOU might sooner get lightning out of incense smoke, than true action or passion out of your modern English religion. You had better get rid of the smoke, and the Gothic windows, and the painted glass to the property man; give up your carburetted hydrogen ghost in one healthy expiration, and look after Lazarus at the door-step. For there is a true church wherever one hand meets another helpfully, and that is the only holy or mother church that ever was or ever shall be.—*Ruskin.*

THERE is no time in all the year when the beautiful is more intensely than in the early Spring. We behold it with a keen thrill of delicious pleasure in the starting bud and expanding leaf; in the tender uprising of the slender green blades of grass, and the gentle unfolding of tiny hillside flowers peeping with bright and laughing eyes of blue from their brown beds of dry leaves, and seeming as if they were emblems of purity, goodness, and virtue.—*Mrs. E. D. Slenker.*

LIFE bears us on like the stream of a mighty river. Our boat glides down the narrow channel through the playful murmuring of its grassy borders. The trees shed blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands: we are happy in hope, and grow eagerly at the beauties around us—but the stream hurries us on—still our hands are empty. Our course in youth and manhood is but a wilder flood, amid more striking and magnificent scenes. We are animated at the moving pictures of enjoyment and industry passing us, we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our eyes, and the land recedes from our eyes, and floods are lifted around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal.—*Bishop Heber.*

Odd and Ends.

A dwarf pear.—Tom Thumb and wife.
A DELICATE feat in surgery. Cutting off one's heir with a shilling.

THE West should step carefully. It is treading on eggs—grasshopper's eggs.

IT may be warm, but don't lay off your flannel too suddenly unless you wish to take on immortality.

THE Rev. William Brown married John Sard to Mary Dean. They are now happy Sard-Deans, two in a box and doing nicely.

"THE Widow Smithe," slowly uttered Blifkins, as he saw a woman warming the after parts of her fatherless son with a shingle.

A COUNTRY paper says a man may have the best education in the world and not be able to tell the difference between a woman's bonnet and her hat.

IT is said that Postmaster General Key, has thirteen children. Well done. Key pit up. It's a good way to keep out of mischief. Few men are equal to you.

THE balmy air of Spring now bathes the cheeks of beauty in roseate blushes, while its aching brain wonders what fellow is going to pay its ice cream and strawberry bills.

ONE of the fashion papers says: "All silk dresses are no longer seen." That may be so, unless you call it "my uncle's," where they have been deposited as a matter of necessity.

A PHILADELPHIA paper counselled a variety performer not to make too frequent the name of Deity in his "acts." When the paragraph was read to the "artist," he only said, "Who's he."

FORKS it appears are not ancient institutions. They were used by the higher classes only up to the middle of the seventeenth century. Now they are so common that they are fast superseding toothpicks.

AN exchange says: "Albert Smith threw himself under the cars at Lexington, Ky., rather than meet the wife he had deserted." Very natural. He preferred to risk the locomotive rather than a low commotion.

YOU can't most always sometimes tell. A sweet faced young man who spoke such beautiful melodious, mellifluous words about moral worth, Christian benevolence and all that sort of thing that positively made his tender-hearted landlady burst into tears has been known within three days thereafter to suddenly depart on business, leaving a month's board bill unpaid and no souvenir behind except a badly worn valise containing an old deck of cards, a testament, and two soiled paper collars.

WHEN a grocer's boy delivered a basket full of packages to a lady on Columbia street her quick eye detected the fact that she had only received 11 oranges in place of a dozen.

"Young man, you ate that other orange as you came along!" she exclaimed, as she recounted the number.

"Never—never!" he earnestly replied.

"Well, where is it then?"

"They probably counted wrong, ma'am."

"Well, I'll go right back with you and see."

"I didn't eat that orange," he began, after a little reflection, "but I'll tell you how it was. Down here about two blocks I saw an old chap out in his garden, hat hanging on a plum tree as he sawed a limb. He was the bald-headedest man I ever saw ma'am, and I've traveled all over the world."

"Well, what has that to do with the oranges?" she asked.

"Lots ma'am—heaps. If you was a boy and you saw such a head, and you knew you could hit it and get away all right, wouldn't you put an orange agin it?"

"It was very wicked," she softly answered.

"Well, I dunno but 'twas, but if you'd seen that old gent catch his legs and make a jump, and if you heard him yell out as he came down and grabbed for his hat, why, ma'am, you'd lend me another orange to pop at some one as I go back!"

IN THE SPRING.

In the Spring the young man's fancy lightly turns to thoughts of love, And all animated creatures to the same emotion move;

In the Spring the birds of passage woo their mates upon the wing, And the kite deserts the small boy weeping o'er the broken string.

In the Spring the mother beckons,—calls the darling to her knee, Waves her silken slipper, saying: "Don't you play no tricks on me."

In the Spring the wild Canary carols from his happy heart, And the wild male kicks his owner over the potato cart.

In the Spring the turkey stupid roosts with Cupid on a limb, E'en the lizard in his gizzard feels the wizard poking him.

In the Spring the life throbs quicker in the pulse of innocence, And the bootjack seeks the cats conversing on the moon-lit fence.

In the Spring the housewife tries to make the turkey-gobbler set, And sows cabbage-seed on flower-beds, thinking it is mignonette.

In the Spring the youth and maiden linger in the evening air, And she sighs in broken accents, "Joseph! don't you muss my hair!"

In the Spring they saunter homewards, never dreaming it is late, And each keepeth each from falling as they swing upon the gate.

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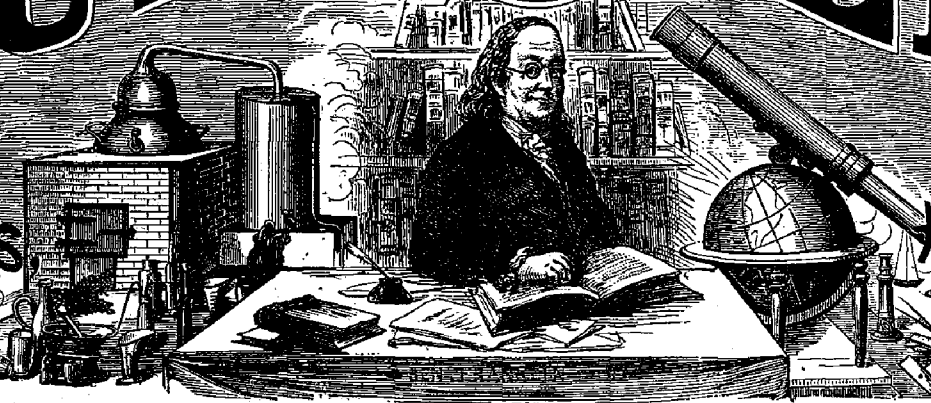
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BY D. M. BENNETT.

New York, Saturday, May 12, 1877.

{ SCIENCE HALL, 141 5th St., } \$2 per Year.
NEAR BROADWAY.

Notes and Clippings.

THE Temple church, London, is noted for its fine music, and now a whistler has been added to the choir. Prepare to pucker and worship the Lord.

ONE or two choir girls will do more towards making a revival a failure than ten regular spear-tailed devils. This is Moody's "private opinion," though he does not speak it out on all occasions.

A Boston man, at one of the Moody meetings where a collection was being taken up, subscribed five dollars in behalf of his mother-in-law. This shows how the Boston folks are growing in grace.

THE Toledo Blade says it sounds like low mockery to hear Moody warning young ladies not to marry unbelievers, when there are over 70,000 spinsters in Massachusetts that cannot get husbands of any kind.

THE Rev. Joseph Cook, of Boston says: "We stand before structureless bioplasm and see it wearing organisms." Exactly so. Joseph has hit it to a dot. But why couldn't some of the rest of us thought of that pretty phrase just as well as Cook?

ONE of the founders and elders in Rev. Dr. Ouyler's church in Brooklyn, was suspended last Sunday, not for theological heresy, not for speculative skepticism, not for failing to make a fair contribution, not for disrespect towards the church authorities, but for dishonesty.

THE sewing-machine monopolies are soon to be removed, and any company can make sewing-machines that wishes to. They failed to secure a renewal of their patents. The result will be that sewing-machines will soon be offered at half the price, or less, at which they have been selling.

THE large cathedral at Metz took fire on the 7th and was greatly damaged by the flames. Providence seemed to be caught napping again or did not seem disposed to interfere to prevent the burning of one of his own buildings. The Emperor, the Crown Prince, and Von Moltke visited Metz during the conflagration.

MR. BROOKER, remarked Sunday that it "was impossible in any way, to localize Heaven even in the imagination. The minute you attempt to compress it in the form of a literal fact, you destroy it. Like a flake of snow, there is nothing more exquisite in form; but the moment you put it on the palm of your hand, you have it no longer. The best things that are inside of man are like nightingales, which sing if they think nobody hears, but won't sing when company comes." So much for Henry's opinion.

A PECULIAR feature of the trial of the Rev. Mr. Miller, of Princeton, is that a great many of the students in the Theological Seminary sympathize with his views. This is indicative of a possible crop of heterodoxical trials, when these young men become ministers. Mr. Miller's case was disposed of with far greater despatch than is common in ecclesiastical trials; but the verdict given by the Presbytery is not by any means the end of the matter. Miller is a man of grit. He appeals to the synod, and will carry the case to the General Assembly.

THERE was a great jollification on board the Russian Fleet the other day when Alexis read the good news that war had been declared against Turkey and that everybody might be shot. Then a requiem was sung and by implication at least, it was inferred that the God of Battles would be on their side and smite the hated Turk. Queer though, isn't it that the old Jewish God is always expected to step in and take a hand when spilling of blood and killing is to be consummated. What a god he must be, to be sure.

ORAZED BY THE REVIVAL.—Revival excitement has been too much for the brain of Luther Newton, a middle-aged and careful farmer, and leader in the religious awakenings at Phillips-ton this Spring. Among other insane freaks he pinched his father to the ground till the old gentleman forgave his enemies; commanded an express train to stand still, being, he said "snatched off the track by the Lord" just as the irreligious engine was about to crush him; and

anointed his wife from head to foot with butter as a religious duty.—Springfield Republican.

DR. TYNG, Jr., in his sermon Sunday, remarked "There are 16,000 more single women in this city than there are single men. I am thankful that the stock of old maids is not run out." This seems a mysterious expression of gladness. We think it due from Dr. Tyng to rise and explain why he "is thankful that the stock of old maids has not run out," because, contentment, peace and happiness are not prominently associated with old maids. It is not good for man or woman to live alone. Ecclesiastical and secular authority seem largely unanimous in this opinion. General opinion and sentiment concur in the belief that the fullness of a woman's life is not realized until she legitimately ceases to be an old maid. Wifehood and motherhood give play to powers and capacities which otherwise seem liable to be turned in and prey and wear upon their possessor. Now, in view of these things, we ask again why should Dr. Tyng rejoice in the culture of old maids? or in the existence of 16,000 more old maids or possible old maids? It looks really like an almost fiendish exultation over human misery. It looks suspicious.—Graphic.

THE LICK ESTATE.—A prospect of troublesome litigation before the final settlement.—The settlement of the Lick Trust has developed a new phase of difficulty. At a meeting of the Society of California Pioneers, a resolution adopted by the directors was read, which is to the effect that the board would consent to the payment of \$381,000 to John H. Lick, in addition to the sum given to him by the late James Lick, provided that all the societies sharing in the bounty of the deceased philanthropist should bear their proportion of the expense. These other societies had been led to believe that the \$385,000 was to come out of the residue set apart to be divided equally between the Academy of Sciences and the Pioneers, and had filed their answers consenting to the payment on that hypothesis. The trustees of the Lick estate expected the two residuary legatees to accept that idea and to come into court to-day, so that the whole matter could be closed up. Both the residuary legatee societies, however, now refuse to consent that all the money required for the settlement should come out of their purses exclusively. Whether the other societies will now consent to pay the deduction of fifteen per cent., that being the amount needed, of the specific bequests given to them, is a question to be settled hereafter. There may yet be troublesome litigation in the estate.

CLERICAL DEFALCATIONS AND MISTAKES.—The following careful notice is from the N. Y. Sun of the 3d. It speaks for itself. "The Rev. Joseph Jones, a Baltimore clergyman of the Methodist denomination, particularly strong in revivals, got hold of a large bequest of \$50,000 left to his church, invested it for his own benefit, got involved, was called to account by the church trustees, and thereupon, a few days ago committed suicide by taking poison. The Rev. E. J. Baird, a Richmond clergyman of the Presbyterian denomination and Secretary of the Presbyterian Publishing Committee, has just been on trial before the Presbytery at Pittsburgh for embezzling \$22,000 of the Committee's funds, and he has been deposed from the ministry, after conviction of the crime. The Rev. Thomas B. Bott, a Philadelphia clergyman of the Baptist denomination, has been on trial during the last few days, in a criminal court there, upon a charge of criminal conduct towards a young lady of his church, brought by the young lady's father, deacon of the church. The Rev. Mr. Williams, a New Jersey clergyman, of the Dutch Reformed denomination, was on trial last week before the Classis of New Brunswick for courtship one young lady after he had secretly married another and denied the marriage, and the result was his dismissal from the church at Griggstown for the offense. These are a few of the latest and most melancholy instances of clerical misconduct. But the most singular case of a clergyman in trouble is mentioned in this week's issue of our religious contemporary, the Witness. It appears the Witness has been mailed from its office in this city to the Rev. Leaven Fausette, Port Hudson, Louisiana, and that a few days ago the publisher got a letter from the Postmaster at Port Hudson saying, 'The paper addressed to the Rev. Leaven Fausette is not taken out, so please discontinue the same,' and then, with striking brevity, the Postmaster added, 'Reason: he was hung last

June, 1876, and is no more.' This is all the news the Witness has been able to obtain about the fate of the Rev. Mr. Fausette, and being troubled on account of the loss of a Port Hudson reader it is now trying to find out 'how so strange a thing as the hanging of a minister of the Gospel took place.'

THE trial of the Rev. Thomas B. Bott a Baptist clergyman of Philadelphia for adultery with Miss Louisa Younger, a young lady member of his church, which has been in operation ten days or more was terminated on the 8th. As is customary in trials for clerical adultery very hard swearing has been indulged in. The clergyman and the young lady each took the witness-stand and swore deliberately that they had never committed adultery; that they had never kissed each other, and that they had never been guilty of any impropriety together, although they acknowledged they had been much in each others society, especially at the secluded Fish House on the Schuylkill. In rebuttal the prosecution adduced a mass of testimony in overwhelming contradiction of the testimony of the guilty clergyman and the young lady. Their testimony that they had never met at the young lady's house was positively contradicted by the mother of the young lady who testified that he made frequent visits and staid long and that she had frequently caught her daughter in the clergyman's lap. Neighbors also testified that when the pair had been walking out together they had seen him skulk in the alleyway while the young lady entered the front door. By witnesses who resided at the Fish House it was shown that upon one occasion, while Mr. Bott says he was anxiously awaiting the return of his wife from the country, he was down at the Fish House in bathing with the young lady. He was attired in a night-shirt and a pair of overalls. She wore a white muslin wrapper. She stood tremblingly on the shore and he pulled her in, notwithstanding her suppressed shrieks. Upon the supposition that they were man and wife, the lady in charge of the Fish House, after they had gone from the water, ushered them into a room, from the floor of which she had previously removed the carpet, in order that they might change their clothing. Mr. Bott then hurried home, leaving Miss Younger behind, arriving at his residence about nine o'clock, in time, according to his own evidence, to inform his wife that he had been waiting for her at the cars, but, by mistake, had gone to the wrong depot. A pretty little girl, only eight years of age, a child of the lady in charge of the Fish House, told, as only a child could have told it, how she had accompanied Mr. Bott and Miss Younger blackberrying, and how the pastor hugged and kissed the young woman who he was pretending was his wife. Before going after the berries the little girl entered a room in the Fish House to obtain her hat, and there discovered Mr. Bott confidentially ensconced in a rocking-chair with Miss Younger in his lap. At the close of a three-hours' scathing speech by the prosecuting attorney, Mr. Heverin turned upon the clerical culprit thus: "Bott, you have been a pious fraud. You have prostituted the glorious opportunities of your holy avocation. You have been smirched, bedraggled, and besmeared the vestures of a holy calling for the infamous purpose of an infamous scoundrel. I arraign you here, as the law has arraigned you, and as the evidence has condemned you, as a perjured, lying, lascivious libertine. Look me in the eye, sir. [Bott here faced the counsel.] You entered that home as a religious teacher. You have brought shame and degradation on youth and scorn upon old age." Counsel then dared defendant to kiss the Bible and repeat the testimony he had given on affirmation, but when Mr. Bott offered to do so, told him it was too late. After quoting from Shakespeare and the Decalogue, counsel took his seat, and the Judge began his charge. At half past four o'clock the jury retired, and the court took a recess until evening. When the court reconvened, it was announced that the jury had not yet agreed, and an adjournment was ordered until to-morrow morning. It was currently reported in the court room that the jury stood eleven to one for conviction, the stubborn individual being a Baptist deacon. The Baptists generally do not uphold the reverend defendant, the ministerial conference having already erased his name from their rolls. It is probable that the jury will be locked up until they agree, as Judge Elcock is determined to get a verdict.

Events of the Week.

A LANDSLIDE occurred in Genevieve parish, Canada, filling a section of the Bastoon River and killing five persons.

A PASSENGER train on the Keokuk and Des Moines road jumped the track near Ottumwa, and some thirty passengers more or less injured and one man killed.

THERE is great commotion among the owners of dogs in our city. Licenses are to be procured, or fines imposed. Owning dogs is a luxury that hereafter has got to be paid for.

IN England the excitement dependent upon the war is active. One party is in favor of the government interfering in behalf of Turkey, while the opposite party is vigorously opposing the movement.

THE laborers who have been engaged at removing the debris where the fire was in Bond St., are taking out as high as 160 ounces of silver per day. These cellars are proving to be very fair silver mines.

A TERRIBLE famine is prevailing in parts of China. The suffering people have been compelled to eat grass and the leaves of trees. Large numbers are committing suicide to end the pangs of hunger.

DURING the last week the weather has been rather cool; heavy frosts have visited several parts of the country, and in the Western and Southwestern States much damage was done to peaches and other fruits.

THE President and wife with some members of the Cabinet are to visit this city on the 14th to attend the anniversary of the meeting of the Chamber of Commerce. Mr. Hayes and wife will be guests of Ex-Gov. Morgan.

MRS. SCHASCHT, Benton, N. J., attempted to fill a lighted kerosene lamp on Sunday night. Both lamp and can exploded; she and a babe in her arms were dangerously wounded. When will people learn to extinguish the flame when they wish to fill a lamp?

PERSPECTS of complications with Mexico are looming up. It is said that Lerdo will make an attack on Sonora and some of the other northern states of that distracted Republic. Doubtless the condition of that country would be greatly improved by being taken under U. S. protection, and the territory is rather tempting to our grasping tendencies.

THE religious war between Russia and Turkey is progressing vigorously, and Allah and the Turks appear to be getting the worst of it just now. The fortified town of Kars has fallen into the hands of the Russians, with 14,000 Turkish prisoners. Batoum is said to be the next place the northern bears will attack. The Turks in the meantime are bombarding Kalafat, and the Roumanians are vigorously returning fire.

LEAP FROM A FERRY-BOAT.—As a Pavonia ferry-boat left the dock for Jersey City last Saturday evening, a well-dressed German took a half-dozen photographs from his pocket, handed them to the persons near him, wished all good-bye, walked to the front of the boat, and jumped into the river. The boat passed over him, but he soon rose to the surface, and, after giving a piercing shriek, sank and was seen no more.

THE king of Abyssinia has declared war against the Khedive of Egypt for crossing the frontier. The rebellion in Darfur is increasing and the Egyptians will be compelled to capitulate. From these home difficulties the Khedive refuses to send assistance to the Turks, thinking he may have as much business on his own hands as he can well attend to. A Mohammedan rising is said to be imminent in Algiers and from present indications there soon may be fighting all along the line.

JOHN T. DALY, proprietor of the Windsor Hotel, on Fifth avenue, a man of great wealth and high position, committed suicide under painful conditions. For several days his mind seemed to be affected; he became melancholy, and finally went over to Long Island, and wandered into the country, where he entered an old deserted building, and ended his life by shooting himself and hanging himself with parts of his clothing. The event has caused considerable excitement and sorrow in the city.

Career of Religious Ideas.

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CHAPTER III.

HISTORICAL REVIEW.—FETISHISM.

If any man love acorns since corn is invented, let him eat acorns; but it is very unreasonable that he should forbid others the use of wheat.

Savage man is depressed and overpowered by the objective world. He is the sport and buffet of the elements. The invisible wind, bearing on its wings clouds and tempest, through whose chambers the lightnings are flung and thunders bay; the ever-moving waters of river and sea; the sunshine flooding the earth—are grand and inexplicable mysteries to his feeble mind. He endows all objects with life; fires arrows to intimidate the lightning; undertakes hostile expeditious against offending winds; or shouts his battle-cry to frighten the monster devouring the eclipsed moon. Every moving thing has life and intelligence like his own. The animal world forms one great family, of which he is the elder brother. They understand each other and him. Like a child he converses with them. "Do not cry like a woman, but bear death like a brave," says the Indian to the wounded bear. "He keeps silent for fear of slavery," says the Negro of the baboon. His ardent imagination, unrestrained by reason, exalts the instincts of his brother animals. He is not far removed from them, and, astonished at their sagacity and the mystery of their instinctive actions, believes them his superiors.

He worships, because he fears, everything—rocks, trees, streams, mountains, sun, and stars. These are worshiped direct, and not as types or symbols of interior deities, as is often claimed, for the mind at this stage is not capable of any conception beyond the sphere of the senses. The object was worshiped as a god, not God behind a veil. Each individual, according to his caprice, selected an object of worship; at first only for a time, but afterwards for a longer period, even during life. Objects exciting fear, terror, or emotions of pleasure, were first selected. The savage is ruled by the passions. He cannot be said to reason. He is controlled by his emotions. He worships that which he most fears; or from which he expects the greatest assistance. His motive is fear. The dark is a monster—every obscure cavern, the jaws of destruction. Terrified by the life he cannot comprehend, he personifies that life; and coming to a belief that personalities stand behind visible effects, a sense of his own helplessness intensifies his fear. He believes these personalities interfere in the affairs of men, and may be influenced by prayers and incantations. He devoutly believes in witchcraft and sorcery. In this early theology, morality has no part. The gods do not interfere for the purpose of rewarding man's moral or punishing his immoral acts, for he has not arrived at the understanding of moral relations.

His dim consciousness of a future state is fraught with terror. Death, the surrender of existence to the elemental forces, is a frightful phenomenon to primitive man. The spirit then leaves the body, to wander an unseen shade, capable of assuming any shape, and inflicting torments on the living. Its name must not be pronounced, for fear of recalling it. The world of spirits is terrible from its invisibility; and the savage, fearless in battle with overwhelming foes, feels utterly powerless and prostrates himself before the mysterious and irresponsible beings of the air.

To enter this invisible world and subject its shades to mortal will—to approach the gods in their secret chambers, and engage them in the furtherance of mortal plans—has been from earliest times the daring scheme of theology. This is its basis, from which the most enlightened notions of antiquity did not arise. It is encouraged by Catholicism in holy relics, the cross, rosaries, and amulets; and by the Protestant in holy days and books. The metaphysical philosophers, when they assign a soul to Nature, and lose themselves in a bewildering Pantheism, return to Fetishism.

Here is the cradle of theology. It exists in its intensest form. The savage, by deifying all objects, dwells constantly in the presence of his gods. He cannot escape from them. He illustrates a state theologians never weary of applauding, wherein reason creates no doubt, nor examines with too curious eye the vague theories of cosmology. All ideas are theological. Every act of man's life has direct reference to his theological belief. There is no necessity for mediators between him and them, and priests are not serviceable. He appeals directly to his gods. There is no religious system, as each individual creates his own. All is indeterminate, vague, and unreal. When everything is regarded as subject to the caprice of controlling intelligences, there can be no conception of universal law or fixity of action. The spirit of investigation is dormant, or overwhelmed by the religious emotions. It is for this reason the Fetish state is one of intellectual stagnation, and progress out of it is extremely slow. The mind is so pre-occupied with its childish vagaries as to preclude correct observation. When Nature becomes thus idealized, there is no room for human effort. The gods rule arbitrarily, and nothing is left for man but to appease their anger or flatter their vanity by abject homage. Such conceptions cannot exert an elevating influence. They rather impede progress, and suffocate thought by superstition—the childish fear of evil beings. Man travels a long and weary road, one directly diverging from religion, before he gains the mastery of nature, and through moral sensibilities recognizes a benevolent being as Creator. This early condition has not yet been wholly outgrown, and too often is the spectacle presented of men of scientific acumen prejudiced by religious dogmatism.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. III.

REV. G. H. HUMPHREY, *Dear Sir*: Should you, at any time, decide to bring out a work entitled, "How to Make Christians with Facility, in Six Easy Lessons," I think I could cheerfully give you a recommendation for special ability in that line. By your system almost any distinguished man who has passed away may be shown to have been a good Christian. Let us try it on a few acknowledged Infidels. To begin with, Thomas Paine: 1. He was born of religious parents who were "theoretically and practically believers in the Christian religion"; 2. Among his friends were persons who were regarded as excellent Christians; 3. In his writings he never denied the existence of God, nor a life beyond the grave; 4. He said nothing disrespectful of the author of Christianity; 5. He advocated the best of morals, and was actuated by a deep love for the human race. Among the many good things he said were these utterances: "I believe in one God and no more, and I hope for happiness beyond this life"; "I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy"; "It is impossible to be a hypocrite and to be brave at the same time"; "I believe that any system of religion that shocks the mind of a child cannot be a true system"; "Oh! ye that love mankind; ye that dare oppose not only the tyranny, but the tyrant, stand forth! Every spot of the Old World is overrun with oppression; Freedom has been hunted round the globe. Asia and Africa have long expelled her. Europe regards her like a stranger, and England hath given her warning to depart. O, receive the fugitive, and prepare in time an asylum for mankind"; "The world is my country; to do good my religion." A man who could pronounce such sentiments as these must necessarily be a good and religious man, hence a Christian. Had Paine been President, it is not at all unlikely that an effort would be made to prove him to have been an excellent Christian.

By a similar process R. G. Ingersoll can be shown to be a Christian. He was born of religious parents; his father was a clergyman; he regularly received religious instruction in his youth; his incentives are moral and humane; he has many friends who are Christians. He dined with our Christian President, and on Sunday; he is a friend to the human race, and has done naught to injure it. He has spoken many excellent truths; many matchless utterances have escaped his lips. Such a one is a good man, and hence must be a Christian.

B. F. Underwood, by a similar course of reasoning, can be shown to be a Christian. Moral; religious parents; received early pious instruction; is a friend to mankind; has been guilty of no immoral conduct; faithfully served his country in the late war—he cannot be other than a Christian.

Even your humble servant, by your process, could be made to count as a Christian were it desirable. Was born in a Christian land, of parents who accepted the Christian religion. His mother was a member of the Church; he had the benefit of early religious instruction; attended church and Sunday-school regularly in childhood; learned parts of the Bible by heart; tried to get religion at the age of twelve, but was not fully successful; was more so three years later; joined a church; believed in Jesus, and several times a day for a baker's dozen of years called regularly upon his name and that of his illustrious father; afterwards parted with some of his religious ardor, though not from any bad conduct; gradually lost confidence in prayer, and faith in what he had previously believed. Since then he has perhaps said some things that might be construed to be not exactly Christian-like, but having killed nobody; not having taken anything he could not carry away—if he had been President, had lain quietly in his grave while a generation or more had passed over his tomb, and it became desirable that he should be reckoned among the friends of Christianity, the unfavorable remarks he has made could, by your system, be charitably overlooked and forgotten.

Even that distinguished but much-abused individual, the Devil, by your easy process can be made a very fair Christian. He was of excellent origin or parentage; his early opportunities for moral instruction were of the highest character; but he had, according to Milton, a little unpleasantness in early life with his parent and was driven from home. He is said to have obtruded his advice on a certain occasion upon an inexperienced young man and woman relative to eating some fruit, and which is believed to have caused considerable trouble, but it cannot be shown that he was immoral in the transaction. It has repeatedly been intimated that he did not tell the truth, but if the record is closely examined, no instance can be found where he ever told a falsehood, ever killed anybody, ever wronged anybody, or even did anything that was contrary to the laws of morality or the rules of good society. I am sorry to say that the same cannot be truthfully said of his opponent. The Devil may be claimed as a Christian from his intimacy and friendship with the author of the system. They passed some time in each other's society, and made a remarkable exploring expedition together. His Satanic Majesty took his companion, first to the pinnacle of the temple, then to the top of a mountain so high that he showed his protégé not only the kingdoms on that side of the globe but on the opposite side as well. He evinced a disposition to enter into an extensive real estate operation with his friend, and proposed to transfer a very large amount of good land, town lots, mill sites, water privileges, etc., for a very moderate consideration; but it seems the trade was not perfected, owing, perhaps, to a supposed defect in the title. His willingness to negotiate, however, is not denied. It must be admitted, too, that he has exhibited very excellent qualities; that he has not shown himself immoral; has been patient under obloquy and aspersion; when he has been reviled he has reviled not again. When slander,

abuse and all sorts of defamation have been continually used against him, he has presented an equable frame of mind and retorted not; is not vindictive, is not retaliative, but endures his aggravated wrongs with remarkable meekness and patience, never returning evil for evil but rather good for evil. He has shown himself a friend to the human race by befriending inventors, innovators, and reformers, and especially as a patron of science and learning. His great importance to the Christian system cannot for a moment be lost sight of, for he is the most important factor in the business. The principal character borrowed from Jewish theology could be spared from the system quite as well as the personage under consideration. Without a Devil there would be little use of creeds, churches, or preachers. So then, his immense importance to the system, joined with his meekness, amiability, and his many other excellent qualities of character, prove him, according to your easy process, to be worthy to be considered a Christian, should it be deemed desirable.

Pardon me if I have occupied too much space in illustrating your system. It works so easily and pleasantly that it is a perfect pleasure to put it in operation. As, however, a man's writings may be justly used to show what his opinions were, I will refer to some of Thomas Jefferson's in this reply, he being the individual at present most under consideration.

You allude to Jefferson's letter to his nephew and ward, Peter Carr—allow me to make a few extracts from that letter by way of showing the quality of Jefferson's Christianity: "Fix Reason firmly in her seat and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because if there be one, he must more approve the homage of reason than that of blindfolded fear. . . . Read the Bible as you would read Livy or Tacitus. The facts which are within the ordinary course of nature you will believe on the authority of the writer as you do those of the same kind in Livy or Tacitus. . . . Those facts in the Bible which contradict the laws of nature must be examined with more care and under a variety of faces. . . . For example, in the Book of Joshua we are told the sun stood still several hours. Were we to read that fact in Livy or Tacitus we should class it with their showers of blood, speaking of statues, beasts, etc. But it is said that the writer of that book was inspired. Examine, therefore, candidly what evidence there is of his having been inspired. The pretension is entitled to your enquiry, because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the law of nature that a body moving on its axis, as the earth does, should have stopped, should not by that sudden stoppage have prostrated animals, trees, buildings, and should, after a certain time, have resumed its revolutions, and that without a second general prostration. Is this arrest of the earth's motion or the evidence which affirms it most within the laws of probabilities? You will next read the New Testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions, 1, of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven; and 2, of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions to divinity, ended in believing them, and was punished capitally for sedition by being gibbeted, according to the Roman law, which punished the first commission of that offense by whipping, and the second by exile or death *in furea*. See this law in the Digest, Lib. 48, tit. 19, § 28, 3, and Lipsius, Lib. 2, de cruce, cap. 2. These questions are examined in the books I have mentioned, under the head of "religion," and several others. They will assist you in your enquiries, but keep your reason firmly on the watch in reading them all. Do not be frightened from this enquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and the love of others which it will procure you.

"In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor reject anything because any other person or description of persons have rejected or believed it. Your own reason is the only oracle given you by heaven, and you are answerable not for the rightness, but uprightness of the decision.

"I forgot to observe, when speaking of the New Testament, that you should read all the histories of Christ, as well of those whom a council of ecclesiastics have decided for us to be pseudo-evangelists, as well as those they named evangelists. Because these pseudo-evangelists pretended to inspiration as much as the others, and you are to judge their pretensions by your own reason and not by the reason of those ecclesiastics. Most of these are lost. There are some, however, still extant, collected by Fabricius, which I will endeavor to get and send you."

I would be pleased to extend these extracts did space allow, but from these does it strike you that he talked just like a Christian? Is it not different from the advice that most Christian uncles would give their nephews and wards? Does it not, rather, sound like Infidelity? Did he not give too much importance to Reason and not enough to Faith? Would Talmage or Dr. Crosby give such advice?

In 1829 the Memoir and Correspondence of Jefferson, edited by his grandson, was published in four volumes, and in the same year appeared in the *New York Observer* (Presbyterian)—Sidney E. Morse, editor and founder, the following notice of the work, which does not strike me as being as appreciative as one Christian ought to be of the writings of another:—

"The Memoir and Correspondence of Mr. Jefferson, prepared by his grandson in four vols., 8vo, has just been published in Charlottesville, Va., and we observe that a brief notice of this work, expressed in terms of unreserved commendation, is going the rounds of the papers, and has been copied in some instances by the *Truth* of the religious jour-

BETTER to suffer without cause than to have cause for suffering.

nals. Before religious men, and especially Presbyterians, lend their aid to the circulation of this work, they would do well to examine its contents. Mr. Jefferson, it is well known, was never suspected of being very friendly to orthodox religion, but these volumes prove not only that he was a DISBELIEVER IN A DIVINE REVELATION, BUT A SCOFFER OF THE VERY LOWEST CLASS!"

What! by Presbyterian authority, a scoffer of the very lowest class, and still a Christian? Can that be Christianity? This Presbyterian brother, in quoting from the volumes, among other quotations gave the following:

"In a letter to James Smith, written a few weeks afterwards, he says of the 'doctrine of the Trinity':

"The hocus-pocus phantasm of a God like another Cerebus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs."

"In a letter to John Adams, written in 1823, he says:

"The day will come when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classed with the generation of Minerva in the brain of Jupiter." Is that pretty good Christianity?

"In a letter to William Short, written in 1822, he thus speaks of *Christian Ministers* and the *Christian Sabbath*:

"We have most unwisely committed to the hierophants of our particular superstition, the direction of public opinion, that lord of the Universe. We have given them stated and privileged days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands."

Friend Humphrey, do these utterances—those quoted from Jefferson particularly—please you as Christian injunctions? Did Thomas Paine say anything more pointed and explicit? Are these the kind of Christian sentiments that you delight to recommend to your hearers?

The Presbyterian editor of the *Presbyterian Observer*, in the following, gave this opinion of Jefferson—not very complimentary, truly, for one Christian to speak of another:—

"That he was a *Humanitarian of the lowest class* and a *Materialist*, appears from the following passage to President Adams, written in 1822:

"But while this Syllabus (he says) is meant to place the character of Jesus in its true and high light, as no impostor himself, but a great reformer of the Hebrew code of religion, it is not to be understood that I am with him in all his doctrines. I am a *MATERIALIST*; he takes the side of Spiritualism; he preaches the efficacy of repentance towards the forgiveness of sin; I require a counterpoise of good works to redeem it," etc.

"In the same letter, after speaking of the 'stupidity of some of the evangelists' and early disciples of Christ, and the 'rogue' of others, Jefferson says of Paul:—

"Of this band of dupes and impostors, Paul was the great Coryphaeus, and first corrupter of the doctrines of Jesus."

If Jefferson thus pronounced himself a "*MATERIALIST*," will you not find it rather hard work to make him a Christian in spite of himself? And is there not danger that you may be considered heterodox for claiming as a brother Christian one whom the pious editor of the *New York Observer* denounced as a "*Materialist*," and "*a scoffer of the lowest class*"?

In 1776, when Jefferson was in Paris, in a letter to his friend, Mr. Whyte, he used this language, which gives a clear view of his opinion of the clergy:

"If anybody thinks that kings, nobles and priests are good conservators of the public happiness, send them here. It is the best school in the Universe to cure him of that folly. He will see here with his own eyes that these descriptions of men are an abandoned confederacy against the happiness of the mass of the people. The omnipotence of their effect cannot be better proved than in this country, where, notwithstanding the finest soil upon the earth, the finest climate under heaven, and a people of the most benevolent, the most gay and amiable character of which the human form is susceptible; where such a people, I say, surrounded by so many blessings from Nature, are loaded with misery by kings, nobles, and priests, and by them alone." And more in the same vein.

As a proof that Jefferson did not regard Atheistical works, even, with disfavor, it may be stated that he had them in his library, and that he read them carefully and with approbation is proved by the notes he made. In D'Holbach's "*System of Nature*," the chiefest among the Atheistical works of that day, Jefferson made copious notes, most of which showed that he did not disapprove of a majority of the positions of the author. Want of space will not allow them to be quoted now.

He took no pains to conceal his aversion to the Christian dogma of the Trinity. In a letter to Col. Pickering he scouted "the incomprehensible jargon of the Trinitarian arithmetic, that three are one and one is three." Even after he had arrived at the age of eighty years he declared that in his opinion "it would be more pardonable to believe in no God at all than to blaspheme him by the atrocious attributes of Calvin."

What he thought of religious revivals, etc., may be gathered from what he said upon the subject in a letter to Dr. Cooper. "In our Richmond there is much fanaticism, but chiefly among the women. They have their night-meetings and praying-parties, where, attended by their priests, and sometimes by a henpecked husband, they pour forth the effusion of their love to Jesus, in terms as amatory and carnal as their modesty would permit to a mere earthly lover." He said, too, "The final and complete remedy for the fever of fanaticism is the diffusion of knowledge."

Does this language strike you as being peculiarly like a Christian's?

I could quote much more from Jefferson in a similar vein, but I have already occupied too much room and will de-

fer further quotations for the present. If, however, your confidence is unshaken in the genuineness of his Christianity I will have to recur to his writings again. A man ought to know better what he believes himself than those who live fifty years later, whether it be Mr. Randall or any other biographer.

You admit that the *New American Cyclopaedia* of 1864 classed him as an "Infidel." That is high authority, and I do not wish to question it. The effort ten years later to modify the opinion, or to explain it away, is unsuccessful. It must stand that *Jefferson was regarded as an Infidel*.

It strikes me that you attempt to make too much difference between a Deist and a Theist. Deism is a belief in one God, and Theism is nothing more. A Theist may or may not believe in revelation and in the divine origin of the Scriptures, while a Deist is generally supposed to not so believe. That is the only difference. Both equally discard the divinity of Jesus and the dogma of the Trinity.

I am surprised that, with the fate of the Rev. Mr. Miller before your eyes, you still insist that "the doctrine of the divinity of Christ is not the dividing line between Infidelity and Christianity, but the divine origin of the Bible." You seem a little contradictory, too, when, afterwards, you allude to Christ as the "Founder of Christianity." If a belief in the Scriptures is all that is necessary to make a Christian, the Scriptures must be the "Founder of Christianity," and the Jews ought to be excellent Christians, for they accept the divinity of more than three-fourths of the Bible. It is a noticeable fact that the reputed "Founder of Christianity" did not specially enjoin a belief in the divinity of the Scriptures, but positively enjoined a belief in himself. He said expressly he was the way, the truth, and the life; and that those who did not believe in him could not be saved nor be his disciples. He said in the most positive manner, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Did Franklin, Washington, Adams, and Jefferson believe, and were they baptized? No. Then they could not be Christians. They were neither believers nor can you sustain a claim that they allied themselves to any Christian Church. Peter, the leading disciple, and the one who did the heavy business of the concern, in speaking of the author of Christianity, said: "There is no other name under heaven given among men whereby we must be saved." And when Paul—who, you will hardly deny, had considerable to do towards establishing Christianity—war with Silas, and was asked, "What must I do to be saved?" he laconically replied, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and this injunction he virtually repeated in his epistles over and over again. Did he not pointedly say, "The letter killeth, but the spirit giveth life"? He said very little about the importance of acknowledging the divinity of the Scriptures, which assuredly he should have done if it is, as you assert, of more consequence than a belief in Christ. None of the disciples or apostles laid much stress upon the importance of a belief in the Scriptures, but faith in the Lord Jesus they represented as being the *sine qua non* of Christianity. I think you will hardly contend that you know better what constitutes a Christian than did Christ, Peter, Paul, and the rest of the apostles.

By making a belief in Christ of little or no consequence, you practically occupy the same ground which the Rev. Mr. Miller does who denies the Trinity, and for which he has just had a trial and been expelled from the ministry for heresy. With equal appropriateness could the Rev. Mr. Mott point his finger at you, as he did at the Rev. Mr. Miller, your brother clergyman, and say, "Brother Humphrey, I charge you with taking away my Lord and Savior, and I don't know where you have put him. You have robbed the character of Christ of its most precious attributes." I tremble for you, my friend, and almost fear your turn will come next.

I cannot at this time pay much attention to the views of Adams; and it is hardly necessary, for you have only shown him to be a Deist or a Theist. He surely did not accept Jesus as the Divine Being; and the letters which passed between Jefferson and himself establish the fact that they were of the same opinion as to Jesus being God. It is unnecessary to add more.

I will make one more quotation in reference to Franklin before we leave him too far in the rear. In his *Autobiography*, p. 186, he says: "Some books against Deism fell into my hands; they were said to be the substance of the sermons which had been preached at Baylis' Lectures. It happened that they wrought an effect on me quite contrary to what was intended by them. For the arguments of the Deists, which were quoted to be refuted, appeared to me to be much stronger than the refutation. In short, I soon became a thorough Deist." However distasteful the term *Deist* is to you, you here have Franklin's positive avowal that he became a thorough Deist, and if he gives no intimation that he changed from that belief, we must conclude that it remained unchanged. It matters little what pious biographers, whether D.D.'s or LL.D.'s, may say about his being a Christian. His own clear statement is of more worth than a thousand unfounded claims.

I am sorry that you deemed it necessary to make that unkind fling at Robert Dale Owen in connection with the Katie Kling business. For more than half a century he has been a prominent man in this country, and as a statesman, as a writer, and as a citizen, he has had but few superiors. His honor and truthfulness have never been called in question. If, in advanced life, he was deceived by a shrewd trickster, it is hardly necessary or kind to call attention to it. It certainly does not argue that he did not truthfully relate a statement made to him by the Rev. Dr. Wilson over forty years ago. He believed only what he saw, while there are millions of people, who claim to be intelligent, who believe not only what they themselves never saw, but at which nobody else ever saw.

I wholly dissent from your summing-up. You claim to have shown that Franklin, Washington, Adams, and Jefferson were Christians. I utterly fail to see that you have done anything of the kind. True, they were moral, upright men, but they did not accept the leading dogmas of the Christian faith; they did not believe that Jesus was God, nor that he was miraculously begotten by a god. I claim to have shown that, being unbelievers in the Trinity and the divinity of Christ, they were not Christians, but Deists or, in other words, *Infidels*.

Pardon the length of my remarks. I will try in future to be briefer. I wished to answer your several positions, that I may be ready to defend the great moral and patriotic hero, Thomas Paine, to whom you propose, in your next, to give a general over-hauling. I doubt not you will aim to speak truly of him, but allow me to say, if you do him full justice you will be about the first Christian who has ever done so.

Very truly yours,

D. M. B.

Cowardly Journalism.

MR. BENNETT:—The following letter I addressed to one of our local papers here, but it was evidently too strong diet for its baby-readers, and hence was not served out to them. Their digestive powers are too weak for meat or even good graham bread, so they live on "manna" and the "milk of the word." I do not blame the publisher of the *Express*. He has to supply his readers with such food as tastes well to them, and they can assimilate. In a note declining my communication he regrets that my letter is such that he cannot publish it, and adds, "if you write us on any other subject, we will thankfully give you a hearing through the columns of our paper." Now, as I happen almost always to blunder "onto an unpopular subject" I seldom get a hearing in the *Express*. Yet for such as I do get I am duly thankful. As your paper has several readers in Napanee I send the unpopular, obnoxious epistle to you, so that the paper and ink won't be entirely wasted.

To the Editor of the *Napanee Express*, Sir:—In your last issue is an account of the confession and execution of Elder Lee, one of the leaders in the horrible "Mountain Meadow Massacre," which took place in Utah some twenty years ago.

I respectfully ask a brief space in your columns to draw attention to some very important facts in this case. Lee, in his dying speech, among other things said: "My conscience is clear before God and man, and I am ready to meet my Redeemer. I am not an Infidel. I have not denied God or his mercy. I am a strong believer in these things. I am a true believer in the Gospel of Jesus Christ," etc.

Now, we, as Rationalists, are charged by our Christian opponents with holding and disseminating doctrines which lead to vice, crime, and immorality. Mr. Underwood was shut out of the Napanee Town Hall two or three years ago because he held opinions which the Town Council did not hold, and which they assumed were immoral. In reply to our opponents we have always protested that their charge was unfounded—that our doctrines, both intrinsically and in their fruits, were as good, indeed better, than their own. We assert that Bible doctrines, especially the "plan of salvation," in many cases lead directly to immorality and crime, that the latter doctrine does indirectly hold out a premium to vice, and inducement to crime, to humanity as now constituted; and this position is confirmed and well illustrated by Bishop Lee's case, as well as thousands of other cases in the history of the past, and at the present. Many of the greatest crimes ever perpetrated have been committed in the name of God and religion. No matter how bad a life the believer leads, he can finally get forgiveness and be "washed clean" in that "fountain." This dying Christian, Lee, with his hands reeking in the blood of innocent women and children coolly tells us that "his conscience is clear before God and man," and that he is "ready to meet his Redeemer;" that he is a "strong believer in the Gospel of Jesus Christ," and then has the effrontery to add that he is *not an Infidel*, as much as to say that a pure life with disbelief in the "Gospel of Jesus Christ" is infinitely worse than his wretched blood-stained life with a belief in the Gospel! Such was his opinion, and such is the opinion of many more in our midst, who regard Freethinkers and Infidels as very bad and wicked, having no rights they are bound to respect. They do not estimate a man's worth by his actions, but by the belief he holds, or the creed he professes.

We say emphatically that such a belief is demoralizing, and tends to vice and crime, and ecclesiastical history as well as present events prove the assertion. The blackest of criminals may seek refuge in this "fountain open for all sin and all uncleanness." It is not long since one of these, who swung from the gallows in our own province, declared before taking his exit, that now he was certain of heaven, but if "he had not committed the murder he believed he would have never got there." In the face of such facts, which are constantly transpiring, for us to be charged with holding doctrines tending to vice and crime, is amusing were it not so serious a matter. Indeed, it is we who do believe in virtue and morality, though we do not believe in faiths, creeds or confessions.

Religion in a man is no safeguard against crime. To be a Christian is no guarantee of morality. To be filled with "true inwardness" is no evidence of being full or half full of chastity, honesty, and morality. On the contrary, there are many who are so full of religion, and "strong belief in the Gospel of Jesus Christ," that there is little or no room for things so unimportant as honesty, honor, truthfulness and justice. These in the scales with those are exceedingly light. In looking sometimes at the fruits thereof, we feel justified in exclaiming that crime and immorality are in the ratio of religion. Hence our opposition.

ALLEN PRINGLE.

Selby, Ont., April 1st, 1877.

The creation of a thousand forests is in one acorn.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 22.

Great Jehovah, with thy consent, let us continue our enquiries of thee relative to the faiths that men have maintained in past ages.

Is it not true that the creeds and dogmas of the world, for the last five thousand years, have been outgrowths, one from another, descending from one nation to another, precisely as the symbol of the cross was borrowed by many nations and many religions from the same general source?

Was not the symbol of the cross equally as expressive and equally as sacred when used by the ancient fetish worshippers, by the ancient Phallic worshippers, by the ancient Hindoos, Thibetians, Arabians, and Egyptians, in memory of their incarnated gods, as when borrowed from them and used in a similar way by the Christians?

In the same manner was not the supposed birth-day of thy son, called the "Christmas Festival," which occurs on the 25th of December, taken, out-and-out, from pagan observances and traditions?

Has not the 25th of December been observed as a festival more than twice as long as Christianity has had an existence?

Was it not thousands of years ago piously commemorated in India, Chaldea, and Egypt? Was not its observance attended with pomp, hilarity and rejoicing?

Did not the ancient Druids also keep the same festival, and did they not at that time decorate their places of worship and their dwellings with the boughs of holly, mistletoe, fir, and other evergreens?

Did not this festival of December 25th originate with the star-worshippers of Chaldea as being the day when the sun of this solar system had its birth and began to rise—from the long night of darkness, cold and death in which for months it had been buried?

Does not the sun, in fact on that day begin to rise in the heavens and to throw his life-giving and beneficent rays more directly upon the earth, which receives from this source its light and heat and life?

Is it not easy to see that from this astronomical fact of the sun commencing to rise, or in other words, to be born, on the 25th day of December, has been the origin of all the birth-of-the-Son-of-God ideas with which the world has been filled? Was not the original conception purely of an astronomical character?

Has not the sun worship really been the parent of the numerous systems of religions and creeds that have prevailed over the earth? And as those ideas have spread in various directions, influenced by the ignorance and superstition which mankind have been cursed with, have not most crude and monstrous notions often been indulged in and have not most repulsive enormities been connected with those creeds?

Is it not true, too, that there is a decided discrepancy as to the time when Jesus was born, and is not the most certain fact we have in the case, that he was not born on the 25th of December?

Do not Christian authorities disagree widely as to the year and as to the time of the year in which Jesus was born? Is there not a difference of seven years as to the year, and of as many months as to the time in the year?

Did not the Bishop of Gloucester and Bristol incline to the opinion that he was born in February, while Dr. Robinson contended that it took place in Autumn? Did not Dr. Lardner give it as his opinion that Jesus was born from August to November, while Weisler, the German chronologer, and Tischendorf adhered to February or one of the Spring months?

Are not the probabilities about as strong that he was not born at all as any other way? Are not the accounts of his conception, of his childhood, youth, and even his whole life so vague—as given by those writers called Matthew, Mark, Luke, and John—and so utterly unsupported by any corroborative history or biography, while partaking so much of the myths and legends that are known to have existed in the world hundreds of years earlier, that it is a very fair conclusion to come to that the entire story of his life and adventures is sadly in need of confirmation?

Is not this more especially the case when the real apocryphal character of those gospels is understood and the facts are known that there is not the slightest proof that those narratives were in existence, as they are now known, until one hundred and fifty to two hundred years of the Christian era had passed away?

Was not Immortality of the Soul a doctrine that was taught and firmly believed in by the pagans long before the Christian religion was established? Was it not distinctly taught by the Indian and Persian Magi, reformers, leaders and redeemers?

Was not the soul's immortality taught by Thales, Pythagoras, Plato and numerous others of the ancient sages and philosophers?

Has Christianity any just right to claim the paternity of the doctrine of immortality?

Was not Baptism a religious ceremony that was practiced

in heathen countries long before Christianity adopted it? Did not the ancient Hindoos have great faith in efficacy of water in cleansing the soul from sin, and did they not have their periodical ablutions?

Was it not thought that the river Ganges was more holy than the water from other rivers, and that it was more efficacious in removing the stains of sin?

Was it not also believed that once in twelve years the waters of Lake Cumbachum were possessed of special power to wash away the effects of sin, and were they not resorted to with great religious confidence and earnestness?

Was it not also a regular ceremony with the Brahmins to sprinkle the infants with the holy water of the Ganges on the ninth day after birth? When a person was dying, did not the Brahmins hastily plunge into a river under the belief that by the action of water the soul of the dying man would be cleansed from the effects of sin?

Did not all the Asiatic nations attach great sacredness to water, and did they not all at stated periods practice ablutions as important ceremonies in their religions?

Was not the rite of Baptism and the veneration for holy water clearly borrowed by the Christians from the systems of religion that had an earlier existence?

In like manner was not the Eucharist—the Lord's supper—an old rite among the pagans? Was not the ceremony of the feast of the Lord's supper long kept up in the city of Eleusis and other parts of Greece in honor of the God, Bacchus, or the Sun, and called also the Son of God, and this long prior to Christianity?

Was it not held by the Grecians that the goddess Ceres gave her body to be eaten by her worshippers? Did not Bacchus in like manner give his body and his blood?

Was not the belief common also in the ancient Asiatic nations that holy bread had a direct influence in propitiating the anger of their gods, and was not the eating of holy bread often resorted to?

Did not the ancient Brahmins have a kind of Eucharist called "prajadom," and does not the writer, Alnitona, give an account of it?

Was it not also a custom among the ancient Peruvians when they had sacrificed a lamb to their gods, to blend the blood with flour and distribute the cakes or wafers thus made among the worshippers to partake of?

Did not Cicero, forty years before the birth of Jesus, in writing against the absurd rite of the Lord's supper, put this question: "How can a man be so stupid as to imagine that which he eats to be a god?" Could not the same question be as appropriately asked at the present time?

Is it not fully clear that the rite of the Lord's supper is another of the Christian sacraments borrowed from pagans? And is it not an additional proof of the dearth of Christian invention in getting up ceremonies new and original, in place of borrowing the antiquated and absurd notions of the older systems?

[TO BE CONTINUED.]

What I Don't Believe.—No. 29.

257. The next noted patriarch who claims our attention is General Joshua, the son of Nun. And although he is represented as being one who enjoyed special favor with Jehovah, and although it is said that he performed a feat which no other being, human or divine, has been able to accomplish, I do not believe he was a model of excellence, saintliness, and humanity. If he is truly represented, he was one of the most blood-thirsty of men, and took more delight in shedding blood and taking human life than almost any man of whom history gives an account. It was his custom not only to put to death all the prisoners of war who fell into his hands—which among all civilized people is regarded as most barbarous and inhuman—but he also executed the old men and the women and children. This is below the average conduct of the bloodiest savages, for they usually pay some respect to the opposite sex. But Joshua seemed to be perfectly merciless. He caused women and babies to be executed in cold blood with as little compunction as he caused the fighting men to be slain on the field of battle. The worst feature about the whole business is, that it was done by the command of the King of Heaven! I cannot believe that the Universal Father ever commanded any such murderous massacres and slaughtering campaigns.

258. To take the story of the entrance of Joshua and the Jewish hordes into the land of Canaan; of his putting to death thirty-one kings and their armies, with the total destruction of nearly as large a number of cities, it is one of the cruellest tales of blood and wrong that has ever been written. The people who dwelt in the land of Canaan had as much right to their country as any people ever had to the country in which they lived. They seemed to pursue their course in life with as little intermeddling with the affairs of other nations as the average of people in that age of the world. Their great crime seemed to be that they occupied a portion of the earth's surface which the envious Israelites themselves wished to possess, and for this reason the most relentless, blood-thirsty war was persistently prosecuted against them of which we have any record.

259. Joshua's campaign of blood and robbery commenced at the city of Jericho, where he caused the walls of the city to be thrown down by the blowing of seven trumpets of ram's horns by seven priests for seven days (there must have been a charm in the number seven), and the shouting of the multitude—a singular way, truly, to throw down the walls of a city. As walls will not tumble now by that process, I do not believe they did then. That Joshua caused all the men, women and children to be put to death, except the har-

lot, Rahab, I can readily comprehend, because the same kind of cruelty was displayed on so many other occasions.

260. I cannot understand what God should want of the articles of gold, brass, and iron, of which the people of Jericho had been despoiled, and that every article of those metals should be added to his treasury, and that he should be so unwilling for anybody else to have a little. One would suppose he meditated starting an extensive junk-shop. Those in that business have a great fondness for gathering up old articles of gold, brass, iron, pewter, etc.

261. The fate of Achan was rather a hard one. In helping to despoil the citizens of Jericho of their valuables, he saw a nice wedge of gold and two hundred shekels of silver that he coveted, and, doubtless thinking that "to the victors belong the spoils," appropriated them for his own use and buried them in his tent. It seems, however, that God missed his shekels and became very indignant at being robbed in that manner. A search was instituted and an investigating committee set to work. When Achan and his theft were discovered, like Boss Tweed, he confessed and surrendered up the stolen property. But this did not procure his release nor save his life, and his fate illustrates how dangerous it is to pilfer anything that God takes a notion to. It mattered not how much was taken from the Jerichoites, nor how many poor men, women and children had to be killed to obtain it; that was all well enough, but if God took a fancy to the plunder so obtained, it was a most dangerous proceeding to purloin a particle of it. Poor Achan was taken into the valley of Achor, and his sons and daughters also, and there they were stoned to death. If it was justice to put Achan to death for taking the wedge of gold, I cannot see the slightest justice in putting his sons and daughters to death for the offense he had committed. That was divine justice, however, as administered by Joshua, and has since been further illustrated in a similar way.

262. The story of Joshua's deeds of blood and carnage is too distasteful to follow in detail. His wars upon the inhabitants of Canaan, his indiscriminate slaughter of men, women and children in the various cities that he overpowered and devastated—the people of which had as good a claim to the country they occupied as nations ever have to any country—those massacres and those butcheries, form a picture too painful to gaze upon. We are told that these were "holy wars"; that God commanded them and directed them, and that the numerous streams of blood that were made to flow alike from old and young, male and female, were produced by the immediate command of the God of love and mercy! I beg to dissent from this belief. I do not think that any good being ever planned such a murderous campaign. If God is equally the father of all men and all nations, why should he proclaim an edict that the inhabitants of Palestine—who for generations had peacefully occupied that hilly country—should be warred upon, massacred, murdered, and exterminated from the face of the earth, only that another nation—apparently no better, but more favored—should be allowed to possess the land? It was so cruel, so merciless, and so excessively unjust, that I cannot believe the kind Father of All ever commanded that such deeds should be performed. It was the work of the warrior, Joshua, and his bloody cohorts, and it was most base and false to charge it upon the merciful, peaceful, loving Ruler of the Universe. It was bad enough, in all conscience, for the bloody Joshua to commit all the murders and butcheries that are attributed to him, without charging them upon the Universal Father, if Jehovah is that Universal Father.

263. Having before alluded to the most stupendous falsehood that was ever uttered, that a brutal warrior like Joshua was able to arrest the sun and moon in their courses and to make them stand stationary in the heavens while he continued to slaughter beings, and for that purpose only, it is unnecessary to say much in reference to it here. The untruth is too grossly absurd for any person with three grains of sense to believe it; but, nevertheless, thousands and millions profess to believe it, and count it a virtue deserving a seat in heaven for millions of ages to believe that and kindred impossibilities and monstrosities. It would seem that if Joshua could have succeeded in holding the sun in its course it would have been quite sufficient without detaining the moon. What good it did to have the moon stand over the valley of Ajalon while the sun was pouring down its bright rays, is hard to understand. The merest school-boy knows that the moon shines with light borrowed from the sun, and that while the latter is above the horizon the former is scarcely ever visible. The writer of the big story probably did not think of that, and he made both the sun and moon do service while Joshua and his murderers put a few more thousand wretches to death.

264. We also previously alluded to the other very remarkable feat performed by Joshua—the dividing of the waters of the River Jordan when that rapid stream was so high that it could not be forded, thus enabling his immense army to pass over dry-shod. The story is too silly to be worthy of any sensible person's belief. It can be easily understood that a murderer, a brigand, a robber, with a few hundred thousand men like himself, could overrun a country, burn its cities, exterminate the men, and put the women to death with the sword, but we cannot understand how such a monster could in the slightest degree control the motions of the heavenly bodies and cause the waters of a rapid river to divide and wall up on either side while a vast number of people crossed safely over. These absurd recitals must be classed among the monstrous inventions of

the crude minds in the age of darkness, mysticism, and ignorance, when *miracles* were believed in and were said to be performed.

Let us charitably hope that such a man as Joshua never lived, and that the deeds claimed to have been performed by him belong to a fabulous, mythical narrative invented and written a thousand years after the time in which he was said to have lived.

[TO BE CONTINUED.]

A Plea for the Clergy.

NO. II

But now we come to the Solomonic and Davidic feature in the character of so many of the clergy—their illegal love for women. Can anything be said in defense or explanation of their conduct in this line? Let us see.

It is alleged that of the three learned professions—Law, Medicine, and Theology—a larger number *pro rata* of the clergy go astray with the fair sex than either doctors or lawyers. Admitting this to be the case, is it not easily explained? Is there another class of men in society who have more temptation, I mean *opportunity*? Doctors, it is true, mix a great deal with women, and have confidential relations with them, but it is professionally. Sickness in women is a bar to all amative indulgence. Besides, if a doctor were to make frequent visits, and to sustain such intimate relations to women in full health as they do to those who are sick, they would soon be suspected by husband or father, and their calls would be made, like angels' visits, few and far between. As for the lawyers—poor devils—their hearts are so hardened by their necessary professional association with crime and criminals, and so cankered and calloused with greed, that they would be as harmless among women as the black eunuch in the Sultan's harem in Constantinople. But the clergy are not so icy-hearted. They are just the reverse. They live well, see human nature, especially *woman* human nature, in its most captivating aspects. They sustain to their congregations the official relations of pastor or shepherd; the people are their sheep—and sheep are proverbially simple and gullible. The clergy lead their flocks, not only openly, as a drover with a pan of salt leads sheep through a Western town on their way to market, but they lead them also beside the quiet waters of retirement and obscurity. There is a very close relationship, in intellectual and emotional economy, between the religious love kindled by evangelical zeal on the one hand, and sexual love brought about by personal intimacy on the other, as is proven by the history of Methodist love-feasts, quarterly and camp-meetings. In times of revival, the pastor, in his love for souls, is brought into close relationship with the lambs as well as the ewes of his flock. They come to him with their spiritual troubles, their hopes, and their fears. He sympathizes with them, and soon gains their entire confidence. During these tender interviews he takes their hands in his, perchance brushes away a penitential tear, and the magnetic currents which they both feel, especially the woman, coursing along the nerves, are set down, in their ignorance, as signs of true religious devotion. At parting he greets her with a "holy kiss," and then retires to his study for reflection.

In the city of New York there are hundreds of married women who suffer from isolation and loneliness. Their husbands do business down town, leaving home after breakfast, dining at some restaurant, spending their evenings with their male companions, and not showing their faces again till ten or eleven o'clock at night. All day these women are alone; their servants are down stairs in the kitchen and the children are at school. The pastor calls, finds the lady of the house disengaged and only too glad to see him and to have an hour or two of chat. She is attractive in her person and manners, and pious withal, and is the very woman to appreciate such kind attention. In fact, he treats her with more consideration than does her own husband who too often considers that he has discharged his duty in the main when he pays the expenses of his home establishment. The lady and the pastor, being mutually pleased with such a visit, it is soon repeated, and when she expects him, as she does, she makes herself and all things else around very agreeable and convenient. In a little while an intimacy is formed which makes all things not only possible but probable; not only probable but certain. Can a man put, or allow to be put, coals of fire in his bosom and not be burned?

But, you say, the clergyman and the lady both being members of the church, and he a minister of the Gospel whose business it is to preach against everything that is wrong, there can be no danger of the beautiful vase of chastity being broken by rough handling between them. Why, bless your unsophisticated pagan heart, is he not the Lord's Anointed? Is he not an ambassador of Jesus Christ, his commission as such signed and sealed in the court of Heaven, as well as bearing the *imprimatur* of the conference? He would not propose or accept anything that was wrong; and the very fact that he proposes or consents to anything like it proves conclusively that the thing is not really wrong but only seemingly so to the world. You being a pagan, Mr. Editor, have no idea at all of the astonishing confidence most church women have in their pastors, especially those who live isolated in cities, and receive attentions from them such as I have described. Can you wonder, then, that when the temptation is so strong, and the opportunity so favorable, so many of the pastors should benevolently assist the absent brethren of the congregation in performing some of their marital duties? I can easily conceive that a fine-looking, well-developed, smart, and unscrupulous man, of strong amorous feelings and conscious magnetic power, who understands the meaning of a "paroxysmal kiss," should seek the gospel ministry, especially in a city, which, for such designs, is as safe as a wilderness, for the very purpose of spending a life of sensual gratification. In the Church

the pastures are ever fresh and green, the bars all down, and such is the confidence reposed in the clergy that there is little danger of detection or suspicion.

If the clergy in this country should increase in number during the next hundred years as they did during the last, and increase too in the unsuspecting confidence of church-members, male and female, the state of things in society might be fearful to contemplate. We might have such times again as we read of in ecclesiastical history, when the priesthood, under the profession of saintly celibacy, were the greatest whoremongers in society, and no absent father of a family, if he had a handsome wife, could tell which of his children were begotten by himself and which by the priest.

Do not understand me as bringing a wholesale charge of debauchery against the clergy as a class. Among the sixty thousand of them who now guide the footsteps of the Lord's flock as shepherds, there are, no doubt, multitudes who are honorable and safe men, and who are above suspicion in their relations to women; who, having wives and daughters of their own to love, do not forget that other men, too, have wives and daughters whose virtue they prize above all price. The frequency of clerical delinquency, as published in the newspapers, has induced me to offer an apologetic explanation in their behalf, and to show that, being so exposed to temptation, as they are by the very constitution of the Church itself, it is not strange that they should go astray. The men of the Church themselves are the last ones who should complain when they see their wives and daughters getting into trouble that affects their reputation for chastity. With a stupidity that is at once astounding and unpardonable, under the name of religion, they bring the clergy and the women into such relations to each other as *must*, in the nature of the things, produce the effect we see in so many cases. In the excess of superstitious adulation, which exceeds that of the ancients for their priesthood, the clergy have been called the "Angels" of the churches, too heavenly in their thoughts and aims to care much for earthly things. But if their devotees would disrobe them to the skin and look, they would see no signs of wings growing out of their shoulders, not even rudimentary wings, proving, according to Darwin, that there had been real wings in the olden times when the Church was the all in all to the subjected and wondering nations of Europe.

But to abate somewhat the discouragement of the outlook, I ought to observe that the Church, like the tide of the ocean, has reached the limits of her flow, and begins to ebb. As the cauldron, when it boils, puts out the fire itself which causes the overflow, so the Church, by the extravagance and hardness of her claims, and by the facilities she affords for practicing the most awful corruptions under the guise of religion, is gradually opening the eyes of the people everywhere. Husbands, knowing the power and opportunity of the clergy over their weak women, who compose to so large an extent the membership of the Church, are beginning to be jealous of pastoral visits, whether made at their houses by the pastors, or at the pastor's study by the women, who go there to talk about the salvation of their souls and the welfare of their beloved Zion.

I used to be an advocate of woman's suffrage, but the revelations of late years have cooled my ardor in the cause. For such still continues to be the supremacy of the clergy over the sisterhood of the Church, who are zealous and adoring in proportion to their intellectual and moral weakness, that if God and Christ and the Bible were to be put into the Constitution of the Government, and women had a vote, those who are Infidels would find themselves, some bright morning, shaking hands with their friends through the grated doors of a prison.

OMICRON.

A Text from Deborah.

MR. EDITOR: It is surprising to me that clergymen do not sometimes use as a text the thirtieth verse of the fifth chapter of Judges, third clause of the verse:—"To every soldier a damsel or two." I found myself, last Sabbath, in a beautiful church, face to face with a mountain missionary whose rough manner of reading was so distasteful to me that, to forget it, I commenced repeating to myself Danish ballads. Just as I reached the verse,

"It was Sir Ebbe Skammelson
Rode swift upon his way."

this saintly man finished his loathsome task, by raising his eyes to heaven in the most sanctified way, as he repeated the line from Deborah's song, "To every soldier a damsel or two," and presently, smoothing the plaits of his white robe, he exclaimed, "Here endeth the first lesson."

"O, what a lesson!" thought I, and I called to mind the frightfully disgusting passages that had been read within those walls during the last few months.

The men will not attend and listen to such revolting texts, but remain at home, reading newspapers and useful books, and I honor them for it.

So the congregation was made up of forlorn women, who felt a little unwilling to neglect the house of God; at the same time, I knew that if this mountaineer had displayed the sense of a fly, and discoursed beautifully upon science, art, or literature, they would have responded nobly, every one of them; for women have often great capabilities slumbering and withering in their souls, if there was anything to call them forth. How can it be otherwise, when the imperial tide that courses through their veins has warmed the hearts of orators, artists, geniuses, of all descriptions.

The sermon was on prayer, and was a piece of confusion double confused, into which the wretched bungler contrived to insinuate a brutal denunciation of the Methodists. He had himself been a Baptist, but was now an Episcopalian.

"Yes," whispered a lady to me, "he had better talk that way. He burned up a Methodist church a long time ago, I

was told, to see the old ladies run. He was the worst boy that ever lived."

"I should think so," I replied. But he went on. "Spare them," muttered I, "I could be a Mohammedan or Methodist, but never a Baptist."

If I had been able to remember the outrageous medley that he inflicted upon us, with its absurd phrases and diabolical imagery, I could, on reaching home, have adapted it to a wild chant, which might have succeeded admirably as an incantation to be used by the witches in "Macbeth." How charmingly would its recital have brought up the roaring ebullition of their cauldron. Of course, my prayer-book should be sent as an accompaniment. The tiny volume, with its neat clasp, never once thinking, when it was at the bookbinder's, that it ever should be doomed to

"Grace a dance of witches."

But before the saint completed this elfish attempt at oratory, he informed the congregation that his family had not tasted snap-beans or pound-cake for two years.

To return to the damsel or two. How much longer are the American people to be humbugged by conventions which could so easily expurgate the Bible, and prevent the use of revolting texts in the church service; but who choose to spend their time in a more pompous way, talking largely of Lord-Bishops from Canada, and delegates from Greece, Rome, Constantinople, Abyssinia, and Barriaboola-gha. Still more, it would add nothing to the salaries of clergymen to attempt to raise woman from her degraded situation.

Age after age the church has witnessed her dishonor, and continues to pour into maiden ears expressions too coarse to be translated into the English language. So well acquainted, too, as they are with the records of the past; how in Egypt, long ago, and also in Europe, the bride was taken from her husband by the priest.

In early times, travelers have also found pagodas filled with lovely girls; merchandise being made of their charms to pay the expenses of the temple. This practice was resorted to by the Jews, certainly, until the time of Josiah. In the ancient world, when conquerors exacted tribute, numbers of virgins were always sent, while Euripides, the abused, irreverent poet, yet proverbial for tenderness, is the only one who drops a tear over those horrors; describing with feeling the shrieks that rang through the field, after the battle, as the booty was divided and a "damsel or two" handed to each soldier. If such things had been done during our late war, the Church, to be consistent, could only with deep reverence have exclaimed, "it is right; to every soldier, a damsel or two."

When the isle of Scio was taken by the Turks—the most abandoned set of ruffians that ever composed an army—refined and accomplished young men and women were sold into slavery, but so similar was this to the proceedings of the Jews, that I suppose the Church dared not lift up her voice against it; and it was the privilege of the barbarous Endicott of Massachusetts to distinguish himself by surpassing the villainous brutality of Jew and Turk. His savage treatment of young Quakers and Quakeresses is well known; and, I presume, his admirers also boast of his piety and consistent conduct as a member of the church.

The revolting want of respect to women displayed by the sacred writers has, I presume, steeled the hearts of the great church dignitaries of England, so that the Archbishop of Canterbury, the Bishop of London, and other great men of angelic piety, have nothing to do but dine and wine in their palaces, and fare sumptuously; after which they can roll in state to some exquisite chapel, and repeat those words, so holy and ethereal that they must certainly smash in the windows of the seventh heaven as they rise to that sublime height, and seek entrance, "To every soldier a damsel or two."

At the same time, women come out and lift heavy trunks from English stages; and nice English girls are compelled to follow men to their rooms, where they kneel before them, ready to remove their boots from their feet; but what difference would that make to the Archbishop? He can devour his rich dinner and enjoy his wine just the same, with none to molest or make him afraid.

Some of the great professors in our institutions of learning are not as innocent as lambs in this connection; refusing to ladies a collegiate course, with the use of their fine libraries, cabinets of minerals, lectures, and philosophical apparatus; contemptuously denying them all these advantages; remarking, no doubt, the next moment, that women are inferior, and can never be elevated to an equality with themselves. After making such remarks, I presume they have often walked with pious decorum to some edifice "where dark towers thrilled with a heavenly chime," and after listening to rich intoning with celestial accompaniments, they gazed devoutly upon the preacher as he read many sentences disgraceful to woman and to the human race. The ladies just mentioned took refuge in an institution established expressly for their benefit, where, to elucidate to the eager mind of woman the great principles of nature, and to reveal to her enraptured eye the mazy paths of development and retrogression, they found upon a small shelf—placed there by some distinguished scholar, no doubt—a dried fish and a hornet's nest! But what has stupified thus the human heart, naturally so generous? The deadly and withering breath of St. Paul has corrupted the heart of the centuries and fastened fetters upon the soul and hands of woman; so now, to finish, she might as well be locked up in a chicken-coop, and carried about like the women of Asia, at least seeing the country and taking the air. Let the Caucasian race, if it will, invite and welcome influences certain to undermine its strength, poison its splendor, and it will have the happiness of bowing its proud head, and at last, following swiftly in the footsteps of its dwindling predecessors.

ZILLAH.

If a man hold himself dear let him watch himself carefully.

Bonaparte's Grave.

(Said to have been written by one of his marshals.)

On a lone, barren isle, where the wild roaring
billows
Assail the stern rock, and the loud tempests
rave,
The hero lies still, while the dew-drooping
willows,
Like fond weeping mourners, lean over the
grave.
The lightnings may flash, and the loud thun-
ders rattle—
He heeds not—he hears not—he's free from
all pain—
He sleeps his last sleep—he has fought his
last battle—
No sound shall awake him to glory again.
Oh, shade of the mighty, where now are the
legions
That rushed out to conquer when thou ledst
them on?
Alas, they have perished in far hilly regions,
And all, save the fame of their triumph, is
gone—
The trumpet may sound, and the loud cannon
rattle,
They heed not—they hear not—they're free
from all pain—
They sleep their last sleep—they have fought
their last battle—
No sound can awake them to glory again.
Yet, spirit immortal, the tomb cannot bind thee,
For, like thine own eagle that soared to the sun,
Thou springest from bondage, and leavest be-
hind thee
A name that, before thee, no mortal had won—
Though nations may combat, and war's thun-
ders rattle,
No more, on the steed, wilt thou sweep o'er
the plains—
Thou sleep'st thy last sleep—thou hast fought
thy last battle—
No sound shall awake thee to glory again.

SUPPLEMENT.

The undemonstrative, who fights his own
battles—
No well-marshalled legions to march in the
van—
No trumpet—no bugle—no loud cannon's rattle—
Is more than a hero—he's a well-balanced man.
Though friends should all fall him, or seem-
ingly do so—
Though hell loose her minions, and heaven
look away—
In the midst of a throng, though more lonely
than Crusoe—
He faints not—he fears not—would you like to
know why?
He does not believe in the high-ding-e-diddle—
The heaven where flunkies crawl under the
moon—
Nor does he believe that the cat's in the fiddle.
Nor that the dish runs away with the spoon.
He believes in a heaven of lilies and roses,
Where well-behaved people are in for a share;
No despot could breathe there—urbanity dis-
poses
Magnanimous people to do what is fair.
A congress of sovereigns, who know their own
duty—
No police is needful to keep them in line—
They are kings, in all wisdom, and queens in
all beauty—
They have passed from the human—they have
reached the divine.
Should duty require them, they are ready for
action,
To scale the stern rock, or sweep o'er the
plain—
Of heaven's calm sunshine, they allow no re-
fraction;
They sleep not—they shrink not from glory
again.
Shakers, Jan. 1, 1877.

Book Notices.

Do THEY MATERIALIZE? Dissertation on the
Biblical Evidence of Spirit Materialization.
By Moses Hull.

In this compact little pamphlet of twenty-
six pages, crammed with Scriptural citations,
Brother Moses parades proof palpable from
the Bible that they *do* materialize. No pul-
pit-pounder alive can finger that holy old fid-
dle-like Moses. When he gets after the or-
thodox he makes as sorry havoc as ever did
his "meek" and murderous namesake among
the Midianites. He has probably given the
godly as great grief as any heretic of this
generation. He knows how to "go for" the
gospels every time. When he gets to quoting
Holy Writ the parsons had better "pass."
Any question he takes up gets to be a "Ter-
rible Question" by the time he is through
with it. Those who know anything of Moses
won't enjoy a contented mind till they have
enclosed ten, fifteen, or twenty cents (what-
ever the price may be) to the *Crucible Office*,
18 Eliot st., Boston, Mass., for a copy of
his last "clinch."

THE SPIRITUAL OFFERING is the name of
a bright, sprightly, well-executed monthly
magazine form devoted to Spiritualism and
to the interests of humanity—Nettie Pease
Fox, editor, and W. P. Kremer, St. Louis,
printer, No. 1, of which has been received.
The initial number contains 24 pages, and
subsequent numbers will contain 16 addi-
tional pages. In the salutatory the editor

speaks as follows: "We pledge ourselves
that the *Offering* shall be a firm, unflinching
friend of human rights, and while unwear-
ing in its efforts to present the highest Spirit-
ual truths, it will not forget that man is a
spirit to-day, and that life, liberty and truth
are as essential to his happiness and well-be-
ing on this plane as they can be in Spirit
Life. With this understanding of our work,
we shall seek earnestly for the latest revela-
tions of science, philosophy, and religion,
ever willing to receive the grand thoughts
that fall like silver dew from lofty minds in
the supernal spheres." Price \$1.25 per year,
75 cents for six months. Address Nettie
Pease Fox, Editor, 3,600 North Ninth st.,
St. Louis, Mo.

EHRLICH'S FASHION QUARTERLY for Spring
—of 74 pages—has been laid upon our table.
It is illustrated with nearly two hundred fine
wood-cuts, and many of them large, repre-
senting the latest styles of fashions for ladies,
children's and infant's dresses, hats, bonnets,
head-dresses, etc. It appears to be an excel-
lent guide or directory for those who wish to
learn the latest styles and where to buy
goods at the very lowest prices. It is issued
by Ehrlich & Co., 287 and 285 Eighth Avenue,
this city. They have built up a large busi-
ness, and we learn are giving the best of
satisfaction to their numerous customers.
Their published rules are, no one is allowed
to misrepresent. The price of every article
is marked in plain figures. One price to all.
For unsatisfactory articles the money re-
funded. Clerks instructed and paid to serve
all *politely*. No one allowed to sell under
these prices. Send to them for one of their
Fashion Quarterlies, and learn all about it.

Anti-Usury Society.

The fourth annual meeting of the above
named Society was held at Masonic Hall in this
city May 7, 1877. Mr. Edward Palmer, the Presi-
dent, took the chair at 10 a. m., and, after ad-
dresses by Messrs. Hanson, Heywood, Maddox,
Weeks, etc., the following resolutions were
presented by R. W. Hume and were unani-
mously adopted.

Resolved, 1. That this Society commends to the
notice of our Jewish brethren, attention to the
three sets of laws promulgated by Moses against
the taking of usury or interest, to be found in
Exodus, Leviticus, and Deuteronomy.

2. That this Society commends the action of
the Jewish Rabbis, who, it is believed, univer-
sally condemn the practice of taking usury be-
tween Jew and Jew.

3. That this Society commends a careful per-
usal of the third and thirtieth chapters of the
Koran, which condemns usury-takers to hell
fire, to all the followers of Mohammed.

4. That this Society commends to the serious
attention of the Christian world the teachings
of Jesus of Nazareth on the subject of money—
viz: Give to him that asketh of thee and from
him that would borrow turn thou not away—
also on loans—"For if ye lend to those from
whom ye hope to receive, what thank have ye?
For sinners also lend to sinners to receive as
much again. But—do good—and lend, hoping
for nothing again."—Luke, vi. 34, 35.

5. That this society commends the action of
the Pagan Romans who in the 411th year of the
city of Rome forbade the legalization of usury
in that city.

6. That this society commends the constancy of
the Catholic Church which has ever condemned
the taking of usury, and the wisdom of many of
the pontiffs of that church, who, in their
addresses have placed usury in the same cate-
gory with theft.

7. That this Society commends the action of
the Protestant Bishops of 1545 who, in the first
act of Parliament legalizing interest for money
in Christian England were permitted to and
did ease their consciences by branding the tak-
ing of usury, even in the act authorizing it as
"mortal sin."

8. Lastly—that this Society basing its demand
on the authority of the wise and good of all
nations and all ages, respectfully solicits from
Congress the withdrawal of all laws sustaining
usury or interest for money in any form among
us; believing all such edicts to be highly detri-
mental to the interests of American citizens and
the welfare of the human race.

The Free Labor and Anti-Usury Convention
continued two days, which were pretty well
occupied by speeches from different advocates
of Land Reform, the Rights of Labor, and Op-
position to Monopoly and Usury. We were too
busy to put in an attendance.

The Source of Morals.

PAWTUCKET, R. I., May 1, 1877.

MR. EDITOR: Your correspondent, Clay
C. Clinton, in THE TRUTH SEEKER of April
28th asks: "From what or whence do Infi-
dels derive their moral code of law? or from
what do they derive their sense of right or
wrong?"

You answer that "morality or the moral
code is derived from the *great sense* of right
or wrong *inherent* in the breast of humanity."
The italicizing is mine. I mark the words
because I dispute the "*inherent great sense* in
the breast of humanity." The answer savors
so much of what a religionist would give
that I cannot let it pass as an "Infidel" an-
swer to that question. The answer is so
contrary to your usual rational and common-
sense replies, that I feel bound to come out

of my shell of self-satisfaction and exhibit
my light, that others may be benefited by it,
hoping it will lead them to a better under-
standing of this abstruse and greatly be-
fogged subject. Moralists in all ages have
maintained that the aim and end of morality
is health and happiness. And yet there are
scarcely any two writers upon this subject
who agree upon what morality is. All sys-
tems of morality, whether Jewish, Christian,
Buddhist, Hindoo, Brigham Young's, or Ann
Lee's, are but *arbitrary* systems, without any
universal definite basis for foundation.
Hence we can account for all the conflicting
notions of what is right or wrong. Morality
is defined as ethics; and Webster defines
ethics to be "a particular system of princi-
ples and rules concerning duty whether true
or false." The principles of morality, to be
of good and beneficial effect, must be of uni-
versal application to every person, at all
times, and in all places. I propose to dem-
onstrate such a system, based upon the con-
stitution of man. I therefore assert, 1. That
man is a purely physical being; 2. That man
is not a moral being; 3. That that which we
call moral has reference to the act or conduct
of the man, and not to nature or being
of man. Man being a physical, organ-
ized being, he is governed by certain organic
laws; and a proper use of, or acting in con-
formity to these laws produces health and
happiness; and an abuse of, or acting in op-
position to these laws, produces degradation
and misery. The Thug of India who meets
a traveler on the highway and strangles him
to death believes he is performing a religious
and moral obligation, and is just as conscien-
tious in the performance of the same as is
the Brahmin who believes it to be a sin and
an immoral act to take life, even that of the
smallest insect. And the Christian who
takes his wine "for the stomach's sake" and
because it "cheereth his heart," is as consci-
entious as the Mohammedan who believes it
to be immoral to do so. Thus we see that
what is called moral at one time and place
by some individuals is called immoral at other
times and places by other individuals. Moral
principles or correct rules of conduct
will operate the same, at all times, in all
places, and in every individual. Right is al-
ways right, and wrong is always wrong, at
all times, in all places, and by whomsoever
practiced. And anything set up as a moral
principle that comes short of this is spurious,
is productive of evil instead of good, and is
not a correct rule of conduct. Civil, relig-
ious, or municipal laws are but arbitrary
standards of what is right or wrong, and are
changeable; but the moral law is as un-
changeable as the organic laws of man's be-
ing. Man is not naturally bad. Every germ
in his nature (however it may be vitiated by
heredity) has a capacity for good; but it may
be educated to bad. To make mankind
moral and virtuous it is necessary to instill
a knowledge of facts, especially the organic
laws of the animal organism, or, in other
words, the different functions of the various
organs of the body, and a desire to health-
fully exercise the same, as a means of produc-
ing well-being and happiness in themselves,
in their children, and in posterity. If the
three words, "Man, know thyself," which
were placed on the front of one of the tem-
ples of antiquity, were to be taken as a guide
for the education of youth, mankind would
become as perfect, physically, intellectually,
and morally, as it is possible for him to be.
Then would exist that halcyon age, when
every man may sit under his own vine and
fig-tree, and no one willing nor daring to
make him afraid.

From the foregoing I maintain there is no

inherent sense of right or wrong in the *breasts*

or in the brains of mankind. Man must be

correctly educated to give him a correct

character. With best wishes for your suc-
cess in your various enterprises, I remain

Yours truly,

THOMAS ROBINSON.

REPLY.—We cannot see that, after all,
there is such a wide difference between Bro.
Robinson and ourself. When we said,
"The sense of right and wrong is inherent
in the breast of humanity," we meant much
the same that we presume he does when he
speaks of the systems of morals being "based
on the constitution of man." With him we
believe man to be a physical being, and that
all the qualities he possesses proceed from
that physical organization. Morals meaning
simply *manners and customs*—the ideas of
right and wrong that prevail in various na-
tions—and man, connected as he is with the
great universe of matter and force, his or-
ganization being the immediate source
whence he derives all his sensations, all his
convictions, and all his sentiments, it would
seem perfectly legitimate to say his moral
sense comes from the sense of right and
wrong inherent in his nature, or in the breast
of humanity. To our conception, there is
no other source whence it can come. There
is no supernal source whence it can ema-
nate.

True, man is a *physical* being in the strict-
est sense of the word, and from that phys-
ical nature he derives all that he possesses.
He may derive knowledge and information
from his fellows, but they belong to the
same kind of organization that he is of. It
is hardly correct to say that man is not a
moral being. Morals are only habits and

customs, and as man is a being of habits and
customs, he is essentially a moral being.

We disagree with our friend in his posi-
tion that "right is always right and that
wrong is always wrong" so far as this:—
Right and wrong, like good and bad, are re-
lative terms, and they are right or wrong ac-
cording to existing conditions. What is *right*
at one time may be *wrong* at another.
What is *good* at one time may be *evil* at an-
other. It is right, as a rule, to respect a
neighbor's property, to not kill his dog, but if
that dog becomes rabid, and the lives of the
community are endangered then it becomes
right to kill him. It is wrong, under ordi-
nary circumstances, for the authorities of a
city to disturb a man's house, but if a devas-
tating fire is sweeping through the town,
and the destruction of that man's house is
the only means of arresting the flames, it is
perfectly right to blow it up. Almost every
thing in existence is good or evil, right or
wrong, according to circumstances and con-
ditions. Thus, fire and water, properly used
and properly conditioned, are *good*, but
when out of place, when masters instead of
servants, they become great *evils*.

Morals, we know, vary in different parts
of the world and in different nations and
races of people. No code of customs are
wholly right, and none are wholly wrong.
All contain good and all contain evil. The
systems are all the results of human physical
nature which has not yet arrived at a state of
perfection. The highest code, the truest
judge, the wisest umpire of which we have
any knowledge, resides in the great family
of humanity. It is our mission to elevate
this great family, and thereby raise the
standard of moral excellence. The *inherent*
sense of right and wrong which has its seat
in the great breast of humanity may be cul-
tivated and improved. The morals of the
race must necessarily improve in the same
ratio with its physical and mental health and
culture. When this is elevated to its highest
possible condition the great breast of hu-
manity will evolve a much higher code of
morals than has yet prevailed in the world.
—[Ed. T. S.]

Friendly Correspondence.

HUDSON TUTTLE, Berlin Heights, O., writes:
Your singing book will meet a great want, and
I hope your efforts to furnish a cheap literature
to Freethinkers will be appreciated. I will do
all I can to help you.

WM. DENTON, Wellesley, Mass., writes: I have
been much pleased with the manly position
taken by you in THE TRUTH SEEKER. You are
doing good service. When I visit New York
again I shall gladly call.

MARY E. FISHER, Shell Rock, Iowa, writes: I
hail your paper as it comes each week freighted
with rich truth, with great pleasure; and I
wonder that any person with common sense
can fail to understand the philosophy of its
teachings.

GEO. D. MATHESON, Columbus, Ga., writes:
Enclosed please find P. O. order for \$3.20 for
which please send the following—viz: THE
TRUTH SEEKER for one year. Send it to John W.
Brown, Columbus, Ga. He says you may date
his subscription from the first of January and
send the back numbers if you have them. I
showed him my paper, and he was delighted
with it and said he is only sorry that he did
not know about it before so that he might have
subscribed. Is not my subscription out? If so
please advise me and I will forward money to
renew at once. For the balance of the money
please send twenty tracts and much oblige.

F. E. ASPINWALL, M. D., Loudonville, N. Y.,
writes: I wish to say that now after having read
your paper for more than a year, I am even far
better pleased with it than at first I anticipated.
I would be. I cannot but contrast its excellent
common sense with some of the absurdities of
"theology." One of the first ministers of
Albany lately remarked in a sermon that he be-
lieved that deserts, swamps, quagmires, vegeta-
ble monstrosities and diseases, violent storms,
earthquakes and volcanic eruptions were all
the result of man's sin. This is no hearsay. I
heard him say it. Verily the people are fed on
hush.

RICHARD COMPTON, Volo, Ill., writes: I send
you an anecdote too good to be lost, and it
should be published in your paper. I heard a
mother catechising a couple of boys on their
Sabbath-school lesson, and she inquired, "Why
did God forbid our first parents to eat of the
fruit of one particular tree in the garden of
Eden?" After a moment one of the boys an-
swered, "Because he wanted the apples of that
tree saved for his own use." I placed my hands
over my outraged heart and gasped for breath
and shed tears over that answer, which tends to
elucidate a knotty point that never before was
satisfactorily answered. The Freethinkers here
are quite numerous, and those that run to the
gospel-mills and dove-ology works have quite
a wholesome regard for their images, and keep
very quiet and reticent; if not they are smashed
at the first and every provocation. THE TRUTH
SEEKER is a first-class iconoclast, and has
done and is doing excellent service here in
quieting fanatics and fanatics, and showing them
that "an honest God is the noblest work of
man."

J. W. SCOTT, Mastersville, Texas, writes: After compliments to you in your noble enterprise devoted to Freethought and human happiness allow me a little space in the columns of your most excellent paper for the description of a gigantic under-jaw-bone and tusk of an enormous extinct animal recently found in this vicinity. The jaw-bone was about two feet above the bed in the escarpment of a small stream, at least fourteen feet below the surface of the soil. The tusk was lying in the bed of the stream, nearly uncovered. About half the impression it made in the soft sand-stone measured four inches in diameter. The gentleman who found it says it was four or five feet in length. It broke in fragments getting it up, plainly showing it was ivory. The jaw-bone was lying on the same sand-stone, the escarpment being nearly perpendicular, the washing of the water had only exposed a small portion of it. In digging it out they broke the jaw in the middle, also the upper end of each side, though in large pieces, so they could be put together to measure the dimensions accurately. Seemingly it is short in proportion to its enormous size. From the chin to the terminus or hinge is twenty-seven inches; from hinge to hinge is twenty-six inches; circumference at largest place, each side, twenty-six inches. One tooth, evidently the *granitivorans*, on each side, of the following dimensions: Length, ten inches; breadth, three and one-half inches at widest part, narrowing slightly to oval at each end. There are irregular grooves crossing the face of each at right angles. What is meant by the length is the face of the tooth horizontal with the jaw-bone. The formation above the jaw-bone is a clay upward to a deep black soil peculiar to this locality. The bed of the creek is almost covered with large submarine shells apparently petrified—no signs of petrification in the jaw-bone or tusk. My object in writing this and giving the best description I could of the formation in which this enormous bone was found, is that it may meet the eye of some naturalist or geologist—perhaps yourself—who probably would write an article giving us an idea as to what kind of an animal the jaw-bone and tusk belonged to, and how long it is supposed to have been since it existed upon the face of the earth. I have seen the fragments of tusk, and can assure you there is no exaggeration in the description above given. I cannot close without wishing great success to you in the glorious work in which you are engaged.

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Gems of Thought.

As men's prayers are a disease of the will, so are their creeds a disease of the intellect.—*Emerson.*

Suspicion is the companion of mean souls, and the bane of all good society.—*Thomas Paine.*

PRINCIPLE, like truth, needs no contrivance; it will ever tell its own tale, and tell it in the same way.—*Thomas Paine.*

He whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.—*Thomas Paine.*

The hocus-pocus phantasm of a god, like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs.—*Thomas Jefferson.*

All things that we love and cherish,
Like ourselves must fade and perish.
Such is our rude mortal lot—
Love itself would, did they not.

—*Shelley.*

Who shall measure the subtlety of those touches which convey the quality of soul as well as body, make a man's passion for one woman differ from his passion for another, as joy in the morning light over valley, and river, and mountain top, differs from joy among Chinese lanterns, and glass panels.—*George Eliot.*

There needeth not the hell that bigots frame
To punish those who err; earth in itself
Contains at once the evil and the cure;
And all-suffering nature can chastise
Those who transgress her law—she only knows
How justly to proportion to the fault
The punishment it merits.

—*Shelley.*

THOMAS PAINE'S career was wonderful, even for the age of miraculous events he lived in. In America he was a revolutionary hero of the first rank, who carried letters in his pocket from George Washington thanking him for his services; and he managed besides to write his name in large letters in the history of England and France.—*Atlantic Monthly.*

We have most unwisely committed to the hierophants of our particular superstition, the direction of public opinion, that lord of the Universe. We have given them stated and privileged days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands.—*Thomas Jefferson.*

THIEVES may break in and bear away your gold,
The cruel flame may lay your mansions low,—
Your dues the faithless debtor may withhold,
Your fields may not return the grain you sow;
A spendthrift steward at your cost may live,
Your ships may founder with their precious store;
But wealth bestowed is safe—for what you give,
And that alone is yours forevermore.

Translated from Martial.

THAT man I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will; whose intellect is a clear, cold, logic engine; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one, who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all violence, and to respect others as himself.—*Ruskin.*

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.
'Tis the brook's motion,
Clear without strife,
Fleeing to ocean,
After this life.
'Tis loving and serving
The highest and best;
'Tis onward unswerving,
And this is true rest.

—*Goethe.*

The day will come when the body and the mind will be cherished as our first and greatest care, and the soul will be acknowledged as only a chimera of men's imagining. In that glad time we shall carefully cultivate the real man, the real humanity. We shall deem it a sin to do anything that is not calculated to advance the highest development of our nature. We shall be as much ashamed of catching cold, complaining of dyspepsia, neuralgia, headache, cholera, or other diseases, as we are now of committing mortal sins, for these ailments are only visible manifestations of sins committed against the body, and are we not deserving of reproof for them?—*Mrs. E. D. Slenker.*

Is it possible that an infinite God created this world simply to be the dwelling-place of slaves and serfs? simply for the purpose of raising orthodox Christians? That he did a few miracles to astonish them; that all the evils of life are simply his punishments, and that he is finally going to turn heaven into a kind of religious museum filled with Baptist barnacles, petrified Presbyterians, and Methodist mummies? I want no heaven for which I must give any reason; no happiness in exchange for my liberty, and no immortality that demands the surrender of my individuality. Better rot in the windowless tomb, to which there is no door but the red mouth of the pallid worm, than wear the jeweled collar even of a god.—*Ingersoll.*

Odds and Ends.

WHAT lovers swear—To be true till death.
What husband's swear—unfit for publication.

THE editorial critics have been discussing the proper height of female hose. One suggests that a little above two feet would be the correct thing.

THE *Rome Sentinel* says: "It is this lying awake nights trying to determine whether to leave your fortune to an orphan asylum, or a home for old men, that makes the newspaper business so wearing."

WHEN a Buffalo girl bids good night to her beau, in the kindness of her heart, she says:—"Now, William, if you were to kiss me, you might fear mother would hear us, but if I creak the gate, she will not know the difference."

A COUNTRY girl writes to her lover, "Now George, don't you fail to be at the singing school to-night." George wrote back that "in the bright lexicon of youth—Webster's Unabridged—there's no such word as fail."

WHEN you see a tomat with glaring eyeballs and back hair erect come scratching out like lightning from under a board fence and a second afterwards hear a brickbat strike the fence on the inside, the process of *a posteriori* is not a difficult one.

THE difference between men and women. When a young man sees a friend with a new hat he immediately steps up and tries it on. When a young woman sees an acquaintance with a new bonnet, she scornfully elevates her nose and wonders "where the thing got that horrid fright."

SOME ASSORTED EPITAPHS.

Here lies the body of Mary Hatch,
Who ended life. Strange story.
She slipped one day on a parlor match,
And was carried off to glory.

Here rests my wife, Maria Bell,
The sweetest of her sex,
I never loved a dear gazelle,
But it handed in its checks.

This stone is sacred to Horace Munn,
Who could eat from dawn till the set of sun
One day he did eat till he fairly bust,
Ashes to ashes, dust to dust.

Beneath this stone sleeps Martha Briggs,
Who was blest with more heart than brain,
She lighted a kerosene lamp at the stove,
And physicians were in vain.

This monument is erected
To Ebenezer Brown,
By the stricken bar-tenders
Of his native town.

Here sleeps John Murphy of Kilkenny,
In person he was long
And thin;
His troubles in the world were many,
But he suffered and was strong
Of gin.

Beneath this grave slab rests in peace,
Our aged cook, Jane Skinner.
The stern death-angel snatched her off,
While shelling peas for dinner.

THE CHAMPION RAT KILLER.—A tall man with a nose like a muffin, went into a Main street boarding house one day last week, and asked for a dinner.

"Owing to the general depression of business and consequent scarcity of the rhino," said the proprietor, looking the tall man over, a dinner will cost you thirty-five cents in advance."

"I have nothing with me but a check on a Boston bank," observed the tall man.

"Checks on Boston banks ain't worth a copper," remarked the landlord; "I guess you'll have to dine more sumptuously elsewhere."

"Can't I do something for my dinner?" asked the tall man, as a hungry pang gripped him.

"You can pay," said the proprietor impressively.

"You give me my dinner," said the tall man; "I'll agree to clean your house of every rat in it. I have performed the feat in many hotels throughout the country, with most satisfactory results."

The proprietor accepted the bargain as a most advantageous one to himself, and the tall man seated himself at the table, where he did fearful execution among the victuals. He finished his dinner in half an hour, picked his teeth with his fork, called for a cigar, and proceeded to enjoy it.

"Now then," said the proprietor, when the tall man had finished his smoke, "let's go to business. Go for the rats."

"Ah, yes," returned the tall man; "with pleasure. Procure me a light iron bar, about four feet in length, and I will proceed to business."

The iron bar was produced, and the loafers gathered around to witness the interesting proceedings.

"Now begin," said the proprietor, "where will you commence first?"

"Right here," replied the tall man, as he carefully rolled back his cuffs, spit on his hands, and grasped the bar with a firm grip, while the proprietor stood by with a great anxiety depicted on his countenance.

"Now," said the tall man impressively, as he slowly elevated the bar, "are you all ready?"

"All ready," returned the proprietor excitedly.

"Then," said the tall man, "bring on your rats!"

For the space of five minutes the excitement of an entire Presidential election filled the room. When it subsided the tall man was nowhere to be seen, and the proprietor was standing before a glass trying an oyster over his left eye. The rats still revel in their native freedom.

Truth Seeker Tracts.

No.	(REVISED LIST.)	Ots.
1.	Discussion on Prayer. D. M. Bennett and two Clergymen.	8
2.	Oration on the Gods. Ingersoll.	10
3.	Thomas Paine.	5
4.	Arraignment of the Church. Ingersoll.	5
5.	Heretics and Heresies.	5
6.	Humboldt.	5
7.	The Story of Creation. Bennett.	5
8.	The Old Snake Story.	2
9.	The Story of the Flood.	5
10.	The Plagues of Egypt.	2
11.	Korah, Dathan, and Abiram. Bennett.	2
12.	Balaam and his Ass.	2
13.	Arraignment of Priesterast.	8
14.	Old Abe and Little Ike, Syphers.	3
15.	Come to Dinner.	2
16.	Fog Horn Documents.	2
17.	The Devil Still Ahead.	2
18.	Slipped Up Again.	2
19.	Joshua Stopping the Sun and Moon. D. M. Bennett.	2
20.	Samson and his Exploits. Bennett.	2
21.	The Great Wrestling Match.	2
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26.	Underwood's Prayer.	1
27.	Honest Questions and Honest Answers. D. M. Bennett.	5
28.	Alessandro di Cagliostro. O. Sothoran.	10
29.	Paine Hall Dedication Address. B. F. Underwood.	2
30.	Woman's Rights & Man's Wrongs. Syphers.	5
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35.	Moving the Ark. D. M. Bennett.	2
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37.	Short Sermon. Rev. Theologian, D.D.	2
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39.	The True Saint. S. P. Putnam.	1
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BY D. M. BENNETT. }

New York, Saturday, May 19, 1877.

{ SCIENCE HALL, 141 8th St., } \$2 per Year.
NEAR BROADWAY.

Notes and Clippings.

It is said that Sankey will summer in Cohasset, one of the quietest, rockiest, coolest nooks on the whole coast. "Hold the Fort," Sankey.

PROFESSOR PROCTOR says the earth is growing larger. We are glad to hear it (adds the Danbury man), for real estate has shrunk fearfully in the past three years.

"THE moral law ought to be modified to fit different natures," said Mr. Beecher on Sunday. "We ought to be measured over for it every six months, as children are for shoes."

THE *Graphic* says: "Mr. Grasshopper has decided not to visit Kansas this summer, at which the farmers shouted hallelujah so loudly as to scare the corn out of three weeks' growth."

THE Rev. A. J. Mundy, who is now preaching in Nashville has been clown in a circus, tight rope walker, clog-dancer, and professional gambler. Will the good man never stop in his wild career?

OGDEN, Utah, May 12.—Brigham Young refused to let Bob Ingersoll use the Mormon theatre for an infidel lecture, and the irreligious lecturer had to break his engagement.

ELI PERKINS.

ANOTHER member of Dr. Cuyler's church, in Brooklyn, has been guilty of robbing the widow and six fatherless children. It is to be feared the clergyman's restraining influence is not as great as it should be.

A MRS. BACHELOR of Scottsville, Va., Married when 13 years old; her daughter, born a year after, also married at 13; and a few days ago the daughter bore a son, making Mrs. Bachelor a grandmother at 28.

THE KAISER tells the Alsations that their absorption into the German Empire was the work of Providence. The Alsations distrust a revelation that attributes to Providence the employment of Uhlans and Krupp artillery.

ALLEN HANNAH of Jersey City was recently married to Miss Hannah Allen. The late Miss Hannah Allen is now Mrs. Hannah Hannah, and is probably the only woman in the whole world who can spell her entire name backward and forward with the same letters.

PROFESSOR of Chemistry—"Suppose you were called to a patient who had swallowed a heavy dose of oxalic acid, what would you administer?" Jones, who is preparing for the pulpit, and who only takes chemistry because it is obligatory—"I would administer the sacrament."

THE Catholics of Nebraska are offering up prayers for protection from grasshoppers this year. It is to be hoped that the masses of the Church will prevail against the masses of the hoppers.—*Graphic*. It is to be regretted that Providence should in the first place have deemed it necessary to send the hoppers to render so many prayers and masses needful.

ANOTHER MINISTER IN TROUBLE.—For some time past a scandalous story imputing gross immorality to the Rev. J. E. Vanston, Methodist pastor of North Saugus, has been circulating in that and neighboring towns. He is forty years of age, has a large family, has been very active in revival work, and has hitherto borne a good reputation. He prints a denial.—*Boston Herald*.

LET us have no prejudice against the heathen. Thousands of them are probably better than the average Christian; thousands more as good as the Christian who is high above the average. One of the great lessons which people with white complexions and professing Christianity have yet to learn is, that beings of other races and other religions are often, in all essential respects, quite as good as themselves.—*Telegram*.

PART of the plan of the new "Ministerian Bureau" in this city is stated to be to make an effort toward "circulating well-written sermons." This must mean an exchange of sermons among ministers. In England this is an extensive and well-recognized industry; but it is a novelty for this country. Among lazy ministers who can afford to pay for the use of the brains of others it ought to be made successful.

An anecdote is told of Col. Bob Ingersoll which runs about this wise: He was arguing a case in court before an Illinois magistrate who was not, perhaps, quite as well posted in legal lore as he might have been, when the Colonel had occasion to quote "Moses on Mandamus," whereupon the magistrate enquired: "What Moses are you quoting—he who delivered the law to the Jews?" "No," replied the Colonel, "I was alluding to Moses on Mandamus; the one the Court indicated was Moses on God-dam-us."

MR. GALL, the returned passenger on the City of Richmond from the City of Brussels, says he'll never go to sea again with a band of pilgrims bound for Rome. He says they prayed in the saloon of the steamer morning, noon, and night; before meals and after meals. Gall says it was galling to him. He felt more than ever the gall of bitterness, for the shaft broke, and more than \$30,000 worth of fresh beef on board spoiled. If less attention to prayers had ruled the loss would not have been any more excessive.

THE editor of the *Banner of Light* says that spirits often come to him for religious advice, and he gravely narrates as follows: "A preacher of the Gospel, who passed to spirit life some years ago, came to us after his decease, in great perplexity, as he had found nothing in the spirit world as he expected. He could not believe the statements made to him by spirit friends whom he met; and they finally told him he had better return to earth, and learn of mortals who knew more about the spirit world than he did. And he had come, he said, to solicit an expression of our views. We pitied his condition, he appeared so earnest and sincere." The editor then describes the advice he gave.

THE theological seminaries are now turning out their annual supply of incipient ministers. From one seminary there came forty-five, from another forty, and from others in proportion. There is absolutely no work for nine-tenths of these young men to do, unless they do it at their own charges. Most of the churches which are vacant have no money with which to pay ministers. Those which are able to pay are beset by candidates at the rate of twenty-five or thirty to one church. If these young men can find occupation in any other honest calling they will do well to accept reasonable offers at once. What a pity that some honest and useful employment cannot be devised for these young candidates for divinity at which they can be usefully and profitably occupied.

THE character of Judas Iscariot is now being brought prominently before the public, apparently with a view to the whitewashing of his memory. Several lectures have been delivered, and a number of newspaper articles written, to prove that he is a misunderstood man. His advocates represent him as an earnest and enthusiastic person of considerable talent and marked executive ability. They declare the accusations against him to be the result of stupid blundering and malevolent ignorance. Still, the public seems to cling to its long entertained notions about Judas, and neither churches nor babies are called by his name. We suggest that in consideration of the essential service performed by the individual in the great scheme of the salvation of man, that he be promoted to a sainthood, and he be known hereafter as Saint Judas.

THE *ESTHETICS OF EATING*.—It is a grave error and an ungrateful deed to swallow well-cooked, palatable food at such a pace as to prevent your getting the full amount of pleasure out of the act of eating, and which renders you indifferent to your cook's skill. There are some supremely virtuous beings who condemn epicurism as something horrible, and as likely to lead to murder, petty larceny, and other objectionable crimes; but, good souls, they often confound refinement and discrimination in feeding with gluttony, and, in their desire to avoid this, and set a high example of indifference to the flesh, adopt a scornful regard to what and how they eat and drink, and pretending to be above such mundane considerations, bring themselves to a chronic state of ill health, which it takes years of strict regimen to recover from. No; you must linger over the taste of your food as you linger over the smell of a flower. Nature demands of you this concession to health, and there can be nothing more sinful in indulging the sense of taste than the sense of smell.

A WEAK church in Brooklyn has thirty applicants for its pastorate. This is not so bad, however, as one in Westchester county, which, being able to pay about \$1,000 salary, has over forty applicants. Some plan ought to be devised by ingenious ecclesiastics which would prevent such an absurd state of affairs. About half of the applicants for vacant pulpits are men who are out of employment. The other half are men who have churches but want what is commonly called "a wider field of usefulness." A church whose pastor resigns or dies is at once beset by an army of candidates, each clamoring, either in person or by his friends, for the appointment. How anxious those good shepherds are to serve their master and to get handsomely paid for it.

IN popular languages people say *him*, meaning him or her, on the principle that "man embraces woman," which is very good as a joke, but very bad taken seriously as an excuse for injustice, whether in civil relationships, or in grammar. In my class in *Athalo*, I have occasion to point out daily, to the students, what passes unsuspected, and which is, that language and languages are as completely permeated and honeycombed by relative depreciation of the female sex, as are our civil institutions and beliefs: so that anything approximating to the equality of the sexes must involve the idea of a new language. This peculiarity is so sifted through all the languages of the world, and through the intimate structure of each, that it will admit of no remedy, short of the scientific and complete revival of the very basis of language itself, such as is offered by *Athalo*.—*Stephen Pearl Andrews in the New Age*.

IT was unfortunate that the pastor of Trinity German Lutheran Church in Baltimore, while suffering from temporary illness on Easter Sunday, yielded to the suggestion that he should take some wine as medicine. Having swallowed the wine, a beverage to which he was entirely unaccustomed, it went to his head, and caused his pulpit utterances to become incoherent and disjointed. He was obliged to bring his services to a sudden conclusion, the result of which was that he handed in his resignation. The better part of his congregation sustain their pastor, and testify that he is not addicted to indulgence in intoxicating fluids. But wine is not the very best thing for a minister to take on going into the pulpit, to fortify himself against an attack of vertigo. Had the good clergyman been willing to yield to his physical condition, and omit the services for the day, all would have been well with him.

A BIG CHURCH QUARREL has been raging at the Methodist church in Northville, L. I., N. Y. The Rev. Henry Newman Wright has had trouble with his parishioners, and much scandalous gossip has circulated in the neighborhood. The trustees notified him that the church would be closed against him and that he must leave in thirty days. A portion of the members took sides with the pastor. Two or three weeks ago the trustees and their friends guarded the church so that the pastor and his friends could not gain admittance. The latter offering resistance, a fight took place. Last Sunday Sheriff Smith, amid great excitement, dispersed the contending parties. On Monday the excitement was higher than ever, and on Monday night the church, which cost \$7,000, was set on fire and burnt down. Each party accuses the other of burning it. How those Christians do love each other, to be sure!

DR. PACKARD, editor of the *American Naturalist*, one of the members of the grasshopper commission acting under authority of the government, estimates that the losses to the entire country from grasshoppers have been as great in the aggregate as the entire cost of the late civil war. He estimates the average annual loss for the last five years from grasshoppers and similar insects amount to \$200,000,000, or \$1,000,000,000 for the five years. Now if our Christian friends can pray down this crying evil, the immense value of prayer as an economical measure, will be happily demonstrated. Still the question will remain why a kind Providence ever permitted such a scourge to come upon the land at all. Was it to demonstrate after a term of years his ability to remove it, by being duly called upon and after many millions of dollars' worth of the food of man has been destroyed by the miserable pests? What a pity our praying friends could not have known in time of the pending evil and have prevented its advent by a few efforts at prayer.

Events of the Week.

SUICIDES are evidently on the increase. They are becoming too numerous to record.

THE old established paper-mill of Z. Crane, Dalton, Mass., was destroyed by fire. Loss \$75,000.

THE President and three members of his cabinet passed two or three days in this city this week.

WE have had a big dog-show at the Hippodrome in this city. Fine display of blooded stock. Total receipts \$15,000.

JOSEPH HART, of the Eagle theatre, has sued Anna Dickinson for \$2,000 for breach of agreement—rather an expensive Spring suit.

THE weather, after being two or three weeks cool and backward, has turned warm and pleasant. Vegetation is now pushing on rapidly.

SIXTY coal miners have been poisoned in La Salle county, Ill. Arsenic was mixed with their food. It is thought some of the men will die.

J. G. BARTON, Professor of English Literature in the New York College, aged 66, highly respected, committed suicide by drinking strong sulphuric acid.

FOUR thousand dogs have been licensed in this city within a week, and \$8,000 added to the treasury. Common curs, not worth two dollars have to yield up the ghost.

JOHN GUNSER, a saloon-keeper of Newtown, N. Y., was killed by a heavy blow with a gun while asleep in his bed. His wife was also fatally injured. The murderer unknown.

GEO. FRANCIS TRAIN delivered his last lecture in this city last Saturday night. He predicted that all the savings banks in this city would break in ten days; that in sixty days Jay Gould would be broken into a thousand pieces, and all the principal railroads of the country bankrupt.

THE extensive linseed oil works of Campbell & Thayer burned in Brooklyn last Sunday. The loss in stock, \$200,000; in machinery, \$78,000; in buildings, \$64,000. It was the heaviest establishment of the kind in the country. The fire was thought to have originated by spontaneous combustion.

THE Eastern war is progressing with sufficient earnestness. The Turks gained a decided advantage over the Russians, the loss reported at 4,000 men and many guns, but 40,000 Russian soldiers have crossed the Danube, and are doubtless now spreading over the Turkish territory. The Turks lost a gun-boat near Kalafat.

CORNELIUS J. VANDERBILT has brought suit against his brother, Wm. H. Vanderbilt, for \$1,000,000, as being his due from the father's estate. Mrs. Victoria Woodhull and her sister, Tennie, thinking they are entitled to a portion of the old Commodore's money, have brought suit for \$100,000. To get away from these persistent litigants, W. H. Vanderbilt has gone to Europe.

A "CARNIVAL" came off in this city on the 15th. A large number of carriages of all kinds were decorated, some in attractive and some in grotesque style, and various trades and manufactures were represented. A grand march was made in mid-day and another in the evening, which was succeeded by a ball held in the Moody and Sankey Hippodrome building. The pageant perhaps hardly equalled the expectations that had been aroused in reference to it. The most distinguishing feature was the numerous crowds who filled the streets for miles in extent to see the sights.

EXTENSIVE forest fires have prevailed in Northern New York. Dense smoke overspread the country for hundreds of miles. Three thriving villages were burned up. In Clinton Mills forty-five families were burned out—not a house left standing. Burned-out families have huddled together in the woods where they could find a place of safety. Forest fires have also prevailed along the Hudson within one hundred miles of this city, and much valuable timber burned. Forest fires are also doing much damage in Eastern Massachusetts and New Hampshire. Many have turned out to fight the destructive element. Similar reports come from Scranton, Pa., Montreal and St. Johns, N. B.

Career of Religious Ideas.

BY HUDSON TUTTLE.—Copyrighted.
CHAPTER III.

To understand the feelings and ideas of savages, we must place ourselves in their position. Standing on the high ground of the present, we find it difficult to appreciate their sensations; but if we imbibe the true Fetish spirit, we shall be astonished that infant man, placed in a strange world, which appeared to him like a gigantic phantasmagoria, was not led into greater errors by his theories, founded as they were on illusions instead of correct observation. It is usual for theologians to regard the systems of Paganism as impostures, and their priests as jugglers; but no fact is more patent than that all these systems are legitimate outgrowths of the mind, and these jugglers are the parents of the present race of theologians. The Puritans were shocked at the pow-wows of the Indians, referring them to the Devil; but the Indians were undoubtedly as sincere as the rigid Puritans. Theological ideas are born of the necessities of their time. Artifice and dissimulation may answer immediate ends, but they can never be received by whole races of men. Those whom it is customary to regard as impostors were thoroughly convinced themselves, and found responsiveness in those they led: The dreadful extravagances into which they fell are sufficient proof of their own entire sincerity.

The worship of plants and animals may have served a beneficial purpose before their usefulness could be learned. The savage is intent on destruction alone, and without some check might destroy himself by thoughtlessly exterminating the animals which supplied him with food. Each selects an object for his own individual worship—a tree, an animal, a rock, a stream—and addresses his prayers direct. Any uncommon occurrence—as an earthquake, tornado, or falling meteor—attracts general attention, and from many elicits homage. A black stone became the shrine of, or rather at first was, Cybele. Rough blocks of stone, from some singularity of form, were worshiped by the ancient people of Greece. The glory of the rising sun—the activity of life evoked by its presence—the calm repose of his going down, are among the most surprising events of Nature. The splendor of the starry hosts of night, if not as startling, is full of awful mystery. The sun, as source of life, is chief among the gods, and the stars are living souls. When blind adoration advanced to star-worship, the borders of Polytheism were reached. The Fetish of the individual became that of his family; when the family enlarged to a tribe, it became that of the tribe; and as it still enlarged by growth or conquest, it became the chief of the nation's gods. During this growth the conception of the Fetish changed. The object was no longer worshiped, but a spirit behind the object. A generalization was made by the worshiper. It was no longer an individual tree he adored, but the Spirit of all the trees; not the brook, or sea, but the Spirit of all the waters; not the different winds, but the god of the wind.

A part of Fetishism was the Phallic worship which lies at the foundation of all religions, and is among the oldest faiths. The mysterious process of creation, typified by the male and female organs of generation, the *phallus* and *yoni*, early attracted the attention of savage man. He worshiped the symbols of those organs, called his gods by their names, and invented rites and appropriate ceremonies. The bull, the horse, the ram were taken for symbols, and the sun, source of all creation, was worshiped as the chief god.

The unity of god grew out of the worship of the *yoni*, while the trinity developed from the devotion to the triple character of the male organs, or phallus. Hindostan furnishes an illustration of this early faith, and the ideas connected therewith. The phallus became the cross, emblem of eternal life, spiritualized from the type of material creation.

With this enlargement of their spheres, the character of the beings worshiped changes, becomes spiritualized, yet transcendently human. The Anthropomorphism is not lost for a moment; it is constantly magnified. The gods are removed from man by the intervention of physical objects—by whole provinces of physical objects. They become active forces. The necessity of a mediator to interpret their will becomes felt, and priests are introduced. The medicine-man of the Indian, the juggler of the African, are illustrations of the early priesthood. They, by observing certain customs, more or less absurd, come in nearer contact with their deities. They can avert evil, bring rain, make the chase or war-path successful, assist their friends, or overwhelm their enemies.

At first they have little power, but they soon come to be feared as much as the gods whom they interpret. As love of power is a dominant motive with man—and especially on this low plane, they were not tardy in grasping any means and putting forth their strength. They surrounded their gods with mystery, invented ceremonies, sacrifices, and forms innumerable, by which the gods were removed beyond contact with common people, and their own office rendered more necessary. By keeping the people in profound ignorance they made them willing dupes, and from age to age strengthened the power of theology. It became tyrannical, usurped political as well as spiritual dictatorship, and at times rested on the prostrate nations like a horrid vampire, paralyzing their strength and crushing every effort of advancement.

[TO BE CONTINUED.]

Do not bore a business man, particularly an editor, with long visits. Make a personal application of Napoleon's saying, "More head and less tongue."

SOME people look upon Truth as an invalid, who can only take the air in a close carriage, with a gentleman in a black coat on the box.

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER No. 4.

MR. D. M. BENNETT, *Dear Sir*: I will review your last letter in my next, and then try to close the discussion of this proposition. Let us now endeavor to ascertain what were the most prominent facts in connection with the life and labors of Thomas Paine.

Apart from articles in Cyclopedias and sketches in Histories, there are five Lives of Paine still extant; though, unfortunately, they are not all in print. They are "Oldys," Cheetham's, Rickman's, Sherwin's, and Vale's. These are all alike marred by considerable passion either for or against their subject. The first two were given to coloring too darkly, and the last three were no less desperate as whitewashers.

Paine's life divides itself naturally into three parts. The first is the *Period of his Obscurity*, extending from his birth to his departure for America. This part of his life may be outlined in a few words: Born in Thetford, England, Jan. 29th 1737—goes to grammar-school until thirteen—hates the dead languages—staymaker—goes to London and Dover—seaman—settles at Sandwich—marries—his wife dies—moves to Margate—back to Thetford—London again—school teacher—goes to Lewes—remarries—tobacconist and grocer—he and his wife separate—writes the "Case of the Excise officer"—returns to London—a business failure—meets Franklin, who encourages him to embark for America.

It has been asserted that Paine was the writer of the celebrated Junius Letters, which appeared between 1767 and 1772. This is not even probable. Those Letters exhibit a certain peculiarity of style, a knowledge of the classics, and a familiarity with Court life and State secrets, which Paine did not possess. The best critics ascribe those letters to Philip Francis (See Macaulay's Essay on Warren Hastings, and Junius by Woodfall, London, 1850, Vol. ii. pp. 11-90).

This is only equaled in absurdity by the claim that Paine was afterwards the author of the Declaration of Independence. Historians uniformly give that credit, undivided, to Jefferson. Besides, if Paine was the writer of that document, a lie has been engraved on Jefferson's monument, and that at Jefferson's own request!

The *Period of Paine's Fame* began with his landing in America in 1774, and ended with his return to Europe in 1787. On his arrival in Philadelphia, his introduction by Franklin secured him at once a favorable consideration. He soon obtained a position as editor of the *Pennsylvania Magazine*. Some of his editorials were well written. The breach with England kept widening. Paine took a lively interest in public affairs. In Jan. of 1776 he published his "Common Sense." It had an enormous circulation. As was shown in my first letter, that pamphlet did not create the idea of independence; but it probably did more than any other publication to accelerate, solidify, and energize that idea. The Declaration was made in the following July. As the struggle continued, and the Colonists became occasionally disheartened, Paine reinspired them with successive numbers of the "Crisis," until Independence was established and recognized in 1783.

Now, I do most heartily acquiesce in all that such historians as Botta, Allen, Cassell, Randall, Morse, Ramsay, Grimshaw, Gordon, Bancroft, and such statesmen as Madison, Rush, Monroe, Adams, Jefferson, and Washington have said in praise of these productions. It was no more than just for Pennsylvania and New York to reward the writer in a tangible way. Mr. Paine deserved it all.

But was Paine an Infidel at this time? I am inclined to think he was; for he implies as much in his "Age of Reason." Furthermore, John Adams, speaking of an interview with him soon after the appearance of "Common Sense," says: "I told him that his reasoning from the Old Testament was ridiculous, and I could hardly think him sincere. At this he laughed, and said he had taken his ideas on that point from Milton; and then he expressed a contempt for the Old Testament, and indeed for the Bible at large, which surprised me. He saw that I did not relish this, and soon checked himself with these words: 'However, I have some thoughts of publishing my thoughts on religion; but I believe it will be best to postpone it to the latter part of life'" (John Adams' Life and Works, vol. ii, p. 508).

But if Paine entertained Deistical views at that time, he did not avow them publicly. He "checked himself" in that respect. There is not a word in anything he wrote before 1787 that would create a suspicion that he did not believe the Bible. On the contrary, his allusions to it and quotations from it invariably convey the impression that he regarded it as the Word of God. Witness a few specimens: "Not to be led into temptation" is the prayer of divinity itself" (Case of the Excise Officer, 1772). "As the exalting one man above the rest cannot be justified on the equal rights of nature, so neither can it be defended on the authority of Scripture; for the will of the Almighty, as declared by Gideon and the prophet Samuel, expressly disapproves of government by kings" (Common Sense, 1776). "We claim brotherhood with every European Christian, and triumph in the generosity of the sentiment" (Ibid). "Let a day be solemnly set apart for proclaiming the charter; let it be brought forth, placed on the divine law, the word of God" (Ibid). "The writer of this is one of those few who never dishonors religion, either by ridiculing or caviling at any denomination whatsoever" (Epistle to the Quakers 1776). "I wish, with all the devotion of a Christian, the names of whig and tory may never be mentioned" (Crisis No. 1, 1776). "As individuals we profess ourselves Christians" (Crisis, No. 7, 1778). It is clear from such language as this that Paine did not speak like a Deist during the "times that tried men's souls."

There are, moreover, several circumstances which unite to prove that Paine had not aroused as much as a suspicion

that he was a Deist. 1. Even the most illiberal of Christians praised him without reserve—a thing they would not have done had they surmised that he was an Infidel. 2. When he did publish his Deistical notions, the Christian world was surprised, shocked, and repelled from him. Samuel Adams said in a letter to Paine in 1802: "When I heard that you had turned your mind to a defense of infidelity, I felt myself much astonished and more grieved." Dr. John W. Francis said: "The 'Age of Reason' on its first appearance in New York was printed as an orthodox book, by orthodox publishers, doubtless deceived by the vast renown which the author of 'Common Sense' had obtained." Dr. Rush, who was intimate with him during the Revolution, did not renew his acquaintance after his return to America. 3. When Rev. John Witherspoon opposed his appointment as Secretary to the Committee for Foreign Affairs, he did not mention infidelity among his objections to him (Life and Works of John Adams, vol. ii, p. 509). 4. "Oldys," who wrote in 1791, and said every evil thing of him that had even a shadow of foundation, did not stigmatize him as an Infidel. This shows that up to that time his anti-Christian sentiments were not publicly known. Had he died before 1787, or even previous to 1791, history would not have recorded him a Freethinker.

From this it follows that Thomas Paine rendered his services to the cause of Independence by pretending to be a Christian, and by using Scriptural arguments! "The sword of the Spirit, which is the Word of God" was one of the weapons which even he had to employ to secure the grand result!

Paine was not much of a statesman. In the words of Madame Roland, he was "better fitted to sow the seeds of popular commotion, than to lay the foundation or prepare the form of government. He enkindled a revolution, better than he concurred in the framing of a constitution. He took up and established those grand principles, the exposition of which struck every eye, gained the applause of a club, or excited the enthusiasm of a tavern" (Memoires Relatifs a la Revolution Française, Paris, 1850, Tome Sec. p. 12). This, with his breach of trust when Secretary to the Committee for Foreign Affairs, may account for the singular fact that, although he remained in the country over four years after the close of the war, he was never elected by the people to any position of honor! He left America in the very year that the Constitution of the United States was framed!

The *Period of his Infamy* opened with his departure for France in 1787, and closed with his life in 1809. He was received with *clat* by the French, on account of his American fame. He soon returned to England, where he wrote his "Rights of Man." This, though not the most influential, was by far the most able and elaborate of his works. Like his former writings, it implies an indorsement of Christianity. Jefferson, and other republican statesmen, entertained a very high opinion of it. In 1792 Paine was elected to the French National Convention, where he at first exerted considerable influence.

In 1794 he wrote his "Age of Reason." He had no Bible when he composed the first part of it. It does not contain one original thought. All its cavils had been familiar to the world ever since the days of Celsus and Porphyry. It owes its notoriety not to its matter but to its manner. Many Infidels of the higher type are ashamed of it. Such men as Strauss, Renan, Colenso, Comte, Huxley, Mill, Tyndall, etc., take no account of it. Many Christians that are styled "liberal" have not hid their disrespect for it. De Quincy alludes to its author contemptuously as "Tom Paine" (Essay on "Protestantism"). Referring to it Parton says: "I think his judgment must have been impaired before he could have consented to publish so inadequate a performance" (Life of Jefferson, p. 592). Theodore Parker said: "Paine's theological works are not always in good taste, nor does he always understand the Scriptures of the Old and New Testaments he comments upon" (Life and Correspondence, vol. ii, p. 425). John Adams' Works abound with such expressions as the following: "The worthless and unprincipled writings of the profligate and impious Thomas Paine" (vol. ii, p. 153). "Let the black-guard Paine say what he will" (vol. iii, p. 421). "That insolent blasphemer of all things sacred, and transcendent libeller of all that is good, Tom Paine" (vol. iii, p. 93). "His billingsgate, stolen from Blount's Oracles of Reason, from Bolingbroke, Voltaire, Berenger, &c., will never discredit Christianity" (vol. ix, p. 627).

In 1796 he published his Letter to Washington, wherein he abuses the leading statesmen of America, and most of all Gen. Washington himself. It concludes with the following sentence: "And as to you, Sir, treacherous in private friendship (for so you have been to me, and that in the day of danger), and a hypocrite in public life, the world will be puzzled to decide, whether you are an APOSTATE or an IMPOSTOR? Whether you have abandoned good principles, or whether you ever had any?" No wonder Oliver Wolcott wrote to Alex. Hamilton: "Tom Paine has published a book against the President, containing the most infamous calumnies" (Works of Hamilton, vol. vi, p. 185).

Paine became very unpopular in France. In a letter to Robert Morris, dated Sainport, June 25th, 1793, Gouverneur Morris wrote: "He (Paine) is so completely down that he would be punished if he were not despised" (Life of Gov. Morris, vol. iii, p. 46). There were but few regrets when he came away.

In 1802 he returned to the United States. In recognition of his Revolutionary services, Jefferson provided him with a safe passage in a man-of-war, and entertained him on his arrival. He was either accompanied or soon followed by a Mrs. Bonneville with her three children, but without her husband. Mr. Bonneville neither came after her, nor, as far as is known, corresponded with her afterwards (Sherwin's Life of Paine, p. 209). Paine supported her until his death, and bequeathed a large share of his property to her and

her family. Vale says he was "godfather" to her youngest child, "who had been named after him" (Life of Paine, p. 145). Cheetham intimates that Paine was that boy's man-father (Life of Paine, p. 227). For my part, I suspend judgment in regard to this whole affair. I will only say that, were a clergyman to do precisely the same thing, every infidel paper in Christendom would pronounce him a vile hypocrite.

Paine was a drunkard in his latter years. Only Vale, who wrote his biography about twenty-eight years after his death, twenty-eight years later than Cheetham, and eighteen years later than Sherwin and Rickman, has had the desperate hardihood to deny this allegation. Sherwin admits the charge, and Rickman does not dispute it. Joel Barlow said explicitly that "he gave himself very much to drink" (Vale's Life of Paine, p. 136.) We have already seen that John Adams pronounced him "profligate." Gouverneur Morris testified that he was "besotted from morning till night" in France (Sparks' Life of Gouverneur Morris, vol. ii, p. 409; vol. iii, p. 46). Cheetham makes this so clear that no one can reasonably question it. The Encyclopedia Britannica, the English Cyclopaedia, and the Cyclopaedia Americana all assert the same thing. Parton says "poor Paine" could not "represent a clean, sober, orderly people in a foreign land" (Life of Jefferson, p. 606). Lossing says: "Paine became very intemperate, and fell low in the social scale, not only on account of his beastly habits, but because of his blasphemous tirade against Christianity" (Lives of Celebrated Americans, p. 229).

He did not always tell the truth. In *Crisis* No. 2 he declared that he "never published a syllable in England in his life." Rush and John Adams testify that he told them the same thing. But it is now known and acknowledged that he *did* write at least the "Case of the Excise Officer" in 1772. And the claim that he wrote Junius Letters is an admission by even his admirers that his word is not always to be believed. Cheetham says "he was not always veracious" (p. 29). John Adams remarks in his Autobiography: "At this day it would be ridiculous to ask any questions about Tom Paine's veracity, integrity, or any other virtue" (Works, vol. ii, p. 510).

He was self-righteous and self-conceited. He said in his Will, written by himself: "I, Thomas Paine, of the State of New York, author of the work entitled *Common Sense*, written in Philadelphia, in 1775, and published in that city the beginning of January, 1776, which awakened America to a Declaration of Independence, on the fourth of July following, which was as fast as the work could spread through such an extensive country!" "I have lived an honest and useful life to mankind; my time has been spent in doing good." No wonder Paine disliked a Book which says: "Let another man praise thee, and not thine own mouth" (Prov. xxvii, 2). With such self-puffing before us, we cannot but believe Dumont: "His egregious conceit and presumptuous self-sufficiency quite disgusted me. He was drunk with vanity. If you believed him, it was he who had done everything in America. He was an absolute caricature of the vainest of Frenchmen" etc., etc. (Recollections of Miraheau, London, 1832, p. 271).

I do not relish this recounting of a dead man's faults. I do it in order that the whole truth may be known about Thomas Paine. So many attempts have been made of late to canonize and apotheosize this man that an exposure is absolutely necessary. The "testimonials" to his "merits" that are so often paraded are frequently garbled and misleading. And they are seldom taken from the original sources. There is so much second-hand material—so much of quoting quoters of quoted quotations in this matter, that it is become quite a trial to one's patience.

By way of recapitulating and summing up, I will refer you to the following points:

1. The "Testimonials to the Merits of Thomas Paine," which are so triumphantly cited, are mostly from Christian men, and refer exclusively to his political services and writings.
2. Paine was a man of talent. His style is very readable. He might have excelled as a poet or engineer, no less than as a political pamphleteer.
3. His assistance to the cause of Independence was very great. He did not, however, render it as an Infidel, but as a Christian, using Scriptural arguments, and appealing to the prevalent religious belief. Hence, Infidelity deserves no credit whatever for his Revolutionary services.
4. He had his good traits. He was honest. Nor was he uncharitable. He abstained from profanity, and rebuked it in others. He opposed slavery. Many will endorse his condemnation of Masonry. He was not the worst kind of Infidel. He believed in a personal God. He considered "Atheism a scandal to human nature." In the language of Col. Ingersoll, an Atheist, "he was orthodox compared with the Infidels of to-day." He held his opinions sincerely. He died as he had lived, a Deist.
5. His latter years were neither happy nor irreproachable. His former friends had mostly deserted him. He was peevish, penurious, quarrelsome, egotistic, and intemperate. And he maintained to the last a very queer relation to another man's wife. Yours very truly,

G. H. HUMPHREY.

RELIGION AND SCIENCE. The Psychological Basis of Religion considered from the standpoint of Phrenology. 12 mo. paper, 20 cents. New York: S. R. Wells & Co., publishers, 737 Broadway.

This neat pamphlet is worthy of an attentive reading by all who take an interest in that most important question of the day, "Is Science in conflict with Revelation." If it does not occupy the most extreme or radical ground, it will be found interesting. It is calm, measured, and careful; declaring it to be the work of one whose method is that of the thorough scientist.

Where was Jesus Born?

BY S. H. PRESTON.

He was not born anywhere. There is not a particle of proof that such a person ever was born. In short, Jesus Christ, historically, is a huge humbug. But so long as superstitionists take stock in him as their savior they will seek to support his historical claims. And ever since the unscrupulous Eusebins, priests have known how to produce proof enough, in one way or another, to satisfy the pious. There has never been a lack of sacred evidence. But such is ceasing to have weight in this generation. The world begins to see its worthlessness. Tell's cross-bow in the Zurich arsenal, and his lime tree at Altdorf, have not a feather's weight now-a-days against the ascertained facts that contemporary chroniclers knew nothing of him, and that an interval of one hundred and eighty-six years elapsed ere the apple story was told.

Sacred evidence assigns both Bethlehem and Nazareth as the birth-place of the founder of the Christian faith. There is as particular and pious proof that he was born in one place as the other, and as much positive proof that he was born in both places as that he ever was born. Those "born again" in him are left at liberty to follow the preference of their own private judgment in this unimportant particular; also as to whether their Savior's birth took place in a manger or a cave.

According to Justin Martyr, who cites the oldest authorities, he was born in a cave in Bethlehem. (Dial 78.) Jerome, who lived in Bethlehem, "laments that the place was overshadowed by a grove of Tamuz, (or Adonis), and that in the cave where the infant Christ once cried, the lover of Venus was bewailed" (Smith's Bib. Dict. iii. 1433). And there at Bethlehem, over that cave, Helena, the mother of Constantine, the first Christian emperor, built a church. This holy place has been kept by pious monks for many ages, and they can point out the exact place of birth, the very spot where the wise men sat, and the pit into which Herod threw the murdered children. It was there that the genuine cross was found. There are the mortices in the rock in which the crosses stood, and the rent caused by the earthquake. There can be seen the spot where the Marys sat, the sepulchre in which Jesus was laid, the stones upon which Jesus sat when he was crowned with thorns, the "stone of unction" upon which the body of Jesus was laid to be anointed for the tomb, and the stone which the angel rolled back and sat upon when he said, "He is not here." These things are devoutly believed by millions and millions of Christians. To doubt them is infidelity. Yet other millions of as devoted and conscientious Christians contend that Herod never killed any children, and that Christ was not born in Bethlehem, but in Nazareth. To doubt them is infidelity.

But the evidence that Helena identified the genuine birth-place and holy sepulchre is as satisfactory as the angel's announcement to Joseph in a dream that Mary's son was by the Holy Ghost. She was "warned in a dream" just where to dig. Having dug by divine inspiration, the workman found three crosses. The one upon which Jesus had been crucified was identified by touching it to a sick person, who was instantly cured. But it appears that the Galilean followers of Jesus, and the succession of Christian bishops of Jerusalem had forgotten the spot. A Christian empress from Rome carried the knowledge of the holy place into Palestine.

A fact which still further adds to the perplexity of the pious, is that upon the very site selected by Constantine and his mother in the fourth century, a pagan temple had been standing for at least one hundred and fifty years. For a century and a half this very cave had been worshiped as the birthplace of Adonis. For generations the Syrian women had there celebrated the yearly seven day's festival of the death and coming to life again of the lover of Venus. To that temple of the Canaanite Venus yearly came the devout damsels of Syria searching for the body of Adonis. There, in the very place of Jesus' birth and burial, a whole age of Adonis worship comes between us and him. For a long time that temple had been a Pagan holy place, and it was full of Pagan holy relics. This was a fact of which Helena could not have been ignorant. She only converted it into the Church of the Nativity.

Thus the evidence furnished by the holy sepulchre fails in the fourth century, and all the historical traces of Jesus disappear as they are followed back toward the period in which he is said to have lived. As the knowledge of the place of his birth was brought into Judea from Rome, so all that was ever known of Jesus was imported there from Pagan lands. Julius Africanus asserts, in his story of the Magi, that "Christ first became known from Persia" (Ant. Nic. Lib. ix. ii. p. 196).

The truth is, Jesus Christ is a fabulous being. "What! Didn't Josephus write about him?" No, not a single syllable. Josephus was of the sacerdotal line, related to Herod's wife, Mariamne, and his father must have known all about Jesus and his wonder-workings. And the fact that neither Josephus nor any Roman historian alludes to him, nor makes the merest mention of the murdering of the fourteen thousand infants by Herod, of the appearance of the new Star in the East, of the darkness which, on his death, covered the whole earth three hours at mid-day, of the rending of the temple, and the multitude who walked forth from their graves, sufficiently show that no such person existed at that time. These were the most miraculous events of which mankind had ever heard; and is it likely that such prodigies took place in Judea, a Roman province, under the eyes of a Roman governor and garrison, without any account of the same being given by any contemporary writer? These were occurrences which would not have been overlooked by the most careless chronicler. Josephus gives long and dry details of all the notable characters and transactions of those times, but not one word of the life or death of a Jesus Christ.

Are there still people so piously weak and ignorant as to point to that passage of four interpolated lines in his work? Why, every Christian of candor and intelligence long ago gave that up as a gross fabrication. No one but the extreme zealot can now justify such a flimsy fraud, albeit it was a very pious one. The falsified passage makes Josephus say, "He was the Christ." How absurd for the bungling forgers to make Josephus, the obstinate Jew, speak like a Christian! Only four lines relating to the most wonderful being and works ever heard of in the history of the whole world, closing with the strange assertion that "He was the Christ!" (As though Josephus believed in him, and was a Christian himself). A more monstrous imposture was never invented.

Jesus Christ is simply the Pagan Adonis dressed in a new garb. Christian scholars, not far in the future, will be forced to accept this fact; and it will become a part of genuine Jewish history that no such man as Jesus Christ ever was born, either at Nazareth or Bethlehem.

Pseudo-Liberals.

D. M. BENNETT, Dear Sir: I wish through the columns of your paper to say a few words to that class of individuals who call themselves "Liberals" when in company of Liberals, and yet who publicly shun the company of known Free-thinkers; who would not be caught taking a TRUTH SEEKER or an INDEX out of the post-office; who go to church because it is respectable, and pay the preacher to keep up appearances; who send their children to Sunday-school to have their young minds poisoned with superstitious dogmas that they themselves do not believe, and who are either too lazy, ashamed or afraid to attend a meeting of the Liberal League in the immediate neighborhood of their homes. The actions of these men when compared with their professions, not only astonish, but sicken and disgust me. If they are truth seekers in earnest, why not act as such? If they have tasted of the pure waters of Nature's well-spring of truth, and found them sweet to the taste, why not say so? If they possess a single spark of moral courage or vestige of individuality, why not face the world like men and defend their principles? Are they ashamed of what they believe, or disbelieve either?

Do men who cannot stand erect in the awful presence of Mrs. Grundy, or whose craven knees smite each other whenever they hear the orthodox Mumbo-Jumbo howl, deserve the name of free men or that of Liberals? I can count forty such in this town (amongst them a dozen men of means and high social standing) and yet if five genuine Liberals known and read of all men, were required to save the place it would meet the fabled fate of Sodom and Gomorrah. I wish to say to these men:—"Are you sincere when you privately express liberal sentiments? If so, why should you be ashamed to express the same sentiments publicly?"

Do you imagine that Christian bigots will respect you or your opinions as long as you suppress your honest convictions and play the hypocrite by professing publicly to be orthodox when it is privately known that you are heterodox? There is but one way to obtain the respect and confidence of the public, and that is to deserve it.

If you conscientiously disbelieve in any particular orthodox dogma (or all of them for that matter) do not hesitate on all proper occasions to avow the same. Be always ready and willing to give a reason for the faith (or lack of it) that is in you.

Show that you came by your opinions honestly and are not ashamed of them, and further, that under the protecting ægis of the United States Constitution you claim the same right to entertain, express, and maintain your views as other persons of any persuasion whatever. Then you will deserve public respect, and not until then will it be accorded to you. We, as Freethinkers have just as good a right to hold meetings either private or public as any Christian denomination in the land; but so long as we are afraid to attend a Freethought meeting (except on a very dark night) we will deserve and receive the denunciations of the clergy.

Let us look over the field. How does the case stand? With all the supineness, indifference, and cowardice of the Liberals, the clergy find it necessary to constantly preach against Infidelity, and last winter a prominent clergyman, after trying two weeks to get up a revival, declared: "It is no use, brethren, the Infidels have got this town;" and more recently an eminent divine when challenged to prove the divine authority of the Christian Sabbath did not dare to reply.

How would the case stand if we were true to our principles and manfully defended them? I will tell you. Freethought would immediately become respectable. Scores of priest-ridden, would-be Freethinkers would crawl out of their hiding places and flock to our standard. Weak-kneed Liberals would find themselves equal to the task of standing up to be counted. Lovers of Mammon more than Truth would suddenly discover that to arouse liberal sentiments did not in the least "injure our business you know."

Liberal husbands would no longer be obliged to send the children to Sunday-school to avoid being "talked about" and to go to church "just to humor my wife." The walls of bigotry and prejudice would fall down without blowing any rams' horns.

We could soon build or rent a hall where an Underwood, a Bell, or a Mills might break to us the bread of life. Christians would hasten to discover something good even in a Liberal Nazareth. Our motives would undergo a marvelous metamorphosis. The clergy would find themselves obliged to reply to our arguments, and instead of being condemned and persecuted we would find ourselves masters of the situation.

"This above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

Clearfield, Pa., April 23, 1877.

HARRY HOOVER,

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 23.

Great Jehovah, in addition to the other rites and dogmas borrowed by the Christians from Pagans, was not the idea of a personal Devil also borrowed?

Did not the ancient Hebrews, including Moses, have a very imperfect conception of thy great antagonist?

Is it not true that the name Devil is not mentioned once in the Old Testament; and that Satan, a name supposed to apply to the same individual, is mentioned but five times?

Did not the Jewish system of theology recognize in a slight degree only, the existence of a personal Devil, while all the Pagan systems of religion had Devils in great abundance?

In the Hindoo system of theology or mythology was not their Siva, the Destroyer, one in their grand trinity? Did they not also have a legion of Evil Spirits called Rakshasas, at the head of which was the grand chief, Ravana?

Did they not also believe in hosts of other wicked spirits which they called Sooras and Asoras, which they believed to be step-brothers in perpetual hostility?

Did not the ancient Persians in their system have a grand Devil whom they called Ahrimanes, and who was brother to their chief god Ormuzd?

Did they not also have their evil spirits called Devs and Arch-Devs, as well as a lower class of evil spirits called Fervors, all of which opposed and counteracted the influence of the good spirits, or angels, called Izeds?

Did not the Egyptians have their great Devil, named Typho, and was he not also brother of their grand deity, Osiris? Were there not numerous subordinates under this chief devil of the Egyptians?

Did not the Grecians and Romans also have their evil deities or devils like Pluto, who reigned in a dismal, subterranean, sulphurous region, and Typhon, the father of Cerberus, a monster of a dog with three heads, whose body was covered in a terrible manner with snakes in place of hair, and who was the porter or door-keeper of hell?

Did not, in fact, every ancient system of religion that existed on the earth before the dawn of Christianity have its devils and evil spirits, and is it not fair to conclude that Christians borrowed their devilish ideas from those sources?

In like manner did they not obtain from the Pagans the gloomy idea of hell—a dark, dismal, subterranean place of horrors, where unfortunate wretches who once lived on the earth were said to be confined for an indefinite period of time?

Was not the Jewish idea of hell—*Sheol*, *Hades*, or *Gehenna*—a limited one, and confined wholly to this world?

Did not the word in Hebrew apply only to the valley of Hinnon outside of Jerusalem, a ravine or gulf, where carcasses were thrown to get them out of the way, where maggots and worms were gendered in great numbers, and where fires were kept up to consume the rubbish and bodies of animals thrown into the foul place?

Had the Hebrews any other hell in their system of belief than this valley of Hinnon or Gehenna? Did they have any definite idea of a future life either in a state of happiness or of misery?

Did not their entire theology, their moral teachings, their ideas of rewards and punishments relate solely to this earthly life?

Didst thou ever give them, through the patriarchs, the divine lawgiver Moses, or any of the prophets, any definite idea of a future existence, either in a state of happiness or in a state of wretchedness?

Is it not, then, perfectly clear that Christians are indebted to the Pagans almost entirely for their ideas of a devil and a hell?

Did they not make a serious mistake in adopting these gloomy monstrosities into their system of religion instead of preserving the indefinite Hebrew conception of these enormities which was said to have been handed down from thyself?

Is it not, in fact, a little singular, if there is any truth in the crude conceptions of a Christian devil and a Christian hell, that thou didst never inform thy people at all upon the subject?

Can it be that thou didst deem instruction to thy people how to cut their garments, how they should trim their beards, and numerous things of that kind, of more importance than information about a personal devil and place of torment awaiting them in the future life and how best they could escape them?

Is it not rather a truth that this ideal of an eternal antagonist to thyself who is to spend an eternity in punishing thy unfortunate creatures who have offended thee, in a burning lake of sulphur, is one that was not taken from thy ancient teachings, but was borrowed from the heathens of the Pagan world?

In like manner, did not the Christians borrow from Pagans many others of their doctrines, creeds and ceremonies? Did they not get from Pagandom a belief in a final "day of judgment" and of future rewards and punishments?

Did they not get from Pagans their belief in the "resurrection of the body"?

Did they not get from the same source their belief in "angels and spirits"? Did not the Pagans believe in those thousands of years ago?

Were not "fasting and prayer" Pagan rites that were observed long before there were Christians to fast and pray?

Had not "monks" and "monasteries" an existence in Thibet and other Asiatic countries nearly a thousand years before Christians adopted the idea?

Was not the "second birth" taught by Pagans hundreds of years before it was by Christians?

Are not "confession of sins" and "absolution" Pagan rites much older than Christianity?

"Was not 'The efficacy of prayer' taught, and were not millions of prayers offered up thousands of years before a Christian ever uttered a prayer?"

Did not Pagan nations have their "priesthood" which ministered to them, which declared to them the will of the gods, which proclaimed the demands of heaven, and enjoined the most abject obedience on the masses, long, long before Christianity was thought of on the earth?

Is not, then, the Christian priesthood wholly an adaptation of Pagan usages which have been rife in the world since the early ages of crude fetishism?

Is there really any more good sense in Christians supporting a privileged class—which assumes to know more about God, the invisible world, and future existence than other people do, but really do not—any more than there was for the fetish-worshippers, the sun-worshippers, or those who bowed down to snakes, crocodiles, and images of stone, wood, and metal?

Did not all the old Pagan nations have their "bibles" or "sacred writings," which were claimed to have been delivered from their gods, and which contained hidden mysteries of a most important character touching the past, present, and future which man had no other means of learning, and this hundreds of years before Christians revered the Jewish Scriptures?

Were not "repentance" and "humility" taught as moral virtues thousands of years before a Christian lived to teach them?

Were not the moral principles, the moral injunctions, the lessons prescribing good conduct, and directing the proper intercourse between man and man, as fully taught and as strictly enjoined by the old sages and philosophers who lived centuries before Christianity was born, as was done by Jesus, his apostles, and by the early Fathers of the Church?

Jehovah, may we ask thee, then, if all these dogmas, all these symbols, all these rites, all these moral teachings, existed in the world hundreds, and some of them thousands, of years before the origin of the Christian religion, is it not fraudulent and false in Christianity to claim that it was the first to introduce them into the world?

Did Christianity invent or originate a single moral virtue, a single humane quality, a single good sentiment that now exists among mankind?

Have not all these existed in a more or less perfect degree as long as man has existed on the earth? Are they not inherent in the nature and organization of the constitution of man?

Has man really ever received a single divine attribute, moral quality, or noble incentive from any of the gods or any of the priests who profess to minister for them?

Instead of looking to gods, visible or invisible, or harkening to priests who pretend that they are commissioned to act for the gods, is it not far better for man to fully know himself, to develop his own nature, and to perfect it in the good qualities of which it is so grandly capable?

If, then, there are none of these "dogmas," "rites," "ceremonies," "sacraments," "points of creed," or "matters of belief," of which Christianity is composed which it really invented or originated, is there nothing which it can be credited as being the parent or originator of?

Can not she have the credit of introducing more extensively than was ever done before religious wars, persecutions, and bloodshed?

Has Christianity not been the cause of more sanguinary wars, more massacres, more slaughters, more inhuman persecutions, and far more agonizing and horrible deaths, than all the other religious systems combined which has been known before or since it came into existence?

In the bloody series of wars alone, called the "Crusades," which continued over a term of fifty years, which were instituted by Christians to crush the Mohammedans and to rescue the "Holy City" and the "Sepulchres of the Saints" from the control of the "unbelieving Saracens," is it not estimated that the blood of sixty millions of human beings was made to saturate the earth?

Was not the happiness of hundreds of thousands of families totally ruined and the utmost suffering and devastation spread over many lands?

Did not the Church for nearly five hundred years, with that worse than diabolical institution called the "Holy Inquisition," drag thousands and tens of thousands of hapless and helpless men and women from their homes—from their firesides, and from their beds, even—at all hours of the day and night, and, in the fastnesses of the most cruel prisons and dungeons, subject them to the indescribable tortures of the rack, the wheel, the pulleys, the thumb-screw, the chafing-dish, and numerous other infernal inventions, slowly but surely and most cruelly crushing the last throb of life from the wretched objects of torture?

Were not these enormities time and again committed

without the unfortunate creatures ever being apprised of the offense with which they were charged or knowing who were their accusers?

Were not these arrests made in most cases because the victims to sectarian intolerance dared to think for themselves and had the temerity to question the authority of the magnates of the Church or the truth of some of the dogmas which it enjoined?

Were not thousands and thousands of poor wretches burned at the stake by slow fires and rapid fires, at the command of religious despots, and all in the interests of Christianity?

Was it not in the interest of Christianity that the Moors of Spain, the Waldenses and the Albigenses of France and Italy were so mercilessly persecuted and driven from their homes and put to the most ignominious deaths?

Was it not at the instigation of the Christian Church that that incarnate fiend of the Church, Alva, desolated the Netherlands in the sixteenth century, and who caused the death of some forty thousand innocent men and women?

Was it not the followers and adherents of the Christian system that instigated and executed the notorious massacre in Paris on St. Bartholomew's day in 1572, when fully forty thousand inoffensive men, women, and children were foully murdered?

Has not the same sanguinary system moved uncounted numbers of tyrants, persecutors, and oppressors, in various countries and at various times, to place the heel of oppression upon the necks of the suffering people who have thus been deprived of their civil rights and of their lives?

Hast thou not, Jehovah, in thousands of instances, had good cause to be heartily ashamed of the base conduct of those who claimed to be followers of thy son, and could thou not easily see that they committed far more enormities than did the adherents of all the Pagan systems to which we have alluded?

And hast thou not, during all the centuries in which these fiendish outrages have been committed in thy name and in the name of thy son, sat placidly and serenely on thy throne in heaven and viewed all this reign of carnage and blood, while millions of the helpless creatures were being most inhumanly put to death by the most aggravated tortures of which the human mind was capable of conceiving; hast thou not complacently and smilingly beheld all this without once lifting a hand or a finger to check the horrible wrongs or to stay the flow of blood?

Are we not left to conclude that as all things that transpire on this globe take place by thy will and approbation that thou didst not object to the shedding of blood and the slaying of men, women, and children without number which we have alluded to, and that thou caredst so little about it that thou didst not deem it worth thy while to make the slightest effort to arrest it?

Is it strange, in view of all this, that thousands of persons should come to the conclusion that there is no all-powerful Father and Friend residing in a heavenly mansion above the skies who benignantly looks down from his celestial abode with love and pity in his eyes for the sufferings his creatures are compelled to endure, who stretches forth his arm and uses his exhaustless power to avert danger and harm from those designing villains who, in his name, exercise all their ability and all their cunning to oppress and afflict their helpless victims?

Do not those who depend upon themselves and upon the light of science and truth to enlighten them and who do not still remain in the confines of mysticism, darkness, and superstition and do not look for any god to aid and succor them, get along quite as well as those who believe in one great, omnipotent God, or who accept a multitude of them?

Do not those who discard mystical, unfeeling, and unsympathetic gods and all the systems of religion which have been based on the ignorance and credulity of man, take decidedly the most sensible course?

[TO BE CONTINUED.]

What I Don't Believe.—No. 30.

265. The next great Jewish warrior and patriarch, whose exploits are pretty hard to believe, is Gideon the son of Joash, otherwise called Jerubbaal. It seems after the wonderful man, Joshua, had slept with his fathers, notwithstanding the wonderful victories he had gained, the children of Israel got in a bad way, and seemed to be surrounded and oppressed by the most threatening enemies. The Amalekites were strong against them, and worse still, the Midianites, who a generation before, under the rule of Moses, had been utterly destroyed, man, woman and child, had again become a most powerful nation, able to send out an army whose numbers were compared to swarms of grasshoppers. That people must have had wonderful fecundating and recuperative powers, in such a short period to rise from nothing to be such a people.

266. Gideon seemed to be a common kind of a personage, without ambitious views or lofty intentions until he was visited by an angel of the Lord while he was threshing wheat near the wine-press. The angel sat down under an oak tree and told Gideon what the Lord wanted to do with him, and how by him he would deliver the Israelites from the oppressive Midianites. Gideon's ideas were somewhat aroused that he had received such a distinguished visitor, and being anxious to act the generous host with his heavenly guest, he desired him not to leave until he had prepared a repast for him. He then went into his tent, or house, and made ready a kid and prepared some cakes with flour, and took them in a basket, and some broth in a pot,

to the angel who was still sitting under the tree, patiently waiting while all these preparations were being made. The angel told Gideon to place the kid and the cakes upon a rock, and to pour out the soup, which, of course, was done; but apparently not fancying Gideon's style of cooking, or the quality of the food he had prepared, he did not eat it, but put forth his staff and touched the fresh meat and the cakes, and there immediately arose fire out of the rock which consumed the dinner that Gideon had so carefully prepared; thus turning what the honest swain intended for a savory meal into a burnt offering—whereupon the angel at once made himself invisible. When Gideon perceived that his guest had departed, and that he must have been an angel, he became troubled in his mind about his own safety, and spoke to the Lord about it. The Lord, however, reassured him by saying: "Peace be unto thee; fear not; for thou shalt not die." Then Gideon, feeling better, built an altar unto the Lord and called it Jehovah-shalom, which was said to have stood there a long time, even till the narrative was written, some hundreds of years after. Now this may all have taken place just as related, but I have serious doubts upon the subject. It sounds to me more like romance than truth.

267. The Lord had farther conversation with Gideon the same night and directed him to take a seven-year-old bullock belonging to his father and throw down the altar of Baal, and to build an altar to himself, Jehovah, on which he was to offer a second bullock, using the wood for the sacrifice, the grove dedicated to Baal, which Joash had cut down. Gideon carried out these instructions, thereby incurring the anger of the men of his own nation, who had been bowing down to Baal. Nothing displeased Jehovah more than for the gods of the surrounding heathen nations to receive the homage which he considered belonged to himself. After this an immense number of the Midianites and Amalekites gathered together and pitched their tents to give battle to Israel.

268. Gideon felt some doubts about his really being chosen as a leader for the people, and he asked God for confirmation. He proposed to put a fleece of wool out where the dew was falling, and if the fleece only was dampened with the dew, while all around was dry, then he should understand that God was with him and would save Israel by his hand. This experiment worked satisfactorily: the fleece was so dampened that he wrung a bowlful of water from it, while all around was dry. But Captain Gideon was not yet quite satisfied, and asking God's pardon and not to be angry with him he proposed to reverse the conditions, and asked that the next night under the same circumstances the fleece might remain dry, while all else was covered with dew, whereupon God accommodated him and made the result as desired. There is nothing repulsive about this story, but it is so unnatural and improbable that I do not believe it is true.

269. It seems, according to the narrative, that Gideon got his forces together, ready to give battle to the hosts of the Midianites and Amalekites, who were marshalled against his people, when God made the discovery that the Israelites were altogether too numerous to answer his purpose, and he gave instructions to Gideon to send some twenty-two thousand of them home, retaining but ten thousand. Still finding himself oppressed with numbers, God directed Gideon to still greatly deplete them, and to effect it suggested a very novel plan, which was that the ten thousand be taken to the water to drink, and those who knelt and drank in a natural way were rejected, while those who lapped the water like a dog were to be reserved to conquer the vast army arrayed over against them. When the test was applied but three hundred were found to lap water dog-fashion, and it is to be inferred that this was the number God wanted to wipe out the vast enemy. The improbability of this story is so great I can see no reason why I should give credence to it.

270. The mode of warfare adopted by the Jewish captain, as commanded by God was a most singular one. "The Midianites and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude, and their camels were without number, as the sand by the seaside for multitude." "He divided the three hundred men into companies, and he put a trumpet in each man's hand, with empty pitchers, and lamps within the pitchers." Thus armed and equipped for a formidable attack upon a powerful enemy they marched forth and surrounded the camp of the enemy, and upon a signal being given, the three hundred men blew their trumpets, broke their pitchers, and shouted, "The sword of the Lord and Gideon." This so frightened the forces of the enemy that in their consternation they commenced fighting each other throughout the entire army, when soon they fled to Beth-shittah, to Adiel-meholah, and Tabbath. This was undoubtedly one of the most remarkable routes of an immense army by such simple means that was ever heard of. It, however, sounds like fiction. It has not the ring of truth. It is so extremely improbable and unlikely that it would require something more than a simple assertion to justly command the belief of intelligent people.

[TO BE CONTINUED.]

The Bradlaugh Trial.

The trial, in London, of Charles Bradlaugh and Mrs. Annie Besant for the publication of Dr. Knowlton's pamphlet, "The Fruits of Philosophy," is progressing very favorably for the defendants. Lord Chief Justice Cockburn has decided that the pamphlet is written honestly on

a subject of scientific and social interest, and the case is to be tried before the Court of Queen's Bench instead of the Central Criminal Court, thus making it a trial of national importance. It would appear from the decision of Lord Cockburn that if the publication of the pamphlet conflicts with the laws of England, it is the fault of the law and not of the pamphlet. Mr. Bradlaugh and his co-defendant are at liberty on their own recognizances, and the prospects are that they will eventually be acquitted, which will be a great triumph, not only for them but also for the cause of progress generally.

"The Truth Seeker Collection"

OF FORMS, HYMNS, AND RECITATIONS.

We are making very fair progress with this volume, and shall probably have it ready for delivery in three weeks. We should be glad to receive a good many additional orders to those already received. Every family of Liberals and Spiritualists ought to have a copy of it. We believe it will be regarded as a very useful and interesting volume. Besides its five or six hundred *Hymns* and its *Recitations*, composed of some of the best poetical gems in the language, its *Forms* will be found very useful. Those for Funerals, especially, will often prove to be of great value. Every family is liable to lose members at any time by death, and in such cases how much better it will be to have in their own possession a form that can be read, than to employ one of the black-coated gentry to deal out his orthodox dogmas and cant, and perhaps insult the surviving friends by alluding offensively to the unbelief of the deceased. We, as Liberals and unbelievers, manage to get along through life without the services of the priesthood, and let us dispense with them at the hour of death. We want no priest to mumble or pray over our dead body, and we can hardly think any true unbeliever does desire it. Let us maintain our independence at all times.

The volume referred to is very low in price—less, in fact, on the first edition than cost—75 cents for nearly 600 pages in full binding, postage included. Let every reader order a copy. If our friends, after they have perused it, do not admit that it is richly worth double the price we ask for it, we will make it up with tracts, pamphlets, or something of the kind. Send in your orders.

CAPTAIN WATERS AND BILL, HIS BO'SON. A tale of the Ocean and Farm. By Charles F. Swain. John P. Jewett, New York. A very interesting story that effectually engages the interest of the reader from the first page to the last. For twenty-seven years the Captain and Bill trod the same deck, and when, wearied with "life on the ocean wave," he retired to his broad acres, his faithful bo'son bore him company, urging that the captain could not navigate the farm without him.

This is doubtless one of the most humorous and fascinating descriptions of ocean and farm life that has been presented to the public for long time. Those who have read this book think it is not excelled by any of the works of Cooper, Marryatt, or DeFoe. 300 pp.; 12mo, price, including postage, \$1 00.

RADICAL Review, Vol. I, No. 1. Just as we are going to press, Bro. Tucker's bright and able Quarterly makes its appearance. It strives us most favorably, and must prove highly satisfactory to all cultured thinkers. Its 204 pages contain the following essays: "The Two Traditions,—Ecclesiastical and Scientific," Wm. J. Potter; "Practical Socialism in Germany," C. W. Erbst; "Theodore Parker as a Religious Reformer," D. A. Wasson; "System of Economical Contradictions," P. J. Proudhon; "The Influence of Physical Contradictions in the Genesis of Species," Joel A. Allen; "Our Financiers—their Ignorance, Usurpation, and Frauds," Lysander Spooner; "Current Literature," "Reviews," etc., "Chips from my Studio," S. H. Morse. Also two poems—"Ode to Spinoza," B. W. Ball, and "The Discoverer," E. C. Stedman. We wish the *Radical Review* much success. Price \$1.50 per number, or \$5.00 per year. Benj. R. Tucker, Editor and Proprietor, New Bedford, Mass.

Perversions in the English Version of the New Testament.

MR. EDITOR: The only systematic attempt at an apparently thorough exposition of the absurd mistranslations of the Hebrew Scriptures, and of the absurd ideas the Christian world founded thereon, was made by one who, probably, devoted himself to his line of study under the conviction that he would become thereby a pillar of orthodoxy, but who, like most other students in that line, became very heretical, though he, like the most of such students, did not publicly declare the extent of his heresy. He was known among the learned as a profound scholar and critic, and he was raised, by the "cream of the cream" of the English orthodoxy, to the highest pinnacle in the Temple of Fame as a Biblicalist and linguist; and was then crushed by their neglect to notice him, and by anonymous abuse; because he demonstrated truths which, if popularized, would have been fatal to orthodoxy: a result he perhaps did not desire to produce or to avert; he stated truths because truthful criticism of ancient languages and literature was his profession and his delight. This writer, John Bellamy, devoted a long life to the study of ancient languages, and particularly to those of the Semitic family, and to the study of the Hebrew Scriptures, and to all that could be learned of the ancient Hebrew people, and of the nations with whom, as friends or foes, the Hebrews had been connected; as a knowledge of the languages, usages, ideas,

and expressions of these other nations was essential to a right conception of what, in many parts of the Hebrew Scriptures, is meant; and from ignorance of which many absurd mistranslations have been made in the earliest Latin and later English translations of these Scriptures.

In his intercourse with the dignitaries, scholars, and literati of the Church of England, Bellamy had urged them to consider how disgraceful to all Christians are their versions of the Hebrew Scriptures; he cited the opinions upon the subject of various Biblical scholars, who, during the preceding century, had declared, as he did, that a new and correct translation was demanded by truth and by common sense. He reminded them that "no translation had been made from the original Hebrew since A. D. 128; that in the fourth century Jerome made his Latin version from the Greek translation, and from that came the Latin Vulgate, and from that all the European translations have been made, and, therefore, all the errors in that, some of ignorance and some of dishonesty, have been perpetuated; that, 460 years ago, a cardinal requested of the Pope to be allowed to prove that there are 4,000 errors in the accredited translation; (Mr. Bellamy told me he could prove that there are 20,000) and, finally, he proposed that, if he could obtain a sufficient number of subscribers, he would make a new translation.

He soon obtained a magnificent list of subscribers, including the highest dignitaries of the Church of England, and, I believe, one or two royal dukes. The list was published; and in 1818 the first part of the new translation was published. The work was expensive, because there were so many long notes, critical and explanatory with references to supporting authorities. It was demonstrative, and destructive of much of the machinery and stock-in-trade of the Church; it destroyed angels and the devil; it demolished some miracles; and many monstrous narrations which the Church would be glad to be rid of, only that their destruction involved the destruction of the myriads of sermons and the mass of Biblical literature that had been preached and written in explanation and defense of these proved errors and absurdities; and it involved the demonstration of the impudence of the assertions of the authors that they are the "called of God" and are taught by the Holy Ghost.

Bellamy induced (though he did not state it) the general conclusion that there could not be any divine authority in a book that had been so perverted from its original meaning all the time of its being in Christian use; and, as an omnipotent and just Ruler would not permit ignoramus and rogues to, in his name, deceive all the Christians of all times, who had not rejected the Old Testament, the natural tendency of Bellamy's criticism was to create doubts as to the providence of a God. But, worse than this, for the Church, he demolished the pretended Biblical authority for the exorbitant tithing system of the Christian Church. The Romish and English "by-law-established" churches could say that, next to the power given to them by secular rulers from political motives, they owed their privilege of living by religion to the devil: therefore, in response to Bellamy, the churchmen must have said among themselves, not in plain, but in symbolical language, "Sirs, ye know" that this fiction has "brought no small gain unto the" Church. "Ye know that by this [devil] we have our wealth;" and not only is this "to be set at nought," but even the secular power which secures to us our tithing system is deprived of the Biblical authority on which that power has given us the legal right to make the people "stand and deliver." So the orthodox "were full of wrath;" but, instead of showing Bellamy that his translations and interpretations were erroneous, they discontinued their subscriptions for the Bible, ceased to notice him to the public, except to abuse him, chiefly, I believe, by anonymous articles in reviews; and they shouted, as loud as ever, "Great is" the Christian Bible, and so is the devil: though I think there is abundant evidence from Bellamy's arguments and from the admissions and assertions of certain Christian scholars; that they must have been convinced that Bellamy was right on the points I have referred to.

To abuse Bellamy was easier than to answer him. So I was assured of him that he had only a very small acquaintance with Hebrew, and was "totally destitute of judgment." That the appropriate title of his translation would be "The Holy Bible perverted from the original Hebrew, by John Bellamy." The list of original subscribers is the refutation of these charges, as it was Bellamy's known learning and critical skill that induced these subscribers to encourage him to undertake a work of so much importance to them. I have reason to believe that in private the learned among these subscribers continued to treat Bellamy as one having authority. Alibone says, "Only three parts of this translation have been published. It was too expensive in labor and in printing to be continued under the changed conditions." Bellamy was not obviously depressed by the abuse heaped upon him. I was introduced to him in 1832, and then, and in 1840, he appeared to be habitually cheerful, and to enjoy the war of criticism in which he continued to be engaged. He told me with a merry laugh that he had told Professor Lee of Cambridge University that "Asses did not speak in the time of Balaam, but they do now." He has shown that the Hebrew text supported his assertion as to Balaam's ass.

It must not be supposed that, because Bellamy desired to abolish the many absurdities and other errors in the English Bible which have their origin in ignorant, careless, and dishonest translation, that he had any higher respect for the Bible than those writers who make new and amended translations of Homer's Epics have for them. I have reason to believe that he was an Infidel, because I was introduced to him by a mutual friend who was helping me on the way to Infidelity by loaning to me the writings of Toland, Bellamy, and of other authors of like character. I was reported to Bellamy as one who was willing to accept truth on any subject, and on that visit, and after, his part in the conversations led me to believe that he was as much of an Infidel as was our mutual friend.

I will conclude in another article by giving some specimens of Bellamy's corrections of the English text. *New Harmony, Ind.* MARGARET CHAPPELLSMITH.

An Ode to the Flowers.

Welcome, ye sweet, shy budding flowers,
Fragrant with your fresh perfume,
Wooded in the nectar of Spring showers,
Welcome with all your rosy bloom.

Welcome, sweet arbutus, dear
Harbinger of the silent Spring;
Hiding, nun-like, shy with fear,
Unconscious of the joys you bring.

Welcome, snow-drops, pure and fragile,
Wavering in the balmy air;
Childlike with your vestal smile,
And pallid form, so purely fair.

And thou, sweet primrose of the wild,
I mourn your loss and absence still;
Hast thou no smile for me, exiled,
Of far away from vale and hill.

Welcome violets, sweet violets blue,
With odors of the silent wood;
Reminders of the joys I knew
In deepest, sweetest solitude.

Welcome my own, my pansies rare,
With your dear confiding faces;
Come and all my vigils share,
And brighten up these dreary places.

Buttercups and daisies come,
And tell me of the babbling brooks,
Of velvet lawns, and clover bloom,
And cowslips hiding in their nooks.

Welcome lilies, pure and holy,
Thrilling our hearts with odors sweet,
Blended with the joys and glory,
That in heaven the soul shall meet.

Welcome roses, darling roses,
Come till I press you to my breast;
Once where joy, now grief reposes,
Yet come once more, and make me blest.

Welcome all ye beauteous flowers,
Bursting fresh from Nature's mould,
Soothers of my dreary hours,
Harbingers of joys untold.—Lucy Brennan.

Underwood on Woman's Position.

The following abstract of the remarks recently made by B. F. Underwood, before the Woman Suffrage association at Denver, Col., we take from the *Tribune* of that city.

Mr. Underwood having been introduced by the President of the Woman Suffrage Association, said that without hint or suggestion from anybody, he wished to state that while speaking under the auspices of the Woman Suffrage Association, it should not, as a body, be held responsible for some sentiments which he, as an individual, might utter. If, said the speaker, we would know the condition of women in those ages of which we have no historic record, those ages of which we can form an idea only by the rude implements which have survived even the bones of the savage men who made them, we must go to the lowest men on earth, and see how woman there is regarded. She is the weaker sex and is treated as a slave, a beast of burden. Marriage is communal. Women are captured from other tribes with every circumstance of brutality. When a child is born, the father goes to bed and receives the visits of friends, while the woman waits upon him.

Coming down to historic times, we find Egypt when at the height of her civilization, treating woman better than she is treated in some of the nations of Europe to-day. In Greece the wife lived in seclusion, and, unfortunately for that land, the honors were reserved for another class of women. This is an anomaly in Greece. In Rome, although some of the laws at certain periods were rigorous, woman was always held in great respect. Monogamy was the form of marriage, and, except at a late date, divorces were very rare. There was no divorce for 520 years. There came to be three forms of marriage, but they were all monogamic. Women could hold property in their own name in the empire and sometimes loaned sums to their husbands, at heavy rates of interest. In many respects they enjoyed a liberty, as Sir Henry Maine remarks which, with the decay of Roman civilization, they lost and have never regained. The ancient Germans were the most chaste people of antiquity. And their women shared the honors of the Church and State. To Roman and Germanic influences woman owes her present position. The Teutons, be it remembered, were the fathers of the mightiest nations of modern times. In Judea woman was low. Polygamy was common, divorce was at the option of the husband, and a father could sell his own daughter to be a slave and concubine of her master. Under early Christianaity asceticism was encouraged, hence the monasticism of the centuries that followed. In the middle ages woman's condition was low. Monasteries frequently were hot beds of vice in its abnormal forms. Woman was burnt or hung for offenses for which men were but mildly punished. Woman's position improved with the renaissance. The crusaders and chivalry did something to promote respect for woman, foolish as they were. With the progress of enlightenment, with the growth of liberal sentiments the condition of woman is improved.

Even now and in the most enlightened centuries, men may do with impunity that for which woman is disgraced forever. Pre-nuptial chastity is hardly expected of man. A departure from it is worse than death to woman. In Pagan Rome, as Lecky correctly says, there never was such inequality in this respect as there is in the Christian nations to-day. And unwittingly women encourage this state of things by the seething scorn with which they treat a sister who errs, while they welcome with smiles and cordial words, men who are known to be libertines. The truth may not be palatable to some, but it is nevertheless unquestionable. It is popularly held now as in the past, that marriage and motherhood should satisfy the ambition and aspirations of woman. With man marriage is an incident; with woman the

chief aim of life. Man pursues his plans, and labors for success in his trade or profession after marriage as before. But woman at marriage changes her name, and is supposed to be merged in her husband so completely as to lose her individuality, and to be known thenceforth only as a wife. While man's life continues one of growth and development, the woman's, circumscribed in its range, occupied with thoughts and cares of her family, with no knowledge of matters of public or general interests, in eight cases out of ten, becomes as much dwarfed as the husband's, by continual exercise and contact with the world, becomes expanded and enlarged. Her beauty-faded, her health impaired, without culture or the desire for it, with no interest in anything beyond the narrowest range of thought, she sinks into an ignorant, commonplace old woman, and at death is known as the "relict" of the one to whom she became a slave. In the popular estimation, this is proper and right. But intelligent men and women are beginning to see that marriage and maternity, honorable as they are and necessary as they are to individual and social well-being, should not be the sole end of woman's life or the means of deteriorating her intellectual nature. She should retain her individuality, and not subordinate herself to man. A marriage in which there is a feeling of equality, mutual respect for each other's preferences, an aspiration on the part of each to something beyond the common routine of existence—and there are many such—is the only one deserving the name.

Why should not women have aims and objects in life? Let the professions be open to them, let all the avenues of employment be open to them. The boy is encouraged in his studies by the thought that he may one day be a doctor, a minister, a merchant, a senator, or even a president. The little girl at his side is forbidden to aspire to anything of the kind. The height of her ambition is to be the wife of somebody, and soon she commences the common and approved tricks and deceptions for getting somebody to take her as a wife, which accomplished in the majority of cases, the woman begins to retrograde and to be a mere cipher. Millions of women are content with this state of things. This is the strongest proof of the essentially subordinate condition to which woman has become accustomed. It is sometimes said that women would vote against the rights of men, that they would throw all their influence in favor of legal disabilities on account of religious disbelief, that they oppose taxation of church property, favor the Bible in our common schools, work for the evangelizing of the national constitution, etc. No doubt many would as many of our sex now do. But I notice that the majority, very nearly all, of the women in favor of woman suffrage, that I meet, are pondering these subjects and take a very liberal view of them. Macaulay says the way to prepare a nation for liberty is to give it liberty. The only way to make women just and liberal to all is to be just and liberal to them. This woman suffrage movement originated among Liberals and has been encouraged by them.

A resolution of thanks was offered to Mr. Underwood, at the suggestion of the President, and was unanimously adopted.

Ye Unspeakable Heathen.

Mr. Ten Wing Tze Way Shin Shua. Shing Tze Way Shing Shou Tan Tze Way Keo Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo (bearing a few middle names left out for brevity's sake) addressed a small but very able audience on the evening of the 8th in Steinway Hall, on "The Damnation of the Heathen."

At about 8:15 the vivacious little heathen advanced with a quick, nervous gait to the front of the platform and said that on account of his copious name, which few Americans were familiar with, he usually introduced himself. He then, as a preface, apologized for his imperfect English in a fashion more modest than necessary and said that he was not responsible for being called a missionary, as he was not one, and did not think missionaries were needed in America any more than in China or elsewhere. He was, however, anxious to explain a few things in relation to his country. The missionaries, who he did not think intended to lie, had misrepresented the Chinese, partly on account of their prejudices, and partly on account of their imperfect knowledge. And it was for their interest to say what they did, for if they told the truth, the mission boards would not spend money to keep them there. In enumerating the wrong impressions the Americans have of the Chinese he said they thought nothing was raised in China but rice, and that the Chinese lived exclusively on rice and rats and puppies. "Why," said he, "I never knew rats and dogs were good to eat till I learned it from Americans."

Attacking his subject without further preamble, he said: "You have been told that we have no belief in God, and a critic in one of the newspapers attacks me on this ground, saying that there is no word meaning God in Chinese. If the word were translated into Chinese it would mean spirit, and we believe in the overruling spirit. The holiest word we have is heaven, and I defy you to find one among the 450,000,000 Chinese who will use that word lightly, excepting as they have learned it from the missionaries. They will swear in English, some of them. We don't need missionaries nor the Bible to show us God. Our own natures and all the wonderful works of Nature show us that there is a God. Do you think there are no philosophers in China? Do you think that the Chinese who have come in such numbers to America, or even that the lecturer before you is a fair representative of the Chinese literary men? If so, you are greatly mistaken. Aside from our wonderful history, look at the inventions of the Chinese. They did the first printing, made the first mariner's compass, the first porcelain, the first gunpowder, the first cannon, and the first system of laws. And if with all the intelligent statesmen who assist in governing 40,000,000

people here there is so much trouble in governing aright, how do the Chinese manage to govern their 450,000,000? All your intelligence, your higher religion, your greater laws, and your more excellent principles are powerless to prevent crime, and I affirm that you have ten times as many murderers as the Chinese with ten times as many people. And how do we accomplish this? I will tell you. It is by the excellence of our laws. These laws have come down through many generations of philosophical minds. And we don't choose our rulers by favor and by votes. Out of 50,000 men who have studied twelve or fifteen years the Emperor chooses three or four who can stand the best examination. And these men must not only have learned the laws but have mastered the principles. Can we not say, then, that half the population must be intelligent?

"They say we bow down to stock and stone. Yes, many of our people do exactly as the Christians do. I saw a very intelligent Roman Catholic gentleman praying for half an hour in front of a crucifix once, and when he got up I asked him if that was his god. He said no, it was an emblem. We use emblems also. But we do not consider them gods. Does any Christian suppose that the bread and wine you use are really the body and blood of Christ? It is only a humbugging way of representing them."

"I want to make two points: 1. That a form of religion is given by the Creator to every nation which is suited to it; 2. That missionaries going from one nation to another only confuse matters in general. The American and Chinese people are exactly opposite in almost everything. With you, gentlemen remove their hats in society. With us, if a gentleman should do this he would be thought a savage. You shake each other's hands till you give one another the rheumatism. We shake our own hands when we greet our friends, and the tighter we squeeze the more we honor our friends, but we only hurt ourselves. You take your soup first; we take it last. You take your wine first; we have it steaming hot, but we don't get so hot after drinking it. You ask about the health of one another's wives. If one should be guilty of asking a Chinese gentleman about his wife he would—well, he would reply politely, but he would say: 'She is altogether too insignificant a person to engage your attention for a moment. It is of no consequence about her health.' What would happen if an American gentleman should say this? I imagine he would have more trouble than Brigham Young. And you show your affection in public. I remember how amazed I was when I first saw a gentleman kiss and embrace his wife in a depot. I thought the Americans must have so much affection that they could not control themselves. But I found out afterwards these people who embraced one another in public quarreled with each other in private. In China we keep our affection for private life, and we are more careful about marrying, for we have no divorces. Perhaps the reason is that we have no lawyers to show us how to get rid of our husbands and wives. All our pleasures are different. I remember I went to hear a very famous piano player soon after I came to America, and I sat for half an hour waiting for her to begin. And when she went out I asked why she did not play, for I thought she had been tuning the instrument, and I was astonished that so beautiful an instrument should make such horrible noises. And I have seen Chinese musicians move a Chinese audience to tears and to laughter without affecting in the slightest degree two or three European gentlemen who were present. But because I did not enjoy it, was there no harmony in the piano playing? And because the Europeans were not affected, does it follow that the music of the Chinese was not good?"

"It is so with our religion. It differs from yours, but is that any reason for supposing that God has forgotten 450,000,000 of his creatures? If God so loved the world that he gave his only begotten son to die for it, does it seem reasonable that he leaves the largest part of that world without the benefit of that sacrifice? If the particular denomination who passed a resolution lately that all adult heathen would be damned believed it, they would all go at once to heathen countries, or else they would be in danger of being damned themselves. If it is true, we need 40,000,000 missionaries at once. But why should they talk about adult heathen when one of the Presbyterian denomination has said, with equal reason, that hell is full of children five or ten inches long? But you all know this is not true better than I can tell you. The great religionist, Buddha, was our Christ, and he taught us our religion at least four hundred years before Christ. It has all the essential principles of Christianity. I don't see that this Christian religion is anything so wonderful that it should be advertised everywhere like Mrs. Winslow's Soothing Syrup. What is this Christian religion? What is it to become a Christian? I take it to be becoming a Christman. Well, Buddha taught how to become one."

The lecturer then quoted at considerable length from the doctrines of Buddha, which are taught in different language, he said, in the New Testament, and continued: "Christians say that Buddha did not teach the immortality of the soul. That the nearest he ever came to it was in teaching the transmigration of souls. Well, the Buddhists don't understand it so. We think he taught the immortality of the soul as clearly as possible. And if we did not believe it, why should our religionists practice their terrible austerities, and torture themselves, and travel thousands of miles to learn more of religion, as they do?"

Confucius, he explained, was not a religious but a moral teacher, and had given China all her education.

He said that there had never been any persecution under the teachings of Confucius, and that Buddha explicitly taught toleration for the religion of others. Under Christianity thousands of men, women and children had been slain for their religious belief. "And this is kept up

now. Even I am persecuted. They have followed me with all sorts of slanders and bloody-shirt business wherever I have lectured, and the papers have been full of stories about my 'beating' hotels and getting into all manner of disreputable scrapes. But," he continued excitedly, "why don't they prosecute me legally if it is all true. I defy any of the malicious Christians and editors who have circulated these stories to prove them. But pray pardon me for talking about myself. This persecution always excites me."

With a few graceful words of compliment to his audience, which he said was the greatest in criticism and the smallest in numbers that he had ever addressed, the gentleman, the little end of whose name is Wong Chin Foo, closed his lecture and was warmly applauded. *World*.

Obituary on the "Y. M. C. A."

From a New Haven paper.

CLOSED UP.—We have been handed the following for publication: *Messrs. Editors*:—Owing to inability to meet their regular expenses of rent, gas and papers, the Young Men's Christian Association of this city, find it necessary to close their rooms. The directors very much regret that they are obliged to take such a step, believing, as they do, that the work accomplished, and being accomplished by this organization is of great value in a community like this, not only for the population outside of church watch and fellowship, but as co-workers with the churches of all denominations; but feeling that the indications of Providence are not favorable to the continuance of our work under a considerable indebtedness, therefore we adopt this course in order not to increase our debt, and to take measures at once to liquidate what has already accumulated. By order of the board of directors C. B. WHITTELEY, Vice-President.

It passed away in early May,
This good Society,
Not from a lack of numbers, or
From "early plety;"
But "one thing needful" did it lack—
And 'tis so very funny—
It passed away themselves do say.
Just for the want of money!

But blame is laid on "Providence,"
Which, by some indication,
A sign had given, it "favored not"
Longer continuation!
Oh goodly souls! why not admit
God naught did do about it!
Admitting, too, society
Is better off without it!

When good men die, the living sigh,
Or when declines a nation;
But now, no sigh have you or I
For this association!
While here, dead, lies before our eyes,
As might have been expected,
"Y. M. C. A."—we hope it may
Never be resurrected!

"Cause why?"—although it bore the name
Of Christianity,
'Twas not designed, we do well know,
For all humanity;
But only those, who should adopt
Sectarian orthodoxy,
Profess,—no matter if 'twas all
But rank hypocrisy!

Then persecution to all those
Who differed in opinion;
Let "Train" and "Lant" and "Woodhull" tell
Shut up, by "Comstock" minion!
Then, in oblivion, bury deep—
Y. M. C.'s Associations!
So deep, the earth shall purify
Their useless incantations!

And, from their ashes, Phoenix-like,
Spring an Association
Of universal brotherhood;
Knowing no creed or nation;
But, members of one family,
From South to Arctic region,
Shall strive to do each other good,
The only true religion!

New Haven, Ct., May 6th, 1877. FAIR PLAY.

Lord Amberley.

PORT HOPE, ONT.

FRIEND BENNETT: I received the copy of Viscount Amberley's work, "Analysis of Religious Belief," which I ordered from you. I have read it with a great deal of interest, and beg to thank you for publishing it in aid of the Liberal cause. It is a real "eye-opener," and should be in every hand; for it has so completely and thoroughly removed the mask from myths, superstitious creeds and dogmas. The writer is compelled, in doing justice to his subject, to be pretty hard on a good many of the Bible characters, and Paul and his faulty teachings he don't spare. The question is treated in a masterly manner, and I am not surprised at the effort in high circles in England to suppress the work. Now let the theologian and priest give "Tom Paine" a rest and dry their hand on Viscount Amberley. Yours very truly,

WILLIAM SISSON.

Grove Meeting.

The Northern Wisconsin Spiritual Conference will hold its next quarterly meeting in Bro. Wm. Scovel's Grove, Princeton, Green Lake Co., Wis., June 8, 9, and 10, commencing June 8 at 10 o'clock A.M. Capt. H. H. Brown and Dr. J. H. Severance are already engaged. Other speakers are expected to participate. Committee appointed at last meeting to co-operate in raising funds previous to meeting: Mrs. Burch, Appleton; James Slover, Mr. Sanford, Neenah; Isaac Orvis, Oakfield; R. C. Richardson, Mrs. L. Jones, Omre; Mrs. Hazen, Ripon; J. F. Hamilton, Berlin; Mrs. Bentley, Princeton; D. S. Woodworth, Oak Grove; M. F. Pease, Lowell; Mrs. George Gunn, Beaver Dam. A grand time anticipated. Let all true Spiritualists be in attendance.

Dr. J. H. Severance, President,
North Wis. Spiritual Conference.
Dr. J. C. P. Illips, Secretary.

New England Labor League.

The officers elected at the seventh anniversary of the above-named association were, R. W. Hume of N. Y. for President; William B. Greene of Mass., T. Wharton Collins of La., D. W. Hall of Me., J. H. Swayne of Cal., E. M. Davis of Penn., Sallie Holley of Va., L. K. Joslin of R. I., Thomas Boyer of Kansas, Mrs. E. C. Stanton of N. J., W. E. Lukens of Ill., J. C. Hanan of Iowa, Rachel Campbell of N. H., Mrs. L. M. Tilton of Mass., and T. J. Philpott of Kentucky, for Vice-Presidents; E. H. Heywood and Wm. Hanson for Secretaries; L. K. Joslin for Treasurer; Executive Committee, J. K. Ingalls, E. H. Heywood, R. W. Hume, W. Hanson, Mrs. E. M. Sparks and Dr. C. S. Weeks.

Special Notices.

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Dr. J. S. Lyon's Hygienic Home is in Springfield, Mo. Box 247. Send for circular.

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PREJUDICE is the child of ignorance.—*Hazlitt*.
 "THE best way to keep good acts in memory, is to refresh them with new."—*Cato*.

BE what you are; this is the first step toward becoming better than you are.—*F. C. Havre*.

It is impossible to be a hypocrite and to be brave at the same instant.—*Thomas Paine*.

WHEN we know how to appreciate a merit, we have the germ of it within ourselves.—*Goethe*.

PALE death beats with impartial foot at the hovels of the poor and the turrets of kings.—*Horace*.

MODERATION in temper is always a virtue; but moderation in principle is a species of vice.—*Thomas Paine*.

DEATH is the very friend whom, in his due season, even the happiest mortal should be willing to embrace.—*Hawthorne*.

It is the mind that makes us rich and happy in what condition soever we are; and money signifies no more to it than it does to the gods.—*Seneca*.

ALL the sects differ from one another because they are of man; whereas morality is everywhere the same, because it proceeds from God.—*Voltaire*.

I MUST choose to receive the truth, no matter how it bears upon myself; must follow it, no matter where it leads, from what party it severs me, or to what party it allies.—*Dr. Channing*.

THIS is philosophy: to make remote things tangible, common things extensively useful, useful things extensively common, and to leave the least necessary for the last.—*W. S. Lador*.

FEAR and wonder are the chief elements of superstition. These are supplied by ignorance. Courage and composure come of knowledge, and grow with it.—*Gerritt Smith*.

FOLLY soon wears her shoes out. She dances so fast, we are all of us tired. Golden wires may annoy us as much as steel bars. If they keep us behind prison windows.—*Owen Meredith*.

UPON the unsteady flower that rocks in the breeze the bee makes her perch, and gathers her honey; thus man enjoys the fleeting things of earthly life while all things rock under his feet.—*Auerbach*.

INTELLECTUAL gifts are like gifts of strength or wealth, or rank, or worldly power—splendid instruments if nobly used, but requiring qualities to use them nobler and better than themselves.—*Froude*.

EVERY man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—*Emerson*.

PROSPERITY is the very best dish in the world; but it does not prove us. It fattens and strengthens us, just as the sun does. Adversity is the inspector of our constitutions; she simply tries our muscle and powers of endurance, and should be a periodical visitor. But until she comes no man is known.—*George Meredith*.

MEN of sense learn from their enemies. Prudence is the best safeguard. This principle cannot be learned from a friend, but an enemy extorts it immediately. It is from their foes, not their friends, that cities learn the lesson of building high walls and ships of war. And this lesson saves their children, their homes, and their properties.—*Aristophanes*.

I KNOW not what discoveries, what inventions, what improvements may be made in the days to come. I know not what garland of glory may be woven in the loom of the years yet to come; but I do know that no greater blessing, no rarer gift coming down from the infinite sea of the future, will ever touch the shores of time than liberty for man, woman and child.—*Ingersoll*.

NATURE is as playful, as bright, as joyous on the Sabbath as on any other day. And what are children but nature on legs; and why should they be less happy than birds and all other forms of sportive life with which she has peopled the earth? The next warm Sabbath, dear friends, take your little ones out into the parks and fields and roadways, and let them romp, and play, and be happy.—*W. H. H. Murray*.

At the edge of a valley, at the foot of a mountain, or on the verge of a mighty forest, when the air is still and calm, the least breath of music or swell of sound travels afar, and comes back over the quietude with a clearness that is magical. So, when the heart is big with emotion, or the mind calmly ponders some truth only half grasped, how a little tone of love or sympathy or encouragement will bound over the heart's valley, up to its mountain peak, and through its trackless forest, and return with fourfold vigor, and seem, not as an echo, but a tone direct from the very chambers of heaven.—*Earl Marble*.

WHEN a certain ambitious self-seeker once clutched at the dominion of all Europe, stern disappointment met him in his path of invasion, flung a Russian snow-storm in his face, and out of the tiny snowflakes wove a shroud to wrap the flower of French chivalry. The lesson that the proud usurper would not learn at Aspern and Eylau was taught him in the agonies of Borodino, and in ghastly blood prints on the frozen banks of the Beresina. So, too, have we, in the defeat of our humbler plans of self-seeking, been made to hear the sharp teacher say: "Do not be selfish. Other people have rights as well as yourself." This lesson was worth all it cost us.—*Rev. T. L. Cuyler*.

Odds and Ends.

"Playing the Mischief"—Boss Tweed's confession.
 "Poor Humanity"—Tramps.
 "A Terrible Temptation"—The position of Bank Cashier.
 "The New Timothy"—This year's crop.
 "Hard Times"—The present.
 "The Race for Wealth"—The Human Race.
 "A Good Investment"—Getting your life insured, that is good for the insurance company.
 "Foul Play"—Cook-fighting.
 "Strangers and Pilgrims"—Rural visitors.
 "Only a Fiddler"—Ole Bull.
 "In Duty Bound"—Bonded warehouse goods.
 "Innocent"—That last clerical for true inwardness.

"One—not Wooded"—Susan B. Anthony.
 "He knew he was Right"—and she knew she was left.

TOE-NAILS are cut bias; corns are often cut by asses.

LA(R)GER BEER is quoted at 5 cts. a glass; smaller beer at lower prices.

THE hog harvest at Chicago is closed. The crop is said to have rooted well.

OAKEY HALL's favorite songs are "Do they miss me at Home?" "Over There."

VERY few people eat salt on ice cream; it is thought the cream spoils the salt.

It is unhealthy to eat R's in a month that has no oysters in it, or something that way.

UNRIPE fruits may be eaten with impunity by persons in the last stages of hydrophobia.

A POSTAGE-STAMP over the left eyebrow is considered, according to Stanley, full dress at Ujiji.

BOSS TWEED, of whom our readers may have heard, says, "Eternal confession is the price of liberty."

THE easiest way to dig a garden is to sit in the shade and watch a hired man doing the work at 75 cents a day.

ONIONS are good for a bad breath; two fresh onions, eaten just before going to an evening sociable are sufficient.

MUSTARD plasters are very good for intestinal derangements, and, taken with lemon juice, the taste is completely disguised.

WHEN you strike a match and it sputters and goes out, put it back in the safe. The next fellow that gets hold of it will feel good and swear.

VINEGAR, mustard, and oil, sometimes make a good dressing; but it's just as well to stick to flannels yet awhile till the weather gets warmer.

"GRANDMA, why don't you keep a servant any longer?" "Well, you see, my child, I am getting old now, and can't take care of one as I used to, you know."

THE St. Augustine hotel in Florida must be the largest hotel in the world, for a correspondent writes that among the guests are the Smiths of New York.

By a curious coincidence the distance from New York to Boston is just about the same as from Boston to New York, especially if you take the same route both ways.

GEORGE WASHINGTON never umpired a game of base ball; never sat on store boxes discussing the Louisiana question, and his education was deficient in other respects.

HE was sitting silently by her side one chilly evening last fall thinking of something to say. Finally he remarked, "How sad it is; the frost has come, and it will kill everything green." Thereupon the young lady extended her hand and said, in a sympathetic tone, "Good-by."

A PROVIDENCE deacon, a few evenings since, at a prayer-meeting in that city, arose and expressed himself as follows: "My friends, with great sorrow and regret I have just learned of the decease of our beloved Brother Jones. Let us now sing 'Praise God from whom all blessings flow.'"

WOUNDED IN THE CORNERS.—Brother Gardner was yesterday whitewashing the back end of an old house on Catherine street, when the staging gave way, and he had a fall of about fifteen feet. He was senseless when picked up, but a man poured about a gallon of water down his back and brought him to. Mr. Gardner thus explained matters to the reporters:

"Well, I was up dar, an' dar was de scaffold, an' dar we all was. I was jess drawin' dat brush aroun' to kill when I felt a goneness. Seemed I was prancin' aroun' on de air, wid no chance to dig in my toes."

"Why didn't you fall at once, and have the matter off your mind?" asked a policeman.

"Why didn't I fall? Why, sah, I was fallin all de time. I went down 'bout fifty feet head first, an' den I changed an' went sideways, an' den I struck on one foot an' boaf ears. All dis time I was doin' some powerful thinkin', I was."

"Did you think of oysters fried with crumbs?" asked the reporter.

"Doan' be talkin' dat way, boy. I membered all my bad deeds while I was gwine down, an' I called out I would live a better life if de shock didn't kill me."

In the group was a colored man whose face brightened at these words, and he softly asked: "Brudder Gardner, doan' you member de two dollars you borrowed of me?"

"I do."

"Den pay it—han' it over. De shock didn't kill you, an' now begin on dat better life."

"Brudder Jones," solemnly replied Gardner, "de shock didn't kill me dead, but befo' I pay out any money I'ze gwine to wait de result on my nervous system. I pears to be all right, but possumy I may be fatally injured in some o de corners an' not know it in a month. G'long Brudder Jones, an' doan' rob the cradle an' de grae!"—*Detroit Free Press*.

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NEAR BROADWAY.

Notes and Clippings.

THERE are, according to the *Independent*, 77 Presbyterian church members in the Ohio Penitentiary.

THE peculiar religious views of Prof. Adler, have caused his retirement from the chair of Hebrew Literature in Cornell University.

DARWIN's admirers in Germany have made a present to him of a magnificent album, containing the photographs of over 200 Darwinists.

A RELIGIOUS paper makes the discovery that the Russo-Turkish war is the real Armageddon. The real original Jacob. No connection with the house over the way.

WHEN the hot weather prevails all over the country and every thing is drying up, what a blessing it is to have a weather bureau to predict rain, and to keep on predicting until the rain really comes.

JULES SIMON was flung out of the French Cabinet the other day, and the Pope waved his fingers joyfully in front of his face, using the pontifical nose as a pivot, and cried out: "That is what I lived for."

A RICH man may be as great a fool as a poor man, but people won't tell him so half as quick.—*Rheinbeck Gazette*.

Riches spread their wings when they leave.—*Rome Sentinel*.

Only fifty tickets for Beecher's lecture were sold at Richmond, Ind., and the great and good man's engagement was consequently cancelled. *Gourier Journal*.

On Sunday last the day was generally respected; the number of citizens fishing at the draw-bridge was lessened one half.—*Norwich Bulletin*.

It is pleasant to reflect, now that all the fighting is being done in Europe, that a gun has been invented that will discharge 1,000 balls a minute.—*Rochester Democrat*.

So many people are going to Europe to spend the summer months in rambling among the Alps, etc., that the outlook for the hotels at the place of summer resort in our own country is not considered at all promising.

THE Rev. Dr. Ormiston has sailed for Europe. The Rev. Dr. Taylor is going. About half of the prominent clergymen of this city, will cross the ocean this summer. Most of the poor clergymen in the country will not.

HALF a barrel of oysters paid the debt of an Oil City church. The stew was palatable, though heavily watered, and the people who swallowed them at twenty-five cents per stew, felt that they were doing good religious service.

THE Rev. Jerome D. Hopkins or a man who so styles himself, has been swindling the Brooklyn people by representing himself as a poor clergyman having a sister lying very sick in Washington and that he has not money enough to go to see her. It is said that he has raised considerable funds in this way.

BISHOP COXE, who wrote the verses against the Turks, boasts that he never cast a vote in his life. It was he of whom his father, the venerable and eccentric Samuel Hanson Cox, D. D., said when asked how the final e got on his son's name. "I hope the Lord has forgiven me for having begotten such a fool."

"STOP thief!" was what the crowd cried the other day in San Francisco, when a minister clad in clerical costume, ran rapidly to catch a passing streetcar. The good brother was embarrassed by the excitement caused by the cry and consequent pursuit; but when explanation was made, there was a hearty laugh all round, and the hoodlums who had done the shouting were forgiven. But they thought they had never seen a man run that way unless he had stolen something.

A LECTURER'S SYMPATHY FOR TURKEY.—In a lecture before the German Freethinkers' Society, Mr. Charles F. Nathan, lately from Turkey, took strong ground against Russia as "a huge despotism and the enemy of liberty." He thought that other European nations would interfere to prevent Russia's absorption of more territory, but he had no theories to offer regard-

ing any change in the map of Europe consequent upon the war. He sympathized with the Turks as a nation endeavoring to maintain the integrity of its present boundaries.

A CONTROVERSY is going on in some of the Western religious papers as to whether the Rev. Mr. Camp of Avondale, who was prominent in the recent McCune trial, spoke of himself as a "squib" or a "squire." The *Pittsburgh Banner* allows him to state, through its columns that, whereas the word was printed "squire," he meant to call himself by the comparatively inoffensive title of "squib." Perhaps the difference is not very great; yet it is well to be accurate in ecclesiastic nomenclature.

JESUS PAYS IT ALL.—His blood washes all the little offenses away. Charles Tommy, colored, was hanged at Americus, Ga., a few days ago, for the murder of Mrs. Caraway, white, on April 18. He confessed to committing rape before the murder, and sold his body to physicians for \$3. On the scaffold he said: "I dread not death, Jesus is with me. Jesus has made my yoke easy to bear. I will soon be at rest forever. I have nothing more to say." At 12 o'clock the trap fell and after 15 minutes' agony, he was pronounced dead by strangulation. There were fully 5,000 people present. Mr. Caraway bought a license for his second marriage, and then went to witness the execution.

ONE of the great annual festivities of the Hindoos was lately celebrated upon the banks of the Sarju, a small tributary of the Ganges. The Brahmins and astrologers announced that a happy conjunction of the planets at the time would render the occasion especially favorable for all who desired purification of their sins by plunging into the river. Myriads of Hindoos rushed to the spot, determined to bathe without delay, but so great was the crowd that a number of persons were crushed to death. Their bodies were immediately thrown into the water with the idea that they would float direct to heaven.

DR. HEPPWORTH preached last Sunday on "God's providence" and "the certainty of his love for us." Dr. Talmage held forth on the same subject. The papers next day contained news items like these: Mother and child starve to death on Mercer st.; Wm. Vanderwater, a destitute mechanic, shot himself on Chatham st.; Annie Walker, colored, was stabbed to death by a white man, on Sullivan st.; two bodies found floating in the North River; fearful drouth in California and other parts of the country; wheat crop cut off; cattle and sheep dying by thousands; ruin prophesied for thousands of farmers in the San Joaquin valley. Are all these proofs of "God's kind Providences"?

THE Rev. Dr. E. T. Baird, of the Southern Presbyterian Church, who made way with \$22,000 of ecclesiastical funds, now says that he used his official endorsement as secretary of the Publication Board for his own private uses; and that until February last, it never occurred to him that this was wrong. He also says that he knew nothing about business, or the keeping of accounts of bills payable. The simplicity of the board in trusting such a confessedly incompetent man with the entire management of its affairs, does not reflect credit on the men who compose it. Dr. Baird, who has run away and is hiding somewhere, writes from his place of concealment that his fellow ministers have treated him very harshly in putting him out of the ministry. He likened himself to his Savior, in that he "has no place where to lay his head." As a Richmond Jury has found an indictment against him, it is probable that if he can be caught, he will be provided with a place on which to lay his head—an iron cot, surrounded with substantial stone walls. Then he won't be so much like his "savior."

ANOTHER CLERGYMAN IN TROUBLE.—The Rev. J. H. Foster who for six months has been preaching to the saints of the Congregational church in Hannibal, Mo., has found his lines not to lie altogether in pleasant places. He was getting along swimmingly with the brothers and sisters of that pious city in his new field of labor, until the Rev. Mr. West, Superintendent of Congregational churches in Missouri visited Hannibal recently when he announced confidentially to some of the leading members that Brother Foster was a wolf in sheep's clothing, and had more fondness for the ewe lambs than for the

souls of the aged brothers and sisters; in short that he had five wives living, from none of whom had he been divorced; that he led a dissolute life, was a gambler and all that. In fact, Mr. West produced documentary proof of the Rev. Foster's disreputable conduct. The two were confronted, when Foster was compelled to admit the charges against him. He lived for two days upon the ragged edge, when he was induced to hand in his resignation and look up some other field of usefulness. He is a fine looking man, wears a saintly, guiltless appearance and is very popular with the female portion of the church. They could hardly believe he was such a man; but "you can't most always sometimes tell."

THE *St. Louis Globe Democrat* has the following in reference to what our Governor had to say on the subject of God and women. "Something of the churlish celibacy of Tilden seems to have descended to his successor, Gov. Robinson, who has most superfluously and idiotically vetoed a bill giving women the right to hold office as members of School Boards; not that he has any prejudices on that point himself, not by no manner of means, but 'the Almighty has appointed different fields of labor and usefulness for the sexes, and His decrees can not be changed by legislation.' In an age of skepticism and irreverence it is really touching to see such devout confidence in a special revelation from the Almighty, but what becomes of his decrees in those impious States which have allowed the female sex to labor in that field of educational usefulness which the Governor of New York fences in for the exclusive occupation of the male sex? Do these States 'set aside the decrees of the Almighty by legislation,' or is the jurisdiction of these decrees continuous with Gov. Robinson's veto? The Governor of the greatest and wealthiest State in the Union seems to be an ignorant and bigoted blatherskite, and we advise the friends of progress and enlightenment to note this little incident, which is quite in keeping with other developments of Democratic statesmanship."

WORSE AND WORSE.—Quickly following upon the heels of the trial of the Rev. Thomas B. Bott, Baptist clergyman of Philadelphia, for adultery, comes now the case of still more damning guilt, of the Rev. John H. Morris also of Philadelphia and likewise a Baptist. He is a man of large and powerful frame, being over six feet in height. He has preached several times at the Passyunk Baptist church of that city. His age is forty-one. Two years ago Morris lost his wife when he married his wife's sister. Shortly afterwards he took a little girl to raise, named Mary Rue then eight years of age. About a week ago, Mrs. Morris detected her husband in bed, and in criminal connection with the little girl, at two o'clock in the morning. The wife insisted that the girl should leave at once. The Rev. six-footer took the little girl to her mother and informed Mrs. Rue that his wife had charged him with holding improper relations with the child, but as he was a God-fearing man, the charge was false. He asked Mrs. Rue's consent to place the child in the Northern Home for Friendless children, promising that when thirteen he would take her out and provide for her. Mrs. Rue reserved her decision for a few days. In the mean time by a series of well-directed questions, the astonished mother with horror learned that the clerical brute and villain had been holding criminal intercourse with her little daughter for a year. The little child said: "Mamma, if you won't send me to prison, I will tell you. Mrs. Morris found him in bed with me, and she carried on awful about it. He told me if I said anything about it, I'd be put in prison." The grief-stricken mother sought Alderman Carpenter and laid the facts before him. Morris was immediately arrested, and had a hearing. By evidence it was elicited that the man's guilty conduct had been continued for twelve months. Three physicians examined the little girl and gave it as their opinion that the child had been outraged in a shocking manner, and that her spinal column and brain had been injured. The Christian villain was held in \$4,000 bail, in default of which he was lodged in Moyamensing prison until Friday last, when bail being procured he was released. Of such material are too many of the clergymen of this country composed. We would carefully inquire whether this godly man should not be suspended from the pulpit, for a few weeks at least, or from a lamp-post or the limb of a tall tree.

Events of the Week.

THE Russian fleet sailed from this port several days ago.

A WRECK is reported on the coast of Australia, by which thirty lives were lost.

ONE thousand ship carpenters have been discharged from the ship-yards on the Clyde.

MARY MEAD, a domestic in the family of Chas. Drescher, West Hoboken, N. J., came to her death by lighting a fire with kerosene. She won't do so any more, but others will.

A MAD dog ran into Knox's hat store, corner Fulton st. and Broadway, and caused the clerks to jump upon the counters and to hang themselves to the shelves, until a policeman was called, who shot the dog.

A HURRICANE passed over the village of St. Hippolite, Canada, and blew down a new Catholic church, and several dwellings. Two brothers working inside the church were killed. The ways of Providence are mysterious.

A TERRIBLE catastrophe occurred at Roach's Ship Yard at Chester, Pa., at the launching of the steamship *Saratoga*. The vessel started prematurely while laborers were working under and about it, and before they could save themselves, seven men were crushed to death and nearly three times as many more injured.

A BRICK church, nine miles north of Marion, Ind., was blown down last Sunday while a meeting was being held within it, the bricks falling plentifully upon the men and women, and effectually burying them. One young man was killed, and some fifteen or twenty badly injured. How many such warnings will have to be given before people will learn that it is a dangerous thing to go to church?

ACTIVE operations are still kept up between the Turks and the Russians. The latter were badly repulsed at Kars, which point was once reported to have been captured by the Russians together with 14,000 Turkish prisoners, but which turned out to be incorrect; while the Russians gained a victory and captured a large number of guns at Ardaban. The Russians are still massing their forces for a concentrated action on the Danube, and to make an entry there into the Turkish dominions.

AFTER several days of extremely warm weather, and many parts of the country being distressed with drouth, we have had timely showers in many localities, which removed the serious apprehensions that prevailed. Vegetation is now progressing finely. In Illinois and other parts of the West, there was far too much rain a few weeks ago, so that in its level country but little planting was done. Fears are entertained that corn now put in will not fully mature.

EUROPEAN NEWS.—Greece is said to be about ready to declare war against Turkey. The greatest uneasiness prevails in Austria. Hungary is anxious to take a hand in the war. Bismarck has been recalled to Berlin, and it is thought Prussia meditates enlarging her boundaries by taking Denmark and Holland, so as to give her greater facilities for seaports. England will hardly be able to keep out of the fray. In France a crisis has taken place; the Cabinet has been changed, Duc de Broglie appears to be running the government in the interests of the royalists. The republicans are greatly excited. Gambetta has made a most stirring speech on the present state of affairs. Great fears are entertained of the permanency of MacMahon's government.

DURING the holding of a Free-Love convention in Boston the other day, and while E. H. Heywood was speaking, some young students from Harvard College—of whom there were about twenty present, avowedly to break up the meeting—rushed upon the platform and acted very improperly. Mr. Heywood endeavored to preserve order, but the students being in the majority and the police valiantly remaining neutral or out of sight, the convention was forcibly converted into a "highly-moral," orthodox, theological circus, with a member of a leading Boston family as ring-master and his fellow students as clowns. After giving the free lovers a lesson in "Christian" forbearance the students went away and the meeting resumed business.

Career of Religious Ideas.

BY HUDSON TUTTLE.—Copyrighted.

CHAPTER III.

Fetishism with our own race is of the remote past, yet its stain is indelibly fixed on our religious system. Christianity is full of it. Claiming, as it does, divine completeness and the worship of the one true God, there would be little left of it were its Fetishism stripped away. When pestilence smites our cities, the earthquake prostrates their proud towers in ruins, or storms devastate, prayers and sermons are sent forth from every Christian pulpit asking God to deal lightly, or charging these natural events to warning Providence. In seasons of drought, fasts are still held to invoke rain, in exactly the same spirit in which the Indian medicine-men shake their calabashes and call on the Great Spirit. Churches are peculiarly holy places, Sunday a holy day, and fasts, penance, and the sacrifice of worldly considerations peculiarly acceptable to God. The outbursts of the elements, in the Christian view, are acts of Providence. Recently the Californian earthquake called out an expression from clergy and laymen honorable to Fetish worshippers. Instead of seeing the activity of volcanic forces in the subterranean axis on which that country is placed, they saw only the warnings of an angry God. It would be difficult to say why California needs such warning more than New York, where the revenue of the most aristocratic church is derived from the rent of its estate occupied as drinking saloons, gambling hells, and houses of prostitution—whose sleek, high-salaried minister is, literally clothed by the activity of the purple fingers of starvation, and fed by the sale of human souls.

The annual Thanksgiving ordered by the American Government, and retched by the States, is a relic of Fetishism, and, as such, is degrading in its tendencies. It is a hopeful sign that year by year the "Proclamation" is becoming little more than a form, and we may hope, at no distant day, a chief magistrate may be elected having sufficient manhood to ignore this absurd and outgrown custom.

The lingering faith in miracles is a remnant of the belief that the gods manage everything. Miracles are at the foundation of all systems of religion; and it is maintained by leading theologians that the human mind is so constituted that it cannot believe religion of divine origin unless accompanied with miracles. Catholicism retains the miracle-working power, which its priests continue to practice, and the erudite Protestant divine stands up in his pulpit, a competitor with the African rain-maker. This belief is like some molluscs, found fossil in the rocks of all past ages, and with charmed lives flourishing in the seas of the present: it grasps the animal and emotional faculties, and, as long as they are in ascendancy, will not yield its tenacious life.

Polytheism constantly presents its Fetish origin. The family or tribe Fetish became the Panates of the Romans and the bull Apis of the Egyptians; the national Fetish, the Olympian Jove of Greece—the Capitoline Jupiter of Rome—the Caaba of Arabia.

It would be presumed that the Jews from the earliest period, carefully instructed by the only true God, would not show the least trace of religious progress, for their system was not of growth but revelation. Contrary to this inference—and infallibly indicating its human origin—they present all phases of growth, and, at the period of their greatest splendor, Fetishism and Polytheism blended with their vaunted Monotheism. The Seraphim of Laban was a family Fetish; the horses consecrated to the Sun in the Temple of Solomon (2 Kings xxiii, 2) were of the tribe, and the Cherubim and Most Holy Place were national Fetishes. The God of Abraham was a coarse Fetish. The Jews never escaped the influence of grossest idolatry. They believed that their Jehovah dwelt especially in the Holy Place of their Temple, and propitiated him by sacrifices, rites, and ceremonies innumerable. He is a mean, cruel, unjust, vindictive, blood-thirsty despot, to whom the purely human and lovable Jove of Greece must not be compared. The Jews reflected their own stern, grim, and revengeful natures in their God, and their religion nowhere indicates a superhuman origin.

Fetishism is emphatically a religion of fear, because it reflects most clearly the origin of what are called the religious feelings. It asserts the anger of the gods, and its priests are tireless in their efforts to invent methods by which they can be appeased. They run wild with a terrible hallucination. The more unnatural an action, the more pleasing to the gods. Mutilation—as cutting off a finger, knocking out a tooth, flagellation, sacrifices—often human—are required of the servile devotee. Knowledge is repressed. All ideas of fixed order or law are lost in creation resolved into a succession of miracles. As these are not always in accordance with the welfare of man, appropriate gods are assigned to each. Classes of gods are formed—one good, the other evil. Man become a buffet between the two. Sacrifice gains the favor of the first, and appeases the anger of the last. There is God-worship and Devil-worship—as illustrated in the Christian Church, which assigns in its theology the second place to the God of Evil.

The later phase of Fetishism—where every individual has his own particular object of worship—so far from exerting a moral influence, acts in the opposite direction. It loosens the moral bonds, if any exist, and the possession of the especial favors of a god makes its recipient selfish and overbearing. If the Fetish united the members of the tribe in closer union, it intensified their hostility to other tribes. The national Fetish would become jealous of those of others, and all wars would become religious crusades—the national Fetishes commanding and guiding their followers. The jealousy of the Fetishes or gods, arrays tribe against tribe—nation against nation. The words "foreign-

er" and "enemy" become synonymous. War becomes the normal state of mankind, and the slaughter of nations acceptable sacrifice to the gods, who love the steaming blood of their enemies. This instinct of destruction at times becomes so energetic that the life of the worshiper is jeopardized, the necessities of the sacrificial altar obligating incessant war to secure captives to appease the anger of the terrible gods. The Aztecs carried this slaughter to such excess that often in default of captives they drafted from their own ranks, and from this cause the nation was rapidly declining. The Jews furnish an appalling example of a people blindly obeying the commands of their Fetish as interpreted by their priests. Jehovah is a god of battles—commands the extermination of whole nations; the butchery of men, women, and children; the prostitution of the charms of woman; and countless unmentionable horrors. When the battle thickens, he guides the shafts of death, and even consents to stay the course of the sun to allow his butchers to accomplish their demoniac task. Only among the cannibals of the South Sea is there a parallel example. The sacred historian has recorded the slaughter of the Midianites, the dispossession of the comparatively refined and opulent Canaanites, with a heartlessness equaled only by the fiendishness of the commands of Jehovah.

The political influence of such a religion is to encourage a narrow, intense patriotism, and exclusive national isolation. It institutes two codes—one for the stranger, the other for citizens—a distinction retained by the Jews.

Fetishism evolves Polytheism by insensible degrees, and the two are inextricably blended. The worship of the object is transferred to the spirit, but to the very latest the image is preserved, and the Polytheist bestows quite as much adoration on the one as on the other.

[TO BE CONTINUED.]

Humphrey-Beaunett Discussion.

BENNETT'S REPLY. NO. IV.

REV. G. H. HUMPHREY, *Dear Sir*: I can see but little connection between the character and habits of Thomas Paine and the subject we have under discussion, but I nevertheless have no objection to considering either in this reply.

In the main, I think you fair and candid in your treatment of Paine and in the credit you accord him for the services he performed, but you repeat some of the slanders that have been so industriously circulated against him by his enemies. In the early days of the Republic his labors were duly appreciated, and he was accredited with patriotism, devotion, and great moral courage, and had he never written anything to offend bigoted sectarians, his praises would have been loudly sung to this day, and the entire country would be proud to honor his memory; but because he had the candor to express his honest convictions upon theological subjects, and to differ materially from the popular current of thought, he has been most vilely traduced therefor; and, besides, a persistent effort has been made to belittle his services in the Revolutionary struggle, and to blacken his name and reputation in every possible manner. You show more fairness in this respect than many others, and you are entitled to much credit for it.

Ingersoll states the case, with much clearness and truth, thus: "At the close of the American Revolution no one stood higher in America than Thomas Paine. The best, the wisest, the most patriotic were his friends and admirers, and had he been thinking only of his own good he might have rested from his trials and spent the remainder of his life in comfort and in ease. He could have been what the world is pleased to call *respectable*. He could have died surrounded by clergymen, warriors, and statesmen. At his death there would have been an imposing funeral, miles of carriages, civic societies, salvos of artillery, a nation in mourning, and, above all, a splendid monument covered with lies. He chose rather to benefit mankind. At that time the seeds sown by the great Infidels were beginning to bear fruit in France. The people were beginning to think. The Eighteenth Century was crowning its gray hairs with the wreath of Progress; on every hand Science was bearing testimony against the Church. Voltaire had filled Europe with light. D'Holbach was giving the *Life* of Paris the principles contained in his 'System of Nature.' The Encyclopedists had attacked superstition with information for the masses. The foundation of things began to be examined. A few had the courage to keep their shoes on and let the bush burn. Miracles began to get scarce. Everywhere the people began to enquire. America had set an example to the world. The word of Liberty was in the mouths of men, and they began to wipe the dust from their knees. The dawn of a new day appeared. Thomas Paine went to France. Into the new movement he threw all his energies. His fame had gone before him, and he was welcomed as a friend to the human race, and as a champion of free government."

It is pleasant, in recalling the early services of Paine to this country, to read what distinguished persons said of his efforts, before the religious element of the country became embittered against him. I will not take the space here to quote but few of the commendations of Paine for his heroic labors in the cause of American Independence. None excelled him in earnestness and courage, and he was in advance of the masses of the Colonists in daring to declare independence of Great Britain. It was Paine who first openly suggested that the Colonies disconnect themselves from the parent government. He was the first to propose an independent nationality, and to give a name to the incipient nation. It was his pen that first wrote the grand words—"The Free and Independent States of America."

The great results produced by his pamphlet, "Common Sense," can hardly be over-estimated. It did just what was necessary to be done to arouse the young country to

the point of resistance. The effect it produced was unparalleled. It awakened the most active enthusiasm in the breasts of the Colonists. It performed an important part in the great drama, which if it had been omitted, success would never have been gained. I claim that, if with that pamphlet enthusiasm was aroused and victory ultimately was achieved, it was a most important factor in the great cause, and equal at least to any other portion of the means employed. Without it independence would not have been declared nor gained, and with it both were accomplished. Hence, to the author of "Common Sense" America owes her liberty to-day."

Edition after edition of the brave little work was issued. It circulated in every direction. It was read by every fireside, whether in the farmhouse or in the tented camp, and many times from the pulpit where the people gathered for worship. Its arguments were unanswerable; its reasoning was irresistible; and its logic most convincing. Well did Major-General Charles Lee express the truth in a letter to Gen. Washington two or three weeks after the pamphlet had appeared, when he said: "Have you seen the Pamphlet 'Common Sense'? I never saw such a masterly, irresistible performance. I own myself convinced by its arguments of the necessity of separation." Subsequently, in referring to this work of Paine, he said: "He burst forth on the world like Jove in thunder."

Samuel Bryan, in speaking of "Common Sense," said: "This may be called the book of Genesis, for it was the beginning. From this book spread the Declaration of Independence, and not only laid the foundation of liberty in our own country, but the good of mankind throughout the world."

Lossing, in his "Field Book of the Revolution," said: "'Common Sense' was the earliest and most powerful appeal in behalf of independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality."

Morse, in his "Annals of the Revolution," said: "The change in the public mind in consequence of 'Common Sense' is without a parallel."

Wm. Howitt, in "Cassell's Illustrated History of England," says: "There was no man in the Colonies, nevertheless, who contributed so much to bring the open Declaration of Independence to a crisis as Thomas Paine. This pamphlet ('Common Sense') was the spark which was all that was needed to fire the train of Independence. It at once seized on the imagination of the public; cast all other writers in the shade, and flew in thousands and tens of thousands all over the Colonies. . . . During the winter and spring this lucid and admirably reasoned pamphlet was read and discussed everywhere and by all classes, bringing the conviction that immediate independence was necessary. The common fire blazed up in Congress, and the thing was done."

Henry G. Watson, in his "History of the United States," says: "'Common Sense,' written by Thomas Paine, giving in plain language the advantages and necessity of independence, effected a complete revolution in the feelings and sentiments of the great mass of the people."

Washington, Jefferson, Madison, Monroe, Jackson, and many other distinguished personages, bore honorable testimony to the great services performed by Paine but want of room must prevent further quotations now.

Possibly the great good which was accomplished by "Common Sense" was only equaled by the grand results produced by "The Crisis." These were issued at irregular periods during the great struggle and when the exigencies of the times most demanded their aid. The contest was a long and unequal one on the part of the feeble Colonists. The people were poor, and the army was badly supplied with arms, provisions, and clothing, and they were contending with the most powerful nation in the world. It is not strange that desertions were very numerous; that the half-starved army became decimated, and that the greatest gloom spread over the entire land. The first number of "The Crisis" was issued at the time when General Washington was compelled, before superior forces, to retreat from this city across New Jersey, when, by numerous desertions, the army had become largely reduced, and when the greatest despondency had settled over the entire country. Then it was that Paine's burning words rang over the land: "These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country, but he that stands it now deserves the thanks of man and woman. Tyranny, like hell, is not easily conquered, yet we have this consolation with us: the harder the conflict, the more glorious the victory; what we obtain too cheaply, we esteem too lightly." "Every generous person should say, 'If there must be war, let it be in my day, that my child may have peace.'" "He that rebels against reason is a real rebel; but he that in defense of reason rebels against tyranny has a better right to the title of 'The Defender of the Faith' than George the Third."

The first number of "The Crisis" was read in every camp, by every corporal's guard, and by every fireside over the land, and the stirring appeals of Paine had a wonderful effect; desertions were greatly lessened, enthusiasm was rekindled, enlistments were revived, and new courage was imparted to the whole country.

The success of the struggle was most unpromising. The fate of the country was like a balance, with the side of the Colonists about to "kick the beam." It was the critical moment of the young nation's existence. Something had to be done promptly or the cause was lost. Paine saved the nation he had called into being and had christened. May the people of this country never forget the great debt they owe this man. Without his services national independence would not have been secured.

I was nearly prepared by your third letter for your at-

tempt to count Paine a Christian; at all events when he wrote "Common Sense" and "The Crisis," as he quoted a passage of Scripture or two and did not take the occasion to present his theological views; but the quotations you give from Adams, and Paine's own words at the commencement of the "Age of Reason," effectually refute the supposition that his religious opinions were of recent date. It was obviously improper to introduce theology into "Common Sense," "The Crisis," or "The Rights of Man," and he showed his good sense by not obtruding religious beliefs into political essays or discussions. Had he done so, you, doubtless, would have blamed him for it far more than you now do for the omission.

You quote a woman to show that Paine was not a statesman. Unless you can find a man or two among the thousands who knew him who expressed a similar opinion, it will be hardly just to condemn him on that authority alone as not being a statesman. Without doing yourself or Paine any injustice you might have quoted the lady a little more fully, where she says, "The boldness of his conception, the originality of his style, the striking truths which he boldly throws out in the midst of those whom they offend, must necessarily have produced great effects."

The portion of Paine's life after 1787, when he went to France, you are pleased to term *The Period of his Infamy*. There you assuredly wrong Paine and yourself. It was far from being a "period of infamy." There was no such period in Paine's life. His career in Europe may well be called glorious. After visiting France, besides attending to the introduction and manufacture of an iron bridge he had invented in this country, he visited his aged mother, where he passed some time, and ministered to her necessities. It was during what you characterize as the period of Paine's *infamy* that he wrote the "Rights of Man," one of the grandest pleas for Humanity ever made; a production that has won encomiums from men of the very highest ability and distinction. Richard Henry Lee, in acknowledging to Gen. Washington the receipt of a copy, said: "It is a performance of which any man might be proud; and I most sincerely regret that our country could not have offered sufficient inducement to have retained as a permanent citizen a man so thoroughly republican in sentiment and practice in the expression of his opinions." In reference to that production, Lord Erskine remarked: "Mr. Paine spoke to the people, reasoned with them, told them they were bound by no subjugation to any sovereignty further than their own benefit connected them." Andrew Jackson said: "Thomas Paine needs no monument made by hands; he has erected himself a monument in the hearts of all lovers of liberty. The 'Rights of Man' will be more enduring than all the piles of marble and granite man can erect."

Napoleon Bonaparte, even, by way of high compliment to Mr. Paine, said: "A statue of gold ought to be erected to him in every city in the Universe." He added, that he slept with "The Rights of Man" under his pillow, and he pressed Mr. Paine to honor him with his correspondence and his advice.

It certainly was not *infamous* to be promptly declared a citizen of France, and to be elected to the National Assembly from four different Departments. His career in that body was eminently honorable. He was early appointed one of the Committee to draft a Constitution for that country. He first made himself unpopular by his humane defense of the unfortunate king, Louis XVI, whom he wished to save from death and recommended that he be sent to America. For this noble act, Ingersoll pays this merited tribute: "Search the records of the world and you will find few sublimer acts than that of Thomas Paine voting against the king's death. He the hater of despotism, the abhorrer of monarchy, the champion of the rights of man, the republican, accepting death to save the life of a deposed tyrant—of a throneless king. This was the last grand act of his political life—the sublime conclusion of his political career." But, for this humane action, an insane people threw him into prison, and by the merest chance he escaped the guillotine. In my humble opinion it is well for the world that he escaped death at that time. Otherwise his "Age of Reason" would never have appeared.

This, his last great work, was written under the immediate apprehension of death, in a spirit of honesty, boldness, and fairness rarely equaled. He certainly did not write for popularity, for he took the unpopular side, but he penned what he believed to be the truth. For this act of self-sacrifice you and the Christian world are ready to consign him to the lowest degree of degradation and infamy. Why is this so? Because he was an honest man, and uttered just what he believed, though he shocked the prejudices of Christendom. He found contradictions, absurdities, and obscenity in the Bible, and had the candor and honesty to say so. Can you say he did not find them there? If you do, I think I can easily point out your error. Was it so wrong for Paine to give his real convictions that he should be doomed to the realms of infamy forever? No! No! No! Rather let pæons be sung to his memory, so long as truth is superior to superstition and error.

Of the "Age of Reason" you say: "It does not contain one original thought. All its cavils had been familiar to the world ever since the days of Celsus and Porphyry. It owes its notoriety not to its matter, but to its manner. Many Infidels of the higher type are ashamed of it." Allow me to say that I think in this language you do violence to truth. A more original work of the kind than Paine's "Age of Reason" has not been produced for two hundred years. Why did you not give some proofs of your assertion that leading Infidels are ashamed of it? Where are the proofs to be found? If he merely played the parrot and repeated the ideas of others, why have the anathemas of the Church been heaped upon his head a thousand times more than upon those who you say were the originators of his sentiments? If it is true that his writings cannot do any dis-

credit to Christianity, please tell me why defamation, slander, and abuse have been so persistently thrown upon him by the Christian sects for three quarters of a century.

Is it not singular, too, that the writings of a mere plagiarist should have been so popular while the originals sank into comparative obscurity? Probably there have been more copies sold of Paine's "Age of Reason" than of all the books of the other Infidel writers you named. One hundred editions of the "Age of Reason" have doubtless been printed and sold in England and America; and hundreds more will yet be printed and sold. His Theological Works are selling to-day far more rapidly than the works of any other Infidel writer; and I believe this will be the case for the next hundred years. Few works on the Christian side have been equally as popular, and probably there has not been one copy sold of Watson's Reply to the "Age of Reason" to ten or twenty sold of the latter.

Allow me to say in this connection that I have now in press a fine edition of Paine's Complete Works, which will very soon be issued in one large volume, including his Life, also his Theological Works and his Political Writings, as well as each part separately. I am proud to be the publisher of the writings of Thomas Paine, and deem it one of the most commendable acts of my life. I shall be only too glad to furnish a copy of his works, or any part of them, to any person who wants them.

Paine spoke directly to the people and addressed himself to their plain common sense. This is the secret of his success as a writer. Jefferson expressed himself thus, regarding Paine as a writer: "No writer has excelled Paine in ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple, unassuming language. In this respect he may be compared with Dr. Franklin."

Stephen Simpson said of Paine: "Lucid in his style, forcible in his diction, and happy in his illustrations, he threw the charms of poetry over the statue of reason, and made converts to liberty as if a power of fascination presided over his pen."

You have quoted a few words from Theodore Parker; let me add a few more. In a letter to a near friend he said: "I see some one has written a paper on Thomas Paine, in the *Atlantic Monthly*, which excites the wrath of men who are not worthy to stoop down and untie the latchet of his shoes, nor even to bring them home from the shoe-black. . . . It must not be denied that he had less than the average amount of personal selfishness or vanity; his instincts were humane and elevated, and his life devoted mainly to the great purposes of humanity. His political writings fell into my hands in early boyhood, and I still think they were of immense service to the country. . . . I think he did more to promote piety and morality among men than a hundred ministers of that age in America. He did it by showing that religion is not responsible for the absurd doctrines taught in its name." Quotations from a few other clergymen may not be out of place. Rev. Solomon Southwick, among other complimentary remarks, said: "Had Thomas Paine been a Grecian or a Roman patriot in olden times, and performed the same public services as he did for this country, he would have had the honor of an apotheosis. The Pantheon would have been opened to him, and we should at this day regard his memory with the same veneration that we do that of Socrates and Cicero. But posterity will do him justice. Time, that destroys envy and establishes truth, will clothe his character in the habiliments that justly belong to it." Rev. M. D. Conway, in a discourse in Cincinnati on Paine's birthday, Jan. 29, 1860 (which I had the good fortune to hear), said: "All efforts to stain the good name of Thomas Paine have recoiled on those who made them, like poisoned arrows shot against a strong wind. In his life, in his justice, in his truth, in his adherence to high principles, in his disinterestedness, I look in vain for a parallel in these times." The Rev. David Swing of Chicago, and, I believe, of your own denomination, said: "I have read Paine's theological works with a great pleasure and profit. Indeed, judging by his writings, he was one of the grandest and best men that ever trod the planet."

In marked contradistinction to the tributes thus honorably bestowed stands such dishonorable tirades as you quoted from the envious and maligning pen of Adams. It seemed to wound his vanity to have praise accorded to Paine. He could hardly bear to have it go down in history that anybody but himself struggled to fire the American heart to deeds of daring and valor in the cause of national independence. I must confess that the strongest proof you have adduced in favor of Adams being a Christian are the quotations against Paine which you make from him. They sound exceedingly like Christian sentiments, and were it not true that he never accepted the fundamental dogma of Christianity, I would freely relinquish him to you and your cause. That his remarks about Paine were malicious, ungenerous and uncalled for, cannot for a moment be denied.

You say, "Paine did not always tell the truth," and as proof adduce his assertion that he never published a syllable in England. It is quite possible that he did not. *Writing* and *publishing* are very different operations. Many persons *write* for this paper, but I am the *publisher*, and equally so if I write not a word myself. Do you suppose for a moment that Mr. Paine meant that he never *wrote* a syllable in England? It strikes me that I can substantiate a much stronger charge of falsehood against your God, your savior, the patriarchs, the prophets, the apostles, and the popes, bishops and priests, from the earliest times down to the present. Should you desire it, it will be a cheerful task to me to accommodate you.

Paine did not claim to be the author of the Declaration of Independence, but only that his pamphlet, "Common Sense," led to it. This opinion is doubtless correct, and is corroborated by the judgment of thousands. Your charge

of "self-righteousness and self-conceit" is indifferently sustained. It was no more reprehensible for him to name himself as author of "Common Sense" than for Jefferson to name himself as the author of the Declaration of Independence. Both were quite excusable. His statement that he had lived an honest and useful life was strictly true, and hardly justifies your fling at his want of faith in the Jewish Bible in connection therewith. Such as Paine was he attained by his own merits. He claimed neither grace nor virtue on the merits of another.

Few of his friends have claimed for him the authorship of the "Junius Letters," though William H. Burr, in his volume, "Junius Unmasked," gives in parallel columns a large number of extracts from Junius' and Paine's writings, and it must be confessed the similarity is striking.

You say "Paine became unpopular in France." This was due more to the peculiar fitful, mercurial character of the French people than to any other cause; though his praiseworthy defense of Louis XVI, as has been shown, made him temporarily unpopular. You say, also, that "he was penurious." Your estimate of him differs from that of others. Joel Barlow, a man of the highest veracity, and who knew Paine intimately, said: "He was one of the most benevolent and disinterested of mankind, endowed with the clearest perception, an uncommon show of original genius, and the greatest depth of thought. . . . He ought to be ranked among the brightest and undeviating luminaries of the age in which he lived. . . . He was always charitable to the poor beyond his means, a sure protector and friend to all Americans in distress that he found in foreign countries; and he had frequent occasions to exert his influence in protecting them during the Revolution in France." His subscription of \$500, all the money he had in the world, for the benefit of the soldiers, in the darkest days of the Revolutionary War, did not look much like *penuriousness*. He headed the list by which £30,000, or \$150,000, was raised, which was another means by which the cause was saved. His gift of the copyright of his works, never charging a cent for the same, did not savor of *penuriousness*. Had he seen fit, as many have done, to avail himself of the copyright, a large income could have been secured to himself. Had he been penurious, he would doubtless have done so. He was frugal but not penurious.

Another charge you make is that "Paine was a drunkard in his latter years." This is unkind, to say the least, and sustained only by slander and misrepresentation. He lived at a time when almost everybody drank more or less, and he made use of spirits; but he did not drink to excess, as many of his intimate acquaintances testified. The allowance that he restricted himself to was one quart per week, and this included what he placed before his friends when they called upon him. That amount would not suffice for a *hard* drinker. The amount used is proved by the statement of Mr. Burger, the grocer who supplied Mr. Paine, and I obtained additional confirmation from surviving members of the family with whom he boarded when at New Rochelle. Their statement was that he never exceeded one quart per week, and that they never knew him to be intoxicated. I have conversed also with Major A. Contant and Mr. Burger of New Rochelle, now very far advanced in life, but who distinctly remember Mr. Paine. They remember him as a pleasant, genial man, who lived on good terms with his neighbors and was not known to ever have been intoxicated. If he even did get intoxicated occasionally, it would hardly disprove his arguments, either upon political or theological subjects, and would not render him materially different from many of the brilliant minds who have graced our nation's history, among whom may be named Daniel Webster, Henry Clay, Thomas F. Marshall, Silas Wright, Stephen A. Douglas, Richard Yates, and many others, not to name Chandler and Grant of our own times. These men all made pretty free use of ardent spirits, but the Church has not tried to damn their memories on account of it. The facts are, Paine made an habitual use of the article, but he was not a drunkard. Had Paine become so intoxicated as to lie in a drunken sleep, exposing his person, as did the patriarch Noah, or like the patriarch Lot, to commit incest with his own daughters, or even like the Rev. Mr. Pearson of Pittsburgh, or that other respected clergyman in Baltimore who was so intoxicated in the pulpit as to be unable to continue his sermon, could you not have made out a much stronger case of intemperance against him than with the facts as they absolutely took place?

Your charge about his being "unhappy and quarrelsome" is hardly worthy of attention. In advanced life, when he felt that he had been denied the credit which a grateful people should have bestowed upon him, he might at times have been peevish and uncommunicative, as many aged people are; but amiability, geniality, and sociability were his general characteristics.

I am most sorry of all, dear friend, to see you willing to repeat or use the vile insinuations retailed by that ungentlemanly slanderer, Cheetham, in regard to an intimacy between Paine and Madame Bonneville, throwing out the imputation that he was the father of one of her children, when there was not a particle of proof that there was the slightest truth in the insinuation, and when you must have known that Mrs. Bonneville prosecuted Cheetham for libel, and sustained the action without the slightest difficulty, and that Mr. Sampson, Cheetham's lawyer, acknowledged in court that the charge was groundless—an unmitigated libel. I can hardly think your cause can be benefited by repeating those calumnies and low insinuations. In view of the notorious adulterous operations of Bishop Onderdonk, Rev. Mr. Wesley, of Illinois, Rev. J. S. Bartlett, Rev. Miriam D. Wood, Rev. J. M. Mitchell, Rev. L. D. Huston, Rev. A. T. Thompson, Rev. E. F. Berkley, Rev. Dr. Griswold, Rev. E. G. Ribble, Rev. B. Phinney, Rev. I. S. Killoch, Rev. Dr. Pomeroy, Rev. Tunis Titus Kendrick, Rev. R. H. Williamson, Rev. John Newland Maffit, Rev. Mr. Wilcox, Rev. E.

W. Schon, Rev. John A. Huckins, Rev. Mr. Deardorf, with hundreds of other libidinous reverends, from Henry W. Beecher, down to the Rev. Thomas B. Bott and the Rev. J. H. Foster, against all of whom most damaging proofs of adulterous improprieties were brought to light, it seems hardly worth your while to revive the false and exploded insinuation about Paine, whose record in that direction is singularly clear and untarnished. Occupants of glass houses, or people whose friends are, should not amuse themselves by throwing stones.

Mr. Paine never set himself up for a saint, nor have his greatest admirers ever claimed that he was a man without fault. He was human, and of course had his failings as well as other men; but take him "all in all," through the entire course of his life, and he will compare favorably with distinguished statesmen, theologians, and authors of the last two centuries. When, however, sectarians have been unable to refute his arguments (and it is safe to say that his theological arguments have never been refuted), their only recourse has been to slander, abuse, and call him hard names. They have seemed to think if they charged Paine with intemperance, uncleanness, and with having completely recanted on his death-bed, that they had set his arguments aside. It is not strange, then, finding this course so much easier than refuting his arguments, that they should readily resort to it. As you are candid enough to admit that "he died as he lived, a Deist," it is unnecessary for me to disprove the oft-repeated and silly assertions that he recanted on his death-bed and gave the lie to the honest convictions of his life.

In conclusion, allow me to make one more brief quotation from the matchless Ingersoll: "I challenge the world to show that Thomas Paine ever wrote one line, one word, in favor of tyranny—in favor of immorality; one line, one word, against what he believed to be for the highest and best interest of mankind; one line, one word, against justice, charity, or liberty, and yet he has been pursued as though he had been a fiend from hell. His memory has been execrated as though he had murdered some Uriah for his wife, driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bodies of loving and innocent women; advised one brother to assassinate another; kept a harem with seven hundred wives and three hundred concubines, or had persecuted Christians even unto strange cities."

The fact that it requires more space to refute false charges than to make them must be my apology for the length of my reply.

I am truly yours, D. M. BENNETT.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 24.

Great Jehovah, let us leave for a time the consideration of such disagreeable subjects as Christian persecutions, Christian wars and bloodshed in the later centuries, and return to thy own ways and requirements of thy people in olden times. Let us enquire of thee of the observances and duties which thou didst demand of them in the times when thou wast daily with them and heldst direct intercourse with them.

We would ask of thee in reference to the *Sacrifices* which thou didst demand in former times of the people whom thou didst choose in preference to all the other nations of the earth.

Did not *Offerings* and *Sacrifices* of animals of various kinds afford thee great pleasure and often restore thee to good humor when thy feelings, from various causes, had been ruffled, and when thy wrath had been kindled to a high degree of heat and excitement.

Are we not led to conclude that the smell of the burning flesh, blood, bones, kidneys, cauls, fat, entrails, hair, hoofs, feathers, etc., of bulls, rams, he-goats, and birds of various kinds was most agreeable to thy olfactories, and produced a very pleasant and soothing sensation upon thee?

Was not thy nose gotten up upon a somewhat different plan from what the best arranged noses are now-a-days, to be pleased with such villainous smells?

Was not the construction of *Altars* upon which to burn and roast the carcasses of animals, and the instructions with reference to the manufacture of the *pans, ovens, frying-pans, shovels, flesh-hooks, basins, etc.*, subjects which claimed thy special attention, and didst thou not make thy will known as to how they should be made and used?

Didst thou not give explicit directions how the priests should be dressed and decorated while attending to the slaying of the bulls, the rams and goats? Didst thou not say: "These are the garments which they shall make: a *breastplate*, an *ephod*, a *robe*, a *bordered coat*, a *mitre*, and a *girdle*. They are to be made of *gold and blue*, and *purple and scarlet* and *fine linen*?"

Did it not always make thee feel gracious and beneficent when the fumes of those burning substances arose to thy nostrils.

Did those fumes fill the office of food to thee, or were they simply a source of pleasure and gratification?

Didst thou not demand the best of the flocks and the herds for thy own use, claiming, in all cases, those without blemish or disease?

Wert thou not partial to the male sex in the choice thou madest of the animals to be sacrificed unto thyself? Was this because the bulls, the rams, and the he-goats had a more grateful smell in thy nostrils than cows, ewes, or she-goats?

Did it not give the place of worship about thy altars, where thy people so often congregated, and where the blood of animals was daily spilled, much the appearance of a slaughter-house? and did not the decomposing flesh and blood of the animals, especially in warm weather, send up a most offensive odor? Or was that also a sweet savor in thy nostrils?

In fact, was not the system which required such a constant slaughtering and burning of beasts rather a *beastly* sort of religion?

Did it not give Aaron and his sons, and after them the Levites and priests, much the appearance of butchers to be smeared with blood from head to foot; to apply the blood of bullocks, rams, etc., to their thumb-nails and toe-nails and to be sprinkled over their persons?

In instances where the hair, the intestines, and the dung of the animals offered unto thee were separated from the meat and burned without the camp, did not the offensive odors arising from the same reach thy nostrils just as much as though burnt upon the altar? Is thy nose really any more in one place than in another? Would not the bad smells of burning hair, hide, horns, and dung, reach thy organs of smell just as soon when burned without the camp as within?

Was it a real fact that thou didst truly delight in the smell arising from burning and frying meat, fat, and blood, or didst thou simply submit to it because of the good effect thou deemedst it would have upon thy people to engage in that bloody exercise?

Didst thou not have a far greater partiality for the fumes of burning animals than for vegetables? and was it not for this cause that thou wert more pleased with the offering of animals made unto thee by Abel than thou wert with the fruits of the earth presented to thee by Cain?

Is it not a truth in history and dietetics that people who live largely upon the flesh of animals, and who spill a great amount of blood, are more ferocious and savage in their dispositions than those who live mainly upon grains, seeds, fruits and roots?

Do not men and women, in a great degree, exhibit characteristics agreeing with the nature of the food they eat? Is it not the same with animals? Are they not mild or ferocious according to the nature of their food?

If, twenty-five hundred or three thousand years ago, thou tookest great pleasure in the smell of burning bulls and rams and he-goats, are we not correct in inferring that thy taste has changed somewhat, and that thou now carest much less for fresh meat, blood, fat, entrails, etc., than formerly?

If this is so, does it not prove that gods are subject to the same law of evolution that other beings are, and that they change in taste, appetites and desire as really as other people do?

If it was commendable in thy people to offer up burnt offerings of roasting animals three thousand years ago, is it not equally so at the present time? If it pleased thee then should it not please thee now? Does not the Book say repeatedly that thou art unchangeable?

To what, then, can we attribute this change in the programme of worship and oblation to thee? Is it because it was found that the practice of slaughtering animals and spilling so much of the blood of bulls and rams made a very filthy place around the altar and in the temple? or was it because thou changedst thy mind and concludedst that the service of the heart, and the actions of a good life were far preferable to blood of bullocks and goats? Or again, was it because the Israelites gradually evolved from a state of barbarism and no longer took pleasure in slaying and roasting animals as a religious rite?

Was it not a crude and savage idea of deity—of the Creator and Ruler of the vast Universe—to think that his highest pleasure consisted in smelling the fumes of burning and frying animals? And was not the idea borrowed from the primitive savage races who lived prior to civilization in the world, and who sacrificed the results of the chase to placate their exacting and malicious gods?

Is not the belief in local and tutelar deities, of tribal or household gods, by the offering of animals and other presents, with the view of appeasing their anger and securing their good will, far older in the world than the existence of the Jewish nation?

Does not the business of animal sacrifice, including the frying and burning of flesh, fat, and bones, more rightfully belong to the crude, barbarous age of the world than to the days of education and mental refinement?

Is not a God who can take pleasure in the smell of burning animal tissues far inferior to and more crude than one who takes pleasure in intellectual advancement and in a highly cultured condition of the human race? Does not the killing and burning of dumb beasts as a religious sacrament belong to the same phase of civilization as do religious wars and pious massacres?

Is such business fitted to any class of human beings, save those who are on the plane of ignorance and crudity?

Can it be that the shedding of blood of any animal, with the frying of its flesh and blood in addition, can do away with the effects of any wrong act which a man or woman may commit?

Is there any way in the world whereby a wrong act can be remedied so effectually as to discontinue the wrong conduct committed?

Is not the entire idea of one beast, or one person, *atonement* for the sins and misdeeds of another, the possibility of one person taking the guilt of another, a most fallacious one?

Is not the belief in it calculated to work a great mischief in the world? If a person believes that if he commits an absolute wrong the guilt can be transferred to another and that the good deeds, or the life of another, can be imparted to him as righteousness and virtue, is it not calculated to make him indifferent as to what his conduct is?

If a person is taught to believe that he can evade the responsibility of his acts, or that he can escape the consequences of a vicious course of life, that the debt so incurred may be paid by another, is it not directly calculated to make him careless and indifferent to what wrong action he is guilty of?

Is it not better that every intelligent being is taught that there is absolutely no forgiveness, no atonement, for any moral offense, or any wicked deed that he commits, and that he cannot by any possibility escape the legitimate effects of bad conduct; that if he violates the laws of health, of chastity, or any of the laws of Nature, whether physical or moral, that he is bound to bring the consequence upon his own head, which no animal and no being can remove or take away?

Is not the old Hebrew idea of the *scape-goat* which was periodically laden with the sins of the people and sent adrift into the wilderness, by which process the people were supposed to be freed from the evil deeds they had committed, a most senseless absurdity?

Is it possible for a goat or a sheep or a lamb, whether dead or alive, to remove a particle of guilt or crime from the body or the soul of a single living person?

Was the sacrifice of animals and of human beings also a part of thy original scheme of shedding blood and burning flesh for thy pleasure and benefit or for the good of a portion of the human race?

Was it not in keeping with this business of human sacrifice that thou commandedst Abraham to offer up his little son, Isaac?

Was it not in keeping with this sanguinary rite that Jephtha sacrificed his only daughter unto thee?

Is not human sacrifice recognized in thy Word where it says: "No devoted thing which a man shall devote unto the Lord of all that he hath, both of man and beast and of the field, in his possession, shall be sold or redeemed. Every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death?" (Lev., xxvii, 27, 28).

Was it not in keeping with this old idea of human sacrifice unto thee that the wars of extermination and the numerous sanguinary slaughters were conducted and perpetrated in thy name?

Was not animal sacrifices, as well as the offerings of fruits and vegetables and a numerous list of edibles, thousands of years ago, a part of the religious rites of fetish worshipers and pagans in a large portion of the nations of antiquity?

Were not baked meats, bread, wine, and a variety of dishes taken in to the gods and presented as a propitiation or as a means to secure their favor and good will?

Did not the wily priests derive a great benefit from this system of sacrificing to the gods? Did not they and their families thus come in possession of the rich viands which their dupes prepared for the gods to partake of?

In a similar way did not the Jewish priests derive a direct benefit from the great number of animals that were ostensibly put to death for thy benefit?

When *Wave-Offerings*, *Heave-Offerings*, *Free-will-Offerings*, *Trespass-Offerings*, and the other kinds of offerings made of fine flour, turtle doves, pigeons, etc., do with a view of producing a magical effect upon thy mind and feelings, did not the greater portion of it fall into the possession of the priests?

In fact, has not this been the result of nearly all the rites, sacrifices, and offerings that have been required of man for thy benefit—have not all finally inured to the benefit of the priests? Have they not made their living for thousands of years by claiming to minister to thee for the people below them and to stand as mediator between thyself and themselves.

Has not the trade of communing with thee in behalf of the masses, and with them in behalf of thee, long been a profitable occupation for almost countless thousands of priests? and has it not afforded them a lazy and respectable way of making an easy living, while the great bulk of toilers have been compelled to support them, a privileged class of idle drones?

Did not the great and mistaken system of sacrificing, of making atonement of one for another, whether the victim was an animal or a man, did it not culminate in the sacrificing thy own beloved Son to appease thy own anger, and to bear away the guilt of a sinful world?

Was not thy Son the embodiment of all the bulls, all the rams, all the he-goats, all the pigeons, all the turtle doves, and all the other sacrifices that have been slain and offered up for the last five thousand years?

Is not the sacrificing of an innocent, affectionate, devoted and faultless child for the offenses of others; the most revolting specimen of "divine justice" of which man is capable of conceiving?

Without wishing to be personal or invidious, may we not suggest that a parent who could lay a plan by which the cruel death of his own fond and inoffensive offspring should

be a necessity to produce a forgiving state of his own mind and to make it possible for him to look with leniency upon the failings and errors of billions of his other creatures, must possess most monstrous characteristics, and is a being whom a just person can neither love nor respect?

Is not the sacrifice of a dear and only child on the altar of vindictive but mistaken justice more repulsive to the finer feelings of man and woman than the slaying and roasting of all the bulls, rams, and he-goats, from the earliest time to the present?

Is not, then, the Christian religion, founded upon the sacrifice—the offering up of the blood and life of a lovely, angelic son to the same God who once delighted in the smell of burning bulls, rams, and he-goats—more revolting to the finer sensibilities of human nature than any other system of religion the world has known?

[TO BE CONTINUED.]

A New Edition of Paine's Works.

It is with much satisfaction and pride that we announce to our readers that we have in press the finest edition of the writings of Thomas Paine that has ever been published in Europe or America. It is on the largest, fullest type (small pica) of any edition we have ever seen, and is easy to be read by the aged as well as the young.

Besides furnishing the works of Paine on larger type than other editions, we are also making the price lower; as follows:

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PAINE'S GREAT WORKS COMPLETE, including all the foregoing in one large volume, crown-octavo, with steel portrait of Paine, cloth \$3.00; leather, red burnished edges, \$4.00; morocco, gilt edges, \$4.50.

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A fine opportunity is here presented for every person to obtain the works of Paine, complete or in parts, in good style, and at very low prices. Every admirer of Thomas Paine who has not a copy of his Complete Works should avail himself of this opportunity to have them, especially when he can get the entire volume at three dollars. Who is there not willing to give three dollars for the GREAT WORKS OF THOMAS PAINE, COMPLETE, including his Life and steel portrait?

We will be ready to fill orders in a few days, and hope to be kept busy at the good work. "First come, first served."

Prices Reduced.

To encourage purchasers we have decided to make the following reduction in prices:

THE UNDERWOOD-MARPLES DEBATE from 40 cents to 35 cents in paper, and from 80 cents to 60 cents in cloth binding.

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PHOTOGRAPHS.—We have also made a reduction in the price of photographs to 15 cents, singly, or eight for \$1.00, post-paid and assorted as desired. We have added several to our list. Let low prices encourage increased sales.

THE TRUTH SEEKER COLLECTION OF FORMS, HYMNS, AND RECITATIONS is at length in press. As soon as the printers and binders have performed their part we will send them to those who have favored us with orders. Let those who have not ordered do so early. A bound volume of nearly 600 pages, largely of original matter, sent postpaid for 75 cents—richly worth double the money. Friends, how can you hold back when such bargains are offered?

If those who know themselves to be in arrears for THE TRUTH SEEKER,—all who have not renewed for the present volume—will be kind enough to send us the amount due they will confer a favor upon us and help the good cause along. Our expenses are heavy, times are dull, money comes in slowly, and we are needing every dollar that is justly ours.

Remember, also, that we are always glad to add new names to our list. Every one who sends us a new subscriber helps us to meet the inevitable expenses of the business. We can supply the back numbers from the beginning of the Discussion, or from any point during the year. To all new subscribers for a year we will send, extra, as a premium, ten numbers of THE TRUTH SEEKER of Vol. III—1876. May we not hope for a few more additions to our list? A little effort will do it. In these unprecedented hard times every true friend to the cause should feel that he has a duty to perform to help push along the car of progress and truth. We do not

want our cause to languish. Every two dollars received helps pay the bills, which must be met or the machine must stop.

B. F. UNDERWOOD lectures in Canada as follows: Lindsay, May 25; Toronto, 27; Meaford, 28, 29; Owen-Sound, 30, 31.

A Letter and the Reply.

Mrs. S.—: I have not yet finished reading "John's Way." It is a curious mixture of learning and misconception. It is a pity that one rails at what one does not understand. I should very much doubt the evidence of my own eyes or senses if I differed so totally from those who have studied the Bible by the aid of all the commentaries, and by the light of the time in which it was written. I never pretended to understand the Bible, and my Bible lessons so far have only taught me the a b c of it; but I know that a book that has stood two thousand years of criticism cannot be much hurt by even the author of "Studying the Bible," a book written, it seems to me, by one who did not know the alphabet of the writing. One who cannot separate, or knows no difference between spirit and matter seems to me as unfitted to talk of the spirit, as a person who never studied medicine is unfitted to deal in drugs. The more poisonous the drug, the greater the care—the more spiritual the book, the purer the judge. No art can make truth untruth, or right to be wrong, although one can make each appear the other. There goes the bell for prayer-meeting, so good bye, E.—.

FRIEND E.—: I am not at all surprised that thee cannot appreciate or understand "John's Way." When people get their plain, practical, common-sense mixed up with ideas of ghosts, spirits, and gods, they are apt to see dimly when they attempt to pass judgment upon the opinions of those who deal solely in facts and realities. They dwell amid visions of myths and castles in air till they almost cease to recognize actualities when they come across them. As to "John's Way," the little volume makes no pretensions to being "learned." It is only a simple home-story, founded upon common, every-day-life incidents, and which contains more of truth than fiction. As to "misconception," I shall be grateful to thee or any one who will be so kind as to point out a few of them. Infidels are ever ready to be made right if once convinced they are in the wrong.

Of course no intelligent Liberal thinker ever pretends that he "understands the Bible." One of the greatest objections to the book is its incomprehensibility! You Christians, though, are confident that "who runs may read;" and that a child can comprehend its teachings. Unbelievers have studied it for ages, generation after generation, but the more they study the less willing are they to accept it as the work of an infinite all-wise being! and the more unsuitable do they find it as a guide and rule of action. True, we can pick out good, great, grand and noble sentiments, ideas and rules, and so on from all other bibles. Then, again, we can select maxims, laws and practices that are low, vulgar, mean and ignoble, from each of these same "holy" volumes; and this proves them to be but weak, fallible and unstable guides. As records of ancient times, manners, and customs, they are valuable, just as all very old relics are, and they would be a million times more so could we but select the genuine from the false, the real from the forged, and truth from fiction. "Commentators" are poor guides, because no honest and reliable commentary was ever written. Were it possible for some pure lover of science and fact, one unbiased by a desire for or against Christianity, or any other system of belief, to get hold of the real original first manuscripts from which the Bible is made up, and from them make correct literal translations, and then other honest unbiased archaeologists get up true commentaries on that bible, we might then begin to speak of light and help towards understanding the book.

Talk not of its having stood 2000 years of criticism! Why it never has stood one year! It has always been doubted and disbelieved. More money, brains, power, and time have been consumed in forcing that book upon the people than any one can begin to compute. Skeptics, doubters, and unbelievers have always outnumbered believers by millions. It has been twisted into all manner of meanings in the endeavor to make it palatable, but the intelligent thinker always swallows the dose with a mental reservation. What reasonably intellectual person in your own church pretends to believe the old Bible tales? or the miracles of the New Testament? Who believes Noah's flood, Mrs. Lot's being turned to salt, the Lord talking to Moses out of a bush, all the plagues of Egypt, etc., etc.? Or that Jesus Christ was actually the only begotten son of God any more than was Parker or Lincoln? Who of you have any more faith in Joseph's dream than you have in your own? Who believes in raising the dead, turning water into wine, cursing trees till they die, moving mountains by faith, or in rendering deadly poisons innocuous the efficacy of the same "substance of things hoped for"?

As for the "difference between spirit and matter," I make no pretension of being able to conceive of spirit in any manner or shape, any more than I do the difference between heat and cold—perhaps not as much. The old school philosophies used to call cold "the absence of heat," consequently nothing. Now, spirit is the absence of matter, and that, too, is nothing. Matter fills all space, and therefore we find no place for nothing—for spirits. Now, things are realities, hence they are not legitimately comparable with the ethereal, sublimated essence of infinitesimal vacuity called spirit, therefore the analogy is not a correct one.

"Prayer meetings." I should really be glad to have thee inform me what thee has ever yet been able to obtain by prayer. Does thee suppose thee can coax, persuade, flatter, or bribe an unchangeable, infinite being? Does thee fancy thy pet preacher has power to do so? Was there ever a single prayer answered? Are praying people any better, healthier, happier, or more favored, than those who never

put up a petition? Is not truth better than falsehood? Are not realities preferable to myths? Is not the new better than the old? Then why not do away as soon as possible with the whole system of mythology and theology and come down to plain fact, to reason and common sense, to pure science and truth?

While Christians pretend to live in the light of Godism and Bibleism, and to look to Christ as an infallible guide, and fancy that they alone are on the safe side, do we find them to be really and practically better citizens, neighbors, and friends than Infidels are? Look at New York city: Professedly a Christian city, yet every seventh woman existing by prostitution. Look at her gambling-hells, dens of thieves, and cliques and rings of all kinds. Would she be worse if every vestige of religion were swept away from her borders? No! a thousand times, no! Once put her on her own resources, she would feel that there was no atonement for sin, and that every man and woman would have to be their own scape-goat, and themselves bear the consequences of their errors and crimes, and therefore they would see the necessity of doing as they would be done by, and "Is it right?" would be the watchword, and "Reason" the guiding star.

ELMINA DRAKE SLENKER.

Why I Became an Infidel.

Some twenty odd years ago during a Methodist revival it was my fortune, or misfortune, to get bulldozed into the Church; had it been otherwise, perhaps to-day I would have been a believer to a greater or less extent in future rewards or punishments. Superstition and ignorance were stumbling-blocks to my further advancement, but as I had taken the road that was said to lead to everlasting life and happiness beyond this vale of tears, it was not my intention to turn back until I had seen something more than a shadow. Of course I got religion, the same kind that all do—emotional excitement. A "change of heart" was something that I could not comprehend. If it had been a change of thought, or a change of base, I think I could have more fully comprehended its meaning. However I went it blind, as all others have done before me, and concluded that my heart was all right, and performed the functions it was intended to perform. I put my mind on heavenly things, and the Bible was my constant companion during my leisure moments. After reading it through five times, I had "a change of heart" as the preachers call it. The scales fell from my eyes, and I saw that it was the writing of men instead of God. If the preacher had not told me to search the scriptures, perhaps to-day I would be wallowing in the mire, and be a strong believer in mystery and miracles. When I discarded the sacredness of the Bible and read it as I did any other book, I soon saw that it was not what it was claimed to be. The evidence was not at all satisfactory to convince me that God had anything to do with it. I found that the believer could not drink any deadly poison without hurting him any more than an unbeliever. I found that those signs would not follow the believer,—"In my name (Christ's) they should cast out devils, speak with new tongues," etc., any more than they would follow the unbeliever. I found that there was not a prophecy in the Old Testament in regard to Christ; and in old Joseph's dream I found no evidence whatever that Mary was gotten with child by a ghost. Neither did I find any evidence in Mary's vision to convince me that she told the truth in regard to her conception which some call miraculous.

I found instead that believing it to be so, was all the evidence we have, which is no evidence at all. I found by searching the scriptures that the Christian religion was founded upon an old man's dream, and that man in his dotage. I found that the faith of a grain of mustard-seed would not remove a mountain any more than the faith of a mountain would cause a rotten mustard-seed to sprout and grow. I found that the laws of Nature are supreme, and that we need no miracles nor thaumaturgy to convince us of the fact; I found that the Holy Ghost was of modern origin and was never known to have had an existence prior to the Christian Church, which was its maker. I found that the prayers of the righteous availeth nothing, and that a box of pills would do more good, and be of greater benefit to mankind than all the prayers uttered in Christendom. I found that the Christian God was deaf to our supplications and could only be seen through spiritual eyes, or in other words, imagination boosted up with the jack-screw, faith. I took particular pains in reading the Bible, so as to understand it, and I found myself amply repaid for the trouble. I found that the God of the Bible was only an imaginary being, entirely outside of the five human senses. He could neither be seen, felt, heard, tasted, nor smelt.

I was fourteen years a member of the church before the scales began to fall from my eyes, and then a preacher put a bug in my ear by saying that he could not reconcile all the writings in the Bible, and thought some of them were spurious. This put me to thinking, and I came to the conclusion that if some were spurious, it might be that all were. From that day on, I advanced in knowledge. Reason and common sense took the place of ignorance and superstition, and I found myself a free man. The God of Nature, I could comprehend in the laws of the Universe. Liberal books and papers I had never seen and therefore I had no idea that there were two sides to this important question until some angel of light and truth sent me a copy of the *Boston Investigator*. Words cannot express the pleasure I took in reading it. I found that I was an Infidel. My mind was my church, and "to do good my religion," and from that time forth I have never paid a preacher to think for me. I have done my thinking for myself.

Then came THE TRUTH SEEKER to pave the way still brighter, and the two papers together are worth more than all the bibles and testaments this side of Jerusalem. The "Interrogatories to Jehovah," which are contained in your little paper from week to week are eye-openers, and worth the subscription price without saying anything else in its praise. My best wishes are with you, Brother Bennett, and I shall pray to the Pagan gods that your Paris friends will not succeed in causing you to backslide and fall into the arms of Jesus. Let them read the Bible as long as you have, and throw away the blind faith and leather spectacles they call spiritual eyes, and natural eyes will be of some benefit to them. They will then see that there is not as much in Jesus and the Holy Ghost as they have imagined. This scarecrow is an emotional religion founded on faith and superstitious ideas, and the more ignorant a man is, the better Christian he will make. The advice I would like to give to your friends is, pray less, and search the scriptures more. C. C. BURNS.

To a Letter.

BY MISS LUCY BRENNAN.

Years passed by me, and in their swift decay,
Of summer's scorching heat, and wintry day,
I deemed myself the most of all forgot;
Securely hidden in this dismal spot

Still toiling on, though aching with the pain
That wrenched my heart from that sweet fleshy
chain.

Years passed; how sadly slow, without a thrill,
But ceaseless fighting with a desperate will;

Till all at once before my gaze was cast
The voiceless words of all the thrilling past;
The joy and freshness of the verdant spring,
With balmy odors to my soul did spring.

Each tremulous word concentrates all my gaze:
The quickening pulse declares the whispered
praise.

And loudly clamors to the yearning heart,
That writhes and struggles to maintain its part.

Why dost thou wound me so and break my rest
When holier thoughts gave promise in my
breast?

I was not wretched in my solitude:
Parnassus' Mount supplied my soul with food.

The whispering winds along the silent shore
Are more to me than joyous days of yore;
The rippling bubbles on yon pebbly bed
Are sweeter far than all the words you said.

These charm the ear and calm the suffering
mind.

While thou, so dear, art most of all unkind.

Visit of Hudson and Emma Tuttle to Chicago.

SPIRITUALISTIC REUNION.

The occasion of the visit of Hudson and Emma Tuttle to the Editor-in-Chief of the *Religio-Philosophical Journal* was seized upon by the Spiritualists of Chicago to secure one of the most delightful social entertainments that has ever taken place in the West.

Once decided upon, the following invitation was issued and sent to all subscribers of the *Journal* in the city, and many others known to be favorable to Spiritualism, who still cling to their old social organizations:

OFFICE OF RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE,
CHICAGO, May 12, 1877.

Dear.....
We take pleasure in stating that the well-known author and scientist, Hudson Tuttle, together with his talented wife, Mrs. Emma Tuttle, also a writer of ability in the field of liberal thought, has kindly accepted an invitation to pay us a short visit. We have decided to accede to the request of some of the admirers of their writings, as well as personal friends, in giving an opportunity to meet our guests socially.

We have selected our editorial rooms as the most fitting place, where we shall be pleased to see you, together with such friends as you may desire to invite, on the afternoon of Thursday, the 17th inst., between the hours of three and six o'clock.

The occasion will be entirely informal, and, we hope, pleasant and beneficial to all who may honor us with their presence.

Very respectfully yours,

JOHN C. BUNDY,
Editor *Religio-Philosophical Journal*.

It is proper to state at this point that the new offices of the Publishing House and of the *Journal* are in the Merchants' Building, situated at the corner of Washington and LaSalle streets, diagonally across from the Chamber of Commerce, and opposite the Union National Bank building, and the Headquarters of Lieut.-Gen. Phil H. Sheridan, and are fitted up in the most modern style—convenient and elegant—large, airy, well lighted and ventilated, and in every way attractive.

After an hour of pleasant conversation and inspection of the various offices and circle room, the assembly was called to order by Judge Holbrook, who, in his usual pleasant way, expressed his pleasure at meeting our distinguished guests, and his admiration of the new home of the *Journal*; then calling on Mrs. Cora L. V. Richmond for an invocation, it was given cheerfully and in that incomparable style and language so well remembered by hosts of Spiritualists on both continents. After which he appealed to Hudson Tuttle, as their guest to make some remarks.

Mr. Tuttle, in his usual felicitous manner, plunged directly at the heart of his subject. He said he was happy to meet so many friends, all of whom felt near and dear to him, on this pleasant occasion, though a shadow rested upon him in the memory of the last time (little over a year ago) he grasped the hand of S. S. Jones, and bade him good-bye. The image of the venerable man was still engraven on his mind. He could not speak of him as departed, as he was still with them. He had not only impressed his energetic character on the *Journal*, he still remained to watch over an enterprise to which he had devoted the best years of his life and a large portion of his capital. He had fallen, but he had left others admirably trained and qualified to bear onward the heavy burden.

We have four Spiritual periodicals—the *Banner of Light*, *The Spiritual Scientist*, *The Spiritual Magazine*, and the *Religio-Philosophical Journal*. Really, the *Banner* in the East, and the *Journal* in the West, are the grand columns on which Spiritualism rests. Since they were established a score or more of journals have gone out of existence. They are the platforms from which the Spiritual Philosophy has been expounded to an innumerable audience, and were they to go down to-day, the impression they have made on the age could never be eradicated.

Spiritualists have few demands made upon them. They have no church to support; none of the many projects of Christian worshipers. The only imperative one was the small subscription to the papers devoted to the cause they consider priceless. It was their duty to support those journals which were disseminating the true views of life and its future, and the very existence of the cause depended on their doing so.

Spiritualists should realize that they have du-

ties; that life was not primarily for pleasure, but had obligations which, fulfilled, pleasure was secondary but sure to follow. If pleasure alone was sought regardless of right and duty, it would in the end prove a cup of gall.

From its editorial columns and from consultations with the present editor, he had learned as they would all learn in time, that the *Journal* had begun a new life. It would be broad and catholic in its treatment of all issues. While it would fearlessly and uncompromisingly oppose the wrong, it will as courageously defend the truth. It will be radical without fanaticism; conservative without prejudice or superstition; free without license, and independent on all questions.

It proposed to be an exponent not only of the phenomena of Spiritualism, as a development of modern times, but of the Spiritualism of all ages and races, in the broad sense in which it was expressed by its former editor, The Philosophy of Life.

For one grand code of spiritual laws penetrates the universe, and their elucidation necessarily embraces the realm of nature in the broadest sense of that word.

While he felt assured that the *Journal* would be conducted with a business ability of the highest order because trained and prepared for the work, its sphere of usefulness depends in greater measure on the good-will and helping hand of its subscribers.

Subscribers should feel that success depends on their individual efforts, and that the paper is essentially theirs, and published for them.

He knew he expressed their united sentiments when he should say that a new era dawns on the *Journal*; its horizon broadens; its sphere of usefulness extends, and that it is destined to continue a mighty power, not only in Spiritualism, but in the cause of liberal thought.

Dr. Kayner, of St. Charles, Illinois, being called upon, made a brief but earnest appeal for harmony among Spiritualists, which the assemblage of so great a number of persons, representative of almost every phase of Spiritualistic thought, indicated to him, was being accomplished.

Mrs. Emma Tuttle being called for, responded by saying that she was not a lecturer, but having an original poem, which she had brought but had not yet delivered to the editor of the *Journal* for publication, if it would add to the pleasure of the occasion she would give it—and scarcely have we ever heard a better recitation. Of the merits of the poem we need not speak, as our readers will very soon be able to judge for themselves.

Dr. Avery, being solicited, made a few well-chosen remarks, after which Judge Holbrook announced that the remaining time would be given to social converse and the examination of spirit pictures and paintings, engravings and other works of art and evidences of spirit power and control of the human organism, found upon the walls, and scattered through the offices, editorial rooms, and in the circle room; and that any who desired to visit the wholesale and packing departments of the Publishing House, in the lower stories of the building, would be conveyed by the elevator.

Not until the twilight approached, however, did the majority of guests depart; an evidence of the thorough enjoyability of the occasion, made more pleasant by the cheerful faces of all connected with the Publishing House and the *Journal*, while assisting to carry out the wishes of the manager and editor.

It would occupy too great a space were we to attempt to give a list of the visitors on this occasion, but will say in brief, that one will seldom see so intelligent and refined an assemblage of persons as was noticeable in this instance, among them prominent members of all the learned professions—divines, lawyers, and physicians, artists, teachers, authors and speakers, merchants, railroad superintendents, and managers of steamboat lines, and very many mediums from among our best families, developed and exercising their gifts only at their own homes, or with their personal friends, besides a large number of public mediums, whose gifts have been the means of bringing daylight to many a darkened soul.

We can only express our deep regret that all our friends and subscribers at a distance could not have been present; yet, as every such pleasant occasion is attended by hosts of friendly spirits who convey to absent ones in some degree, the spirit of joy and fraternal love which is engendered, we trust far greater good may result even than is discernable upon the surface.—*R. P. Journal*.

Mohammedan vs. Christian Slavery.

If the statements of the old abolitionists are to be credited, the orthodox churches of the North were the Malakoff of slavery in America; their last utterance previous to the War of the Rebellion was: "Slavery is not *malum in se*, not 'evil in itself,' and many eminent priests of the dominant sects of the Christian Church sustained it in their public addresses. The improvement in the national morality in regard to it, is not due to the teachings of the clergy but to the bayonets of our soldiers. Even the Catholic Church, which has a good record on the subject in Europe, here, as a Church, did not utter a prayer to aid the nation to exterminate it.

This conduct on the part of the Christian churches is the more reprehensible when we consider the fact that, of all slavery, that which has been legalized in Christian countries has ever been the most despotic and barbarous. The laws in the Koran respecting it have ameliorated the condition of Mohammedan slavery, as any one will admit who has traveled through Mohammedan countries. It is no disgrace in Turkey but an honor to have been born a slave, and the fact is remembered only to the advantage of those who have succeeded in obtaining their freedom. In America some millions of human beings living frequently compulsively in open violation of the

marriage laws could not shock the churches into a condemnation of the evils of slavery; and, while Christians raised enormous sums of money to send what they call "the gospel" to savage peoples, the abolitionists for years vainly offered the Bible Society five thousand dollars to pay for Bibles, on condition that it would distribute them by its colporteurs among the slaves of the Southern States. Far different is the case in Mohammedan countries. In them, a slave who bears a child by her master is free by law, and it is a duty enjoined upon all Mohammedans to attend to the religious instructions of their dependants. But the superiority of Mohammedanism to Christianity, on the subject of slavery is best shown by the following extract which is taken from *Harper's Weekly* of the 19th inst:

"Edham Pasha, the present grand vizier of Turkey, though a Mohammedan by religion and education, is said to be a Greek by birth, a native of the Isle of Scio, where he was born in 1823. While still a boy, he was sold as a slave to the well known Turkish statesman, Khosru Pasha. His master soon perceived the extraordinary abilities of his young slave, and sent him to be educated in Paris. On his return to Constantinople he was appointed a captain on the general staff, and was rapidly promoted. In 1849 he was appointed Aid-de-camp to the Sultan, and filled successively several high civil offices. He afterwards became Minister of Foreign Affairs, and subsequently was Ambassador at several European courts. On the downfall of Midhat Pasha he was appointed to his present position."

Considering Edham Pasha's career, it would be very imprudent in him to change his religion, at least for that called "Christianity;" but as he has lived among Christians in France and other European Christian countries, we do not think he will need any warning or advice on that subject. R. W. H.

MARRIED.—Pugh—Whitacre. On the 3d of May, 1877, at the residence of the bride's father, in Lynchburg, Ohio, by Elder Wm. Hill, Mr. Geo. T. Pugh to Miss Deborah Jane Whitacre. All of Highland County, Ohio.

Friendly Correspondence.

JOSEPH BARNES, Waterloo, N. Y., writes: I almost forgot to signify my approval of "The World's Sages." It is something like the Centennial exhibition; it contains in small compass what we might hunt the world over elsewhere to find. I want your little book as soon as it is out, as I am satisfied there will be something in it appropriate for funeral services, as we have nothing but orthodox clergymen to officiate here on such occasions. I have thought of writing down my belief and have some one read it at my funeral, but since you have got up a work I will wait till it comes out, it may suit equally as well as if I wrote one myself.

EDWARD PALMER, Cambridge, Maine, writes: Will you do me the favor to inform the American Labor Reform League, through the columns of the T. S., that I much regret that I could not be with them at Masonic Hall on the 6th and 7th inst, not having received notice until the 5th? Will you also inform your readers that I shall be at the service of the Liberal public as a speaker, after the 1st of July, on any territory east of the Mississippi River? I would like to discuss through the columns of your paper with the Rev. Mr. Humphrey that "boundary line between Christianity and Infidelity."

H. S. HILLS, Cedar Falls, Iowa, writes: I was persuaded to subscribe for your valuable paper for three months. It exceeds my most sanguine expectation. It deals with mythological theories and dogmas in a matter-of-fact way, and they appear ridiculous. I have read the *Independent* and the *Advance* for years, and I can truthfully and fearlessly say that THE TRUTH SEEKER will stand the test of reason and common sense, and that is more than can be said of any orthodox journal. I care not who edits it. The patriarchs of old were compelled to "take off their shoes from off their feet" when they stood in the presence of the great I AM. So with devout believers of to-day. When they enter a church, or peruse an orthodox publication they must first lay aside their common sense. Is it a wonder they love to sing:

"Oh! to be nothing, nothing."

FRANK HANAN, Oregon, Wis., writes: Last night I had the pleasure of listening to Col. R. G. Ingersoll, in Madison, for the first time I ever saw or heard the gentleman. I must say it was the best speech that I ever listened to. His subject was "The Rights of Man, Woman, and Child," which was handled splendidly. Three or four of our professors from the State University were there (they being considerable on the old foggy order, and orthodox priests whenever the popular tide so dictates) and sit with their mouths wide open, like toads lapping lightning from the golden-fringed clouds. It fairly did my soul good to hear him pour forth such irrefutable logic, using such simple, familiar language that "a wayfaring man, though a fool, need not err" in comprehending it. The house was not as full as it would have been had it not been for some of these cowardly, one-horse editors that dared not call attention to the lecture nor say their soul was their own, unless they are on Mrs. Grundy's side. I am glad to see so much interest taken in forming societies of Freethought. We have got to turn the tide and let it run in another direction, and then these wily, useless parasites called priests will have to go to work and earn their own honest bread. Set my name down for one copy of your "Truth Seeker Collection."

JAMES BEDEL, Hudson, Mich., writes: The spirit of persecution is still in the land. The spirit of Christianity is persecution. It does seem strange at this day and age of the world,

when Christianity has had undisputed sway since the time of the first Christian Emperor Constantine, that it has made so little progress, or no progress at all. The spirit of persecution is the same to-day that it ever has been. Occasionally we see it cropping out and raising its monstrous hydra-head. A case is just now at hand enacted right here in our very midst. It is as follows: A Rev. Shanafelt of the Clere Baptist church caused the arrest of a small boy who, among others, was witnessing a baptism taking place on Sunday, the 6th inst., in the small river running through this village. The testimony of this Rev. gentleman, with a white necktie is, that he had spoken to the boy on the street a few times, and on the occasion referred to, that he (the boy) was about eight rods away up in a small tree when he heard him use these words as he was baptizing a small boy: "O Jesus, didn't he give him a good ducking." The trial was before a jury, and after the pleadings were through the jury went out, and perhaps were gone five minutes, when they returned with their verdict of *not guilty*. A minister trying to blacken and forever ruin the character of a bright, active boy for life is a matter of no small importance, and our community are shocked at so barbarous a treatment of so young a lad, and some conclude that if this Rev. gent had this boy at his disposal, would either destroy his life or incarcerate him in jail for life, or at least until he was twenty-one years of age.

Geo. Wood, Hastings, Mich., writes: I have just become thoroughly acquainted with THE TRUTH SEEKER, and assure you that I esteem it very highly, and regret that I have been without it so long. However, the back numbers which you sent make up for some lost time, and contain a number of articles that I would not like to have missed. I believe I am the only one in this city who now takes your paper, but I herewith send you the name of one new subscriber, and will send you others soon. I am a young man, have just started in business on borrowed capital, and, of course, am not flush, but I shall manage to invest a few dollars a year in your reading matter. I was recently "taken in hand" by a Methodist priest who seemed to be very anxious for the welfare of my soul. After a few moments' conversation, he informed me that my proper place was in an "insane asylum." I told him he never had a more willing subject to accept his doctrines, if he would only convince me of their correctness. But he declined to argue the matter, and gave me up as lost. How indifferent they are for a person's salvation if you but question the truth of their assertions, and ask for a little "proof positive." Another minister of this place informed me of the fact (?) that Col. Ingersoll had received a challenge from a preacher—whose name I have forgotten—to hold a debate, and that "our Bob" dare not tackle him. Your debate with Rev. Mr. Humphrey is very interesting. I hope you will prove equal to the occasion, and I believe you will. I wish you success with your paper, and shall always contribute my mite.

A FRIEND at Plattsmouth, Neb., writes: As usual after a season of great rejoicing, "I thought I would drop you a line to let the good sisters and brethren know what great things had been done for us." We have just passed through, I was going to say, a most glorious and heart-refreshing revival. But that is not just exactly the true statement of our case. So I'll try again. We have had a most magnificent shower of truth poured out into our midst by Prof. W. F. Jamieson. He delivered the first Liberal lecture (last month) ever delivered in this city. The first evening his audience was quite small at first, and grew beautifully less as he proceeded to unmask Genesis. Some of our good old orthodox brethren and sisters present had to leave. "I will not sit and hear that good old Book slandered thus." But truth is mighty and will prevail. His audience grew larger, until, on the evening of his sixth and last lecture, the hall was crowded to overflowing with ladies and gentlemen. He has done a good work for the cause amongst us. In Bro. Jamieson Liberalism has a most unflinching advocate and thorough expounder. He literally sifts each and every branch he touches to the bed-rock. He is a thorough scholar and genial friend, gathering friends to himself and the cause wherever he goes. May he continue to sow the good seed of free thought and free speech throughout the land till every man and woman will think for themselves, and, thinking, act an honest part. We will gladly extend the hand of hospitality to welcome him again in our midst. There has been quite a demand for Paine's "Age of Reason" since he came here.

MISS CARRIE SMITH, Dunleith, Ill., writes: The little city of Dunleith has remained in the back-ground long enough, in regard to its Liberalistic views. I think that I must tell you of our progression. I fear that were it not for our earnest worker, D. R. Burt, your paper may not possibly have gained admission in some of our families, and done the good work it has. You are a noble worker, Bro. Bennett, and your paper meets with the success it so richly deserves with us. We are endeavoring to teach some of our Christian friends some of its facts and truths; but as yet have not made much headway. They still adhere to the principles laid down by the Christian religion, that there must be so much kneeling, begging, etc., done so as to atone for the death of a man, who was simple enough to let the Jews crucify him. We have hopes yet, and to the wise we are willing to use our best efforts. If they would only allow themselves to think over the absurdities of some of their teachings, our progress would be more rapid and our efforts better appreciated. It is said, "A word to the wise is sufficient," but it is our opinion that it takes a great many words, and very emphatic and forcible ones too, to remove the errors, superstitions, and fallacies which has been taught them from infancy by their well meaning, but ignorant parents, and also by that class of men called priests

whose living is gained by forever keeping in view their dogmas and creeds. We hope to live and see such teachings as Harriet Martineau's, Francis Wright's, etc., in the minds of every one; then we will grow to be wise and good; our thoughts rise higher and our principles nobler. We wish that every man and woman could keep this in view, "Do good, because it is good; do right because it is right." I fear I am taking up space, but I wish to tell you of our churches. We have two—a Catholic and a Methodist. The Catholic is supported very well, owing to their ignorance. But the Methodist, O dear! A minister volunteers to come from Galena, a distance of 17 miles, and sufficient funds cannot be raised to pay his fare! Now, we are sure we cannot tell whether it is our progress, lack of means, or disregard for the welfare of our souls! They say we are going from bad to worse. Possibly some are. But those that stay at home, mind their own business, read THE TRUTH SEEKER, Investigator and various other good papers and books are not retrograding, but learning how to live, and to teach others how to live, that they may be ornaments to humanity and to themselves. Wishing you success in your good work, I sign myself your Liberal friend.

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Gems of Thought.

THE greatest prayer is patience.—*Buddha*.
It is more dishonorable to distrust a friend than to be deceived by him.—*Rocheffoucault*.
WHATEVER elevates, inspires, refreshes, any human soul is useful to that soul.—*Dr. Holland*.

If the best man's faults were written on his forehead, he would draw his hat over his eyes.—*Gray*.

BE noble-minded! Our own heart, and not other men's opinion of us, forms our true honor.—*Schiller*.

THE wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—*Carlyle*.

WHEN death, the great reconciler, has come, it is never of our tenderness that we repent, but of our severity.—*George Eliot*.

I BESECH you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity.—*Horace Mann*.

I HAVE a belief of my own, and it comforts me—that by desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.—*George Eliot*.

You ask me, "Is pleasure the legitimate and proper end of life?" I answer that it is the legitimate and proper end of life, provided it transgresses no law and injures no person. That is the limitation and the only limitation that I put touching my own pleasures; that is the only line which I allow any man to snap in front of my feet touching my amusements.—*W. H. Murray*.

I HAD rather have forty acres of land and a log-house with one room; yes, and the woman I love, and some lattice-work over the window, so that the sunlight would fall checkered on the baby in the cradle, and a few hollyhocks at the corner of the house; I would rather have that, and a nice path leading down to the spring, where I could go and hear the water gurgling; I would rather live there and die there than be a clerk of any government on earth.—*Ingersoll*.

THE Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious, ready at the word of the lawgiver, if such a word could now be obtained, to put their torch to the pile, and to rekindle in this virgin hemisphere the flames in which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed! They want to re-establish by law that holy inquisition which they can now only infuse into public opinion.—*Thomas Jefferson*.

WHAT then are the lessons of history? It is a voice sounding forever across the centuries, the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offender, but by some one. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doomsday comes at last to them, in French Revolutions and other terrible ways.—*James A. Froude*.

NATURE has written upon the flowers that sweeten the air, upon the breeze that rocks the flower upon its stem, upon the raindrops that swell the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in the channel, upon every pencilled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in its light—upon all is written, "None of us liveth to himself."—*Sawyer*.

I PLEAD for light, for room, for opportunity for the human soul. Let everybody think, and let everybody have the courage to express that thought. While I live I am going to do my own thinking, and to express that thought; whether popular or unpopular makes no difference to me. Before my time men had the goodness to talk in favor of the liberty of the human soul. I have reaped the benefit of every one of those courageous and divine acts—every one; and if I accept that benefit I want to hand the torch along to the next generation with a little intensity added to the flame. That is all I ask—liberty. I have feet, I walk, I have eyes, I see, I have lungs, I breathe, I have a brain, why not think? And if I am going to think anything, why not think my thoughts?—*Ingersoll*.

"A THING of beauty is a joy forever." All who increase the sum total of the beautiful add to the growth of the world's happiness. Let us, then, each do our share by making beautiful our own little worlds around us, our homes and our surroundings. Let us place in our windows vases of bright-hued flowers, and collect and gather around us all that is sweet and lovely. Let us train up in our gardens the red, red rose, and the tender clinging vine, and cherish the fair lily and the gay tulip, the sweet pink, the gentle snow-drop, and the modest violet. Let us have borders of flowers along our walks and bright patches and little clusters of them everywhere. Say not they are a bother and a trouble, or that a row of beans or onions would be of more profit; "To live is not all of life." The eye and the mind must receive food and nourishment as well as the body, else what better shall we be than the "stock and the stone"?—*Mrs. E. D. Steinker*.

Odds and Ends.

MATTER of form: fitting a dress.

ELOPING women are said to belong to the hooking liddle company.

THE man who wears a finger-ring will always have something on hand.

"OH, MAMMA," said the youngest darling yesterday, "I tried to read, and I rode!"

How do canary birds pay for themselves? Why, they give their notes, of course.

WHY is a man's life safest in the last stages of dyspepsia? Why, because he can't digest then.

A NEW YORK store is occupied by two firms; on one window is the word "Dyeing," and on the other "Undertaker."

AT an antiquarian meeting in Oxford, Maine, it is stated that a lady of 102 years took part and spun. This looks like a yarn.

"WIFE," said a gentleman of New Haven, "has Willie been baptized?" "No, my dear, not yet; why do you ask?" "Because there is a great deal of small pox about, and it ought to be done at once."

"HIO!" ejaculated a tipsy husband as he stumbled up stairs. "Jacet," added the wife, completing the quotation, as he fell on the landing.

THE Harvard Advocate says that this is the last thing from an impassioned lover to his mistress: "Would that you were an exclamation point and I a parenthesis (1)!"

"MY boy," said a clergyman, "don't you know that it is wicked to catch fish on Sunday?" "Guess I hain't sinned much yet," said the boy, without taking his eye from the cork; "hain't had a bite."

A YOUNG lady sent a poem to a British newspaper entitled, "I cannot make him smile." The editor ventured to express an opinion that she would have succeeded had she shown him the poem.

A LITTLE boy was asked the other day if he knew where the wicked finally went to. He answered, "They practice law a spell here and then go to the legislature." It was a painful operation for the boy to sit down for a few days.

"ARE you there?" said an Orangeman to a Ribbonman in "grate," being about to be hanged. "I always said you would come to be hanged." "You're a liar," said Pat, "if it was the last words I had to speak; I did not come; I was brought."

JULIUS CAESAR was terribly afflicted with boils at one time, and when asked how he accounted for them he proudly replied: "To the victor belongs these boils!" This may be relied upon as the true origin of this famous expression. We had it from an intimate friend of Caesar, who now runs a milk-wagon.

A BOY on his way to Sunday-school found 75 cents. This good fortune was held up to him as a reward for being found in the path of duty. He was very much struck with the idea until he heard that another boy had found a dollar while he was setting up pins in the ten-pin alley. And now he doesn't see his way in the future quite so clear.

A TEN-YEAR-OLD boy was asked by his teacher to write a composition on the subject of water, and the following is the result: Water is good to drink, to swim in, and to skate on when frozen. When I was a little baby the nurse used to bathe me every morning in water. I have been told that Injins don't wash themselves but once in ten years. I wish I was an Injin.

A WITTY old infidel, riding along in the outskirts of Boston one Sunday, met a clergyman and invited him to ride. The clergyman accepted, and as they went along they passed the gallows that remains as a warning to all offenders. Said the clergyman, "Where would you be to-day, Mr. S., if that gallows had its just dues?" "Riding into Boston alone, sir," was the ready reply.

A FUNNY story regarding a Mr. S. and an acquisition is told in the *Amsterdam Recorder*. S., who was traveling in Kansas, received the following telegram: "Return immediately. You are a father." On the eve of his return, his lady friends determined to play a joke on him, procured from the neighborhood three other babies, placed all four in a row on a bed in an adjoining apartment, and covered them up. S. arrived, embraced his wife in great delight, and was then led forth to behold his first-born. When the cover was raised, an indescribable look of surprise overspread his countenance, as he exclaimed: "Great God! Did any of them get away?"

A LAUGHABLE story is related of Dunning, an English judge. It is said of him that frequently, in the examination of witnesses, he displayed great coarseness, and drew upon himself the animadversion of his brethren. On one occasion, wishing to establish the identity of a party through the instrumentality of an unsophisticated old woman (occupying the witness stand), the following highly amusing colloquy is said to have taken place between Dunning and the old woman:

"Was he a tall man?"

"Not very tall, your honor—much about the size of your worship's honor."

"Was he good looking?"

"Quite contrary—much like your honor; but with a handsomer nose."

"Did he squint?"

"A little, your worship; but not so much as your honor by a great deal."

These replies produced a roar of laughter in the court, in which Lord Mansfield (who was on the bench) is said to have joined.

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BY D. M. BENNETT.

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{ SCIENCE HALL, 141 8th St., } \$2 per Year.
NEAR BROADWAY.

Notes and Clippings.

It is said that efforts to recover the \$3,000,000 sunk near Hell Gate ninety-six years ago are soon to be resumed.

A Boston man says that he has received a ten-dollar bill in answer to prayer. He is going to "keep on praying."

The *Graphic* man says that, according to the authority of Col. Blavatsky, the late cold spell has been bad for the Buddhists.

A ZEALOUS brother prayed in meeting: "Lord have mercy on us, for thou knowest we are the wickedest company ever gathered together."

GEORGIA has a jug-factory at last, after getting along one hundred years without one. It is a public convenience which her citizens ought to appreciate.

THE human voice has nine perfect tones, but these can be combined, it is said, into 17,502,044,414 different sounds, but no living person has ever made one-fourth that number.

SOME of the Boston clergymen are afraid that the converts made by Moody will backslide after the close of the revival, and have requested him to remain and look after them.

A MINISTER who had twice married (the same couple—a divorce occurring between the two marriages—remarked that he didn't wish to add a repairing department to his business.

DURING the first three months of this year nine railroads in this country, with a mileage of nearly 1,100 miles, representing a cost of \$97,000,000, passed into the hands of receivers.

THE death of six cardinals within the last six months leaves only six members living of the "sacred college" who were appointed by Gregory XVI. The other fifty-eight were appointed by Pius IX.

DEBROGIE is virtually the ruler of France, and he is ruled by Jesuitism and the Vatican. There is little doubt that the Jesuits are playing a deep game in the politics of Europe. Good can hardly come of it.

CANON JEROME, preaching at Westminster Abbey lately, expressed his belief in the existence of "a nobler class of doubters, who are, perhaps nearer heaven than many of the orthodox whose faith had never been tried."

IN the war of 1823 the Russians lost 50,000 men by sickness alone in Bulgaria. In the following year they lost 60,000 between the Pruth and Adrianople, while out of 120,000 men, not 6,000 ever returned to their homes. Such is war.

AN exchange says:—A dear old lady presented her son, on his departure for sea, with a Bible. On opening it during a gale it fell from his hands, and out of it dropped a fine-tooth comb and the admonitory book-mark, "Search daily."

WE regret exceedingly to state that "Red-nosed Barney," one of the converts of the Dwyer movement, has been guilty of stealing a watch and getting drunk. And Barney would have been such a feather in the cap of the revivalists!

IN the pending trial of the Ellentown rioters who killed several negroes in South Carolina, the defense set up is that the rioters shot at random, and that "the hand of Providence guided the balls." This is charging God with being an accessory.

IT seems that Mr. Francis Murphy, the teetotal crusader, was arrested in 1869 in Portland on a charge of murder and convicted of manslaughter. Murphy was keeping a sailor's boarding-house and fell down stairs in a scuffle with a drunken man.

MR. BEECHER sides with Russia. He believes her conquests will carry with them civilization. He condemns the English Anti-Russia governing class. He wants Turkey ground to powder, possibly by gunpowder. Thus he is siding with the strong against the weak.

THE Chicago Presbyterian General Assembly condemn Sunday papers as being a violation of the Sabbath. They say nothing about Monday papers, the work on which is nearly all done on Sunday, while that of the Sunday papers is done on Saturday night. Consistency.

THE Rev. Dr. Henson, one of Philadelphia's most popular Baptist ministers, sometimes lectures. The subject of one of his best lectures is "Fools." On a recent occasion the tickets were printed "Lecture on Fools—Admit one," and the house was full.

BISHOP COXE's poem of vengeance against the Turks meets with condemnation from nearly all the religious papers. It is suggested by some of them that possibly he is a little reader to urge others to go and exterminate the Turks than to go himself.

TAKING time by the forelock. Statistics show that there are more marriages in January than any other month in the year. It is the way of some people; when they have anything disagreeable to do, to hurry up and be done with it as early as possible.

IN the church trial between the Rev. Mr. Sweetser against the Rev. Mr. McCarthy, the latter stated that on one occasion he tried to open a prayer-meeting at the Bleecker st. church, but one old lady wouldn't have it unless her own dear young Mr. Sweetser was present to conduct it. What a pity that he should be absent.

THE reverend wife-poisoner, Elder J. H. McGee, made an attempt to slip the halter by inducing his young daughter to copy a sham confession he wrote for the purpose, making her to confess herself guilty of the crime of poisoning which he had committed. In that way he hoped to escape justice, but his plan did not work. The daughter exposed him to the Court.

THE *Telegram* says the reason why we have had such unseasonable and outrageous weather lately is because Congress failed to make an appropriation to meet the expense of the Meteorological Bureau. Even "Old Probabilities" requires some funds to meet his current expenses; and unless he has sufficient money furnished to meet the wants of him who fixes up the weather for us, how can we expect a first-class article?

GEORGE WASHINGTON BEATTY, a Methodist Episcopal minister of San Rafael, dabbled in stocks in San Francisco, doing business with Smith & Blake, stock brokers. Smith & Blake have gone up, and taken the Mr. Beatty's \$1,021.80 due him upon settlement of account, which he left with them "to accommodate Mr. Smith." Now Mr. Blake is under examination in the San Francisco police-court on the charge of embezzlement.

A LONG report was recently read before the French Anthropological Society, the purport of which was to show that Druidism still exists in Britain, some country people still adhering to primitive paganism in spite of the efforts of the priests to prevent them. It was noticed that the clergy were anxious to destroy members and other similar relics. A petition has been addressed to the French Ministry to suppress the iconoclastic zeal of the priests.

THE Peace commission between the Khedive of Egypt and the King of Abyssinia has come to naught. King John says: "Egypt declared war by entering my territory; I am justified in defending my boundaries by force of arms. I decline to take Massowah as a gift, but will reconquer it. I will accept no presents, and my army shall resume hostilities immediately." King John's obstinacy and rebellion in Darfour are causing serious embarrassment to the Khedive.

THE following story is told by a Hartford clergyman: On his way home from church he found himself behind three ladies engaged in a lively discussion over the music of the service, one condemning the soprano and another the tenor, while the third stoutly defended both. As the discussion became warm, the third lady sought to pour oil on the troubled waters, and, in the words of the clergyman, "did so to perfection by a judicious and truthful remark, to which all of them at once assented: she simply said, 'Well, it was a miserable sermon, anyhow.'"

"It was at that critical moment of the battle," said a Dubuque minister last Sunday, in an impassioned burst of eloquence, "when the Wuke of Dellington—I should say—the Delk of Wulington—I mean the Wolk of Dullington—that is, when the Dule of Welkington, at the Wattle of Balerloo-er-um"—and then somehow the passage seemed to him to be so badly mangled, that he didn't think it would pay to repair it, so

he said "seventhly and lastly, my brethren," and went on. Had this orator been other than a minister, he might have been thought spiritually inclined.

THE *Christian Intelligencer* gives fourteen bits of advice to vacant churches seeking pastors. Bit No. 7 is "Beware of a buffoon." Such a caution, issued by a grave and reverend authority, is a confession of the grave and melancholy fact that there are buffoons in the ministry. The question as to how these objectionable persons effected an entrance into the sacred ranks would be interesting in its bearing on the management of some of the theological seminaries. It is to be feared that injudicious friends and unwise professors have done mischief in inducing young men who have no fitness for the calling to become ministers. To remedy the evil, after they have been ordained, is a difficult business, full of complications. The best way to avoid future trouble, on account of foolish and incompetent men, is to keep them from entering the ministry at all.

THE Rev. Samuel Sheffield of this city on Sunday last, the Rev. John Davenport, also of this locality, and the Rev. Wiley Jones of Norfolk, Va., made the declaration that the end of the world is near at hand; that the time of the Gentiles is ended; that the kingdom of God is soon to be set up; that the Son of God will soon appear, and the earth will be snuffed out like the wick of a candle burnt down to the socket. These men do not pretend to have received any private dispatches touching the coming doom, but they see in the war now in existence in Turkey a fulfillment of the prophecies of Ezekiel & Co., and they think a general smash is soon to take place. It is this class of silly, unbalanced minds that have long ruled the world and frightened weak-minded men and women nearly out of their senses. Despite their dolorous predictions the old globe will doubtless continue to rush and to whirl through space for thousands, and perhaps millions of years, as it has done in the past.

THE trial of the Rev. Charles P. McCarthy in this city has been in progress nearly two weeks, and has attracted much attention. The principal prosecutor is the Rev. Mr. Sweetser, who has made himself quite busy in bringing proofs against his brother clergyman for unministerial conduct. He has proved that McCarthy run up bills that he did not pay; that he used very considerable quantities of ale, beer, wine, etc.; that he purchased \$60 worth of canary birds, etc. McCarthy replied that he aimed to live respectably, so as to draw a respectable audience to his church; that the canary birds were not for himself, but that he bought them for a church fair. In return he called the Rev. Sweetser a villager, a retailer of falsehoods, a liar, a mean fellow, etc. On one occasion when a witness was testifying, both the clergymen wished to possess themselves of a document in possession of the witness. They both seized the paper, and for some time contended for its possession. They have quarrelled repeatedly, and applied to each other most uncomplimentary epithets. They are scandalizing the office of clergymen.

RUSSIAN PRIESTS.—Russian priests are a disgrace to Christianity. "He has priests' eyes," is a proverb which means that the person so characterized is lustful, greedy, and self-seeking. Moreover, they are, in a drunken nation, the most drunken. A friend of mine, who stayed several months at a Russian country-house, says it was a common sight to see two priests lying in a cart, as pigs do when they are driven to market. One saint's day, he tells me, the priest came to chapel too far gone to read the service; instead of being struck dumb with shame, he actually whined out an apology: "We poor fellows spend all our time in praying for others, and have no one to pray for us; no wonder, therefore, we fall under temptation." Things are just as bad in Bulgaria. An English engineer, who has just written a book of his experiences there, went over one Sunday to attend a church, whose "pope" had a great reputation for sanctity. There was no service, for the "pope" was lying dead drunk among the nettles at the back of his vodka (whiskey) shop. "I heard," quaintly adds the writer, "that for the five previous Sundays his place had been among those vegetables." Is it any wonder the Turks look on a religion which has such teachers as fitter for swine than for men?—*All the Year Round*.

Events of the Week.

GEN. GRANT and wife arrived in Liverpool, and are being cordially received by the English people.

THE City of Brussels, the steamer long thought to be lost, arrived at last safely at Liverpool.

Two children, nine and eleven years of age sons of Henry Tower, were burned to death at North Clarendon, Mass.

FOUR men were crushed between two trains on a hand car near Hackensack, N. J. Three died at once. One may recover.

WALKERTON, a Canadian village in Bruce Co., was burned out on the 28th ult. Nearly fifty stores and dwellings were consumed.

THE Japanese Government is making extensive purchases of blooded stock in this country for the purpose of shipping to Japan.

OVER thirty suicides were committed in this city within a month. The boon of existence seems not to be highly appreciated by all.

FLETCHER HARPER, the last remaining member of the original firm of Harper Brothers, died at an advanced age on the 29th of May.

AFTER a term of unreasonably cold weather, during which time it snowed four inches in Berkshire County, Mass., and in other places, it has come off again warm and pleasant.

CAPT. THOMAS CRAPE and his wife left New Bedford, Mass., for Europe in a small sail-boat twenty feet long. It is said to be smaller than any vessel that ever crossed the Atlantic.

SECRETARY EVARTS has written a vigorous remonstrance to the Diaz government of Mexico against the raids made across the border into Texas. If this business is not speedily stopped Gen. Ord will be sent on to attend to it.

TEN persons were baptized last Sunday in the tank of Dr. Sheppard—the good shepherd—Turkish baths, Columbia Heights, Brooklyn. They might have been enemies to Russia. There was utility in the bath, if none in the baptism.

MRS. MARY STEINMACHER of Brooklyn committed suicide by taking poison because her husband refused to let her return to Germany and discontinue living with him. Before she was buried he shot himself and fell upon the corpse of his wife.

DECORATION DAY was largely attended in this city on Wednesday last. The procession of the military, civic societies, fire companies, wagons of blooming plants, wreaths and evergreens, was most imposing, and occupied about two hours in passing a given point.

G. D. HOWELL of the Pennsylvania Railroad has been charged with embezzling the company's money, and applying it to his own benefit. Great confidence was placed in him, as he was such a good, pious man. He is a member of the Presbyterian Church, and a teacher in the Bible class, as well as manager in a Lyceum association. He has made way with a large sum of money.

Two pious Christians have come to grief in Connecticut. One was a bank president, and the other a cashier. They have been sent to States prison to hard labor, for fraud in deceiving the State Comptroller, one for five and the other for six years. They were leading church members, and their fate proves that even Christians must be wary that they do no not yield to temptation.

THE Turco-Russian War is being vigorously prosecuted. The Russians have thrice been repulsed before Kars. Ardaban has fallen into their hands. They massed their forces upon Erzeroum, where doubtless a hotly-contested battle is soon to take place. The Russians have blown up a Turkish gunboat on the Danube, making the second that has been destroyed for the Turks. The condition of affairs is reported very critical in Constantinople; much dissatisfaction exists; the Sultan is forced to take the field in person, and is strongly urged to declare the war a "holy" one. The Russians are suffering somewhat from defections and desertions on the part of the Circassians.

Career of Religious Ideas.

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CHAPTER IV.

HISTORICAL REVIEW—POLYTHEISM.

Who does not see that the abyss becomes every day deeper under the belief of the past, and that science at a given moment will become the foundation of more perfect morality?—POUCHET.

The primary claim of theology is that man could not have attained a true religion without a revelation. Plunged in idolatry, he could not have extricated himself, but would have sunk deeper and deeper without such divine guidance. The Old Testament accomplished little for the Jew, and the New produced no sudden effect. There was steady but slow growth from Fetishism to Anthropomorphism, and the transition from Paganism to Christianity was an almost imperceptible change. Such must be; for the gods being projections of the minds of their worshipers, change with their mental growth. The reception of a superior god presupposes superiority in the recipient. Metaphysical speculation on the character and origin of the gods of Polytheism belong to an age long subsequent to their active worship. The devotees have no attenuated theories of godly existence, else they would be philosophers, and not devotees. All the fine theories by which writers have sought to involve ancient mythology in allegory and fable only show how little their authors entered into and comprehended ancient life. Apollo was not the sun to his worshipers, but a godlike man. Zeus was not the sky, but a man who ruled the sky. There was no allegory, no mystic meaning, to the early worshipers. A deity stands behind the object and receives homage. As the intellect commenced its grand self-analysis, purely intellectual conceptions began to be defined. The confusion which has arisen in the study of mythology is the result of its reception as a whole, and not as a production of successive advances. It would be as accurate to speak of the fossils of geology as a whole, without distinguishing the ages to which they belong.

The gods are the active energies of the world, while matter is inert and passive to their will, a doctrine which has been almost universally held until the present conception of "force" as the energizing power inherent in matter. As the human mind cannot conceive of the existence of a higher type than itself, the gods must be human in all their qualities. Even the Olympian Jove was human in passions, emotions, and desires. The gods are born and nourished, are married and become parents, but are immortal and never grow old. They gather around the festive board in Olympus, quaff nectar, and partake of celestial food. The Polytheist dwelt in a charmed world. Every object breathed poetry. He was an especial ward of the gods, some of whom, go where he would, he was sure to meet. Pluto, Neptune, and Jove divided between them the domains of the nether world—the ocean, the land, and sky. The sun and moon had their deities. Ceres brings the harvest; the Muses inspire the golden tongue of Poesy; Mars drives the chariot of war. Every act of life or occupation has especial deities; every nation has its chief god: Zeus, Athena, Juno, Baal, Osiris, Jehovah, Odin—partial to their particular people, and more powerful than the gods of others. These chief gods, possessing human propensities, can be tempted at times to transfer their power to other nations. Jacob made a bargain with Elohim, and the Romans prayed the gods of other nations to join their conquering standard. When nations fought, it was rather to test the strength of their respective gods rather than their own. When the conquerors forced their religion on the conquered, it was rejected until it was determined whether the defeated gods were only temporarily banished to caves or mountains, or overthrown. The Romans adopted the conquered gods into their Pantheon, but the Aztecs shut them up in a temple for that purpose.

The apotheosis of great and good men intensified the anthropomorphic conceptions of the gods. Men who serve their nations in important and critical missions—overthrowing their enemies, or introducing ameliorating improvements—receive the worship of their grateful countrymen, and are enshrined with the gods. As the Semite was overawed by the dim sense of an overruling power received from the sameness of the deserts inhabited by that race, the early Greeks or Pelasgians were impressed in a manner exactly opposite by the diversity Nature presented. Of quick sense and fancy, deeply sympathizing with the external world, they, out of the exuberance of their own life, imparted that principle to every object. Nothing was inert or lifeless. The teeming earth, the rushing winds, the wild clouds, the grand mountains, the glorious sun, the moon and stars—all by their motions manifested life. They felt not so much awe, as affection and kinship with Nature. Savages they were, but savages with fine fancy. They gave names to the elements, and at first had no conception of an individuality separate from them. Then, in process of growth, the moving power was referred to intelligence, but that intelligence preserved the former name. Zeus, or Deus—the upper air, or the sky, when personified and made a god, retained the name of the celestial regions. He it was who dwelt on the summits of mountains and drew clouds around him as a mantle. As the Supreme Deity, the gods of inferior position gathered in a great family around him, quaffing ambrosia and feasting at his table. His nod is the unchangeable decree of Fate, and his eternal serenity can by no means be disturbed. The fixed order and succession of events are his, and from him all power is primarily derived. The Greeks were worshipers of Nature. Their deities were human—immortal—but requiring food, and the savor of sacrifice was agreeable to them. They loved, hated, were jealous and capricious, and often involved Jove himself in their quarrels.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER NO. V.

MR. D. M. BENNETT, Dear Sir: You said in your first letter that "England had no deadlier foe to American freedom than was John Wesley." That, I think, is an incorrect statement. Like a great many other Englishmen, of every species of belief and unbelief, Wesley thought the British the best form of government in the world; and he regretted to see a disruption between the Colonies and the Mother country. But he was not a "deadly foe to American freedom." He pronounced the slave trade "that execrable sum of all villainies" (Works: London, 1810; vol. v, p. 47). He wrote and spoke in defense of religious toleration and freedom of conscience (vol. vi, p. 237, 401). He and his friend Gen. Oglethorpe endeavored to make Georgia a free State (Greeley's American Conflict, vol. i, p. 32). In a letter to Lord North, dated June 15, 1775, after receiving fuller information than he at first possessed about the true state of affairs, he said respecting the Colonists: "In spite of all my long-rooted prejudices, I cannot help thinking, if I think at all, these, an oppressed people, asked for nothing more than their legal rights, and that in the most modest and inoffensive manner that the nature of the thing would allow. But waiving this, waiving all considerations of right and wrong, I ask, is it common sense to use force toward the Americans? . . . They are as strong men as you; they are as valiant as you, if not abundantly more valiant, for they are one, and all enthusiasts—enthusiasts for liberty" (Parton's Life of Franklin, vol. i, p. 548). Does this look like deadly enmity to American freedom?

You promised to show that James Madison was an Infidel! I wonder more at the promise than at the non-fulfillment. Madison was a thorough believer in the Christian religion. When he died, "he had fulfilled, nobly fulfilled, the destinies of a man and a Christian" (J. Q. Adams' Eulogy, p. 4).

So of Gouverneur Morris. You will hardly attempt to prove that he was a Deist after seeing his uncomplimentary estimate of Paine.

In your third letter you quote from Franklin's Autobiography to prove that he was a Deist. Franklin was referring to himself when fifteen, where he said, "I became a thorough Deist." We have already shown that he passed through a "regeneration," and "returned to the sentiments of his ancestors" after that. Your quotation is like citing what a man has said when tipsy, in order to show how much sense he has when sober.

You make a special effort to convince the reader that Jefferson was an Infidel. Many of your quotations only show Jefferson's views concerning the "corruptions and abuses of Christianity." You can find similar things in sermons, and, for that matter, in the New Testament. He advised Peter Carr to take nothing for granted—to doubt everything. Perhaps you are not aware that a course in a modern theological seminary is based on a similar principle. The student is not taught to assume but to *prove* the existence of a God. Descartes began with universal doubt. He "questioned with boldness even the existence of a God." But was Descartes therefore an Infidel? No; he "lived and died a good Catholic" (Huxley's Lay Sermons, p. 342). In the inculcation of this principle, then, Jefferson did not differ from Christian philosophers and theologians.

But Jefferson called himself a "Materialist." Yes; and he called himself a "Christian" also. Now, these two statements *cannot* be reconciled in your favor; but they can in mine. Jefferson could not be a "Christian" in *any* sense and be a "Materialist" in the Atheistic sense. But he *could* be a Christian consistently with Webster's second definition of the word *Materialism*: "The tendency to give undue importance to material interests; devotion to the material nature and its wants." His writings prove abundantly that he was not a "Materialist" in the sense of "one who denies the existence of spiritual substances." It follows that Jefferson flatly contradicted himself, or else he used the word "Materialist" in a sense consistent with a belief in the Scriptures.

And he called Paul a "Coryphaeus." That *was* rather a hard name to give the great Apostle. But you must know that avowed Christians sometimes give vent to unguarded expressions of this kind. Some women that want to preach, when reminded of certain injunctions to "silence in the churches," speak of Paul rather lightly as an "old bachelor." Martin Luther called James' Epistle "an Epistle of straw;" and he did it with considerable earnestness, too. But you will hardly claim that Luther was an Infidel. Then why be so *sure* that Jefferson was, since he did not speak more disrespectfully of Paul than Luther did of James?

If Jefferson was an Infidel why did he call the imputation of Infidelity a "libel," a "malignant distortion and perverted construction"? If he was an Infidel of the Paine type, how was it that he did not allude, disciple-like, to Paine in one of the twenty-five private letters that he wrote between the time of Paine's death in June and the close of the year? If he was an Infidel, how could Samuel Adams write to Thomas Paine, in 1802, such words as these: "Our friend, the President of the United States, has been calumniated for his liberal sentiments, by men who have attributed that liberality to a latent design to promote the cause of Infidelity. *This and all other slanders have been made without a shadow of proof*;" and why did Paine not claim him in his reply? If he was an Infidel, why did he always deny it, and claim that he was a Christian? When will poor Jefferson cease to be the subject of "libels," "slanders," "calumnies," "malignant distortion and perverted construction"?

You devote a considerable part of your letter in defense of Paine to showing what I had already acknowledged. I must give you credit for candor in not denying that Paine labored for American Independence by assuming to be a believer in the Bible, and by appealing to Christian sentiments with Christian arguments. What I meant by the

"period of Paine's infamy," was the period in which he became infamous. You refer rather contemptuously to Madame Roland as "a woman." I gave her opinion simply because she was a skeptic, esteemed very highly among Infidels. The whole American people expressed the same opinion that she did by not electing Paine to any position where statesmanship would be required. You try in vain to defend him against the charge of falsifying. Your distinction between *writing* and *publishing* seems to me very much like a quibble. John Adams said in regard to this matter: "He was extremely earnest to convince me that 'Common Sense' was his first-born; declared again and again that he had never *written* a line nor a word that had been printed before 'Common Sense'" (Works, vol. ii, p. 510). In regard to Paine and that French woman, Mrs. Bonneville, I only gave *facts* which no one denies. Let every one draw his own inference. You say truly that when Cheetham was prosecuted for libel he failed to prove his insinuations. Very well; but do Infidels drop their insinuations against professing Christians when similar charges are made against *them*, and fail of proof in a criminal court? The first instance is yet to be produced.

Permit me to say a word about the incorporation of religious freedom in the Constitution. That was not the work of Infidels, but the achievement of believers in the Holy Scriptures. On this subject Judge Story says: "We are not to attribute this prohibition of a national religious establishment to any indifference to religion in general, and especially to Christianity (*which none could hold in more reverence than the framers of the Constitution*), but to a dread by the people of the influence of ecclesiastical power in matters of government." "Probably, at the time of the adoption of the Constitution, and of the amendment to it, now under consideration, the general, if not the universal, sentiment in America was, that Christianity ought to receive encouragement from the State, so far as such encouragement was not incompatible with the private rights of conscience, and the freedom of religious worship. Any attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation" (Exposition of the Constitution, New York, 1868, pp. 259-261).

It would be relevant to our subject to show that believers in the Bible have done much more than unbelievers to bring about the abolition of American Slavery. But time and space compel me to confine what I have to say on that matter to a mere outline:—

1. Slavery is older than the Bible; therefore the Scriptures did not create nor establish that institution.
2. Slavery among the ancient Hebrews was much milder than among the surrounding nations. The Mosaic law provided a periodical emancipation of all bondmen. The whole *régime* was virtually a scheme for the gradual abolition of slavery, similar to that which the French Infidel Condorcet recommended.
3. The cardinal principles of the Scriptures involve a condemnation of Slavery. Christ so expounded them: "All things whatsoever ye would that men should do to you, do ye even so to them: *for this is the law and the prophets*" (Mat. vii, 12). As far back as the age of Isaiah, we find among the Jews such sentiments as the following: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isa. lviii, 6).
4. It is true, however, that many professing Christians have sanctioned slavery; and the Bible has been pressed into the service of the slave-holder. But the remedy for these evils in the Church has always arisen from within herself. The voice that has taught and corrected her members has emanated from her own altars. The Christian has always been the best friend of the oppressed. I need not remind you of Wilberforce, the leading Abolitionist of England. In our own country, the movement which culminated in the Emancipation Proclamation was in the main a movement of religious people. Henry Wilson says on this subject: "It has been fashionable to couple the charge of Infidelity with the mention of the Abolition effort. Nothing could be more unjust or untrue. Anti-slavery was the child of Christian faith. Its early and persistent defenders and supporters were men who feared God and called upon his name" (Rise and Fall of the Slave Power in America, vol. iii, p. 718). In this magnificent work he shows that John Eliot, Judge Sewall, Burling, Saniford, Lay, Woolman, Benezet, Wesley, Whitfield, Rush, &c., &c., opposed slavery (vol. i, ch. 1); that the earliest Abolition Societies were "loyal to the precepts of Christianity"; that Rev. Dan'l Worth suffered imprisonment for circulating anti-slavery literature (vol. ii, p. 668); that "the great body of the Protestant clergy condemned the Fugitive Slave Law" (vol. ii, p. 310); that the "Underground Railroad" was the coöperation, "generally, though not exclusively, of members of Christian churches" (vol. ii, p. 65). But, perhaps you do not like Henry Wilson, because he was such a thorough-going Christian. Take a more "liberal" man, then—a man that could too frequently "swear like a trooper." I mean Horace Greeley. In the first volume of his "American Conflict"—dedicated to the "Christian Statesman," John Bright—he shows that Jonathan Edwards, Jr., preached against Slavery in 1791 (p. 50); that John Wesley, Oglethorpe, Washington and Jefferson opposed slavery (pp. 32, 34, 51); that the devout John Jay was the first President of the New York Manumission Society (p. 107); that Franklin was President and Rush Secretary of a similar Society in Pennsylvania (p. 107); that the "pioneers of modern Abolitionism were almost uniformly devout, pious, church-nurtured men" (p. 121); and that the *first martyrs* of Abolitionism—Rev. Elijah P. Lovejoy and John Brown—were fervent Christians (pp. 141, 296-7).

It is clear from all this that the earliest, most earnest, persistent, and numerous friends of the slave were found in the

Church, and not among Infidels. In the campaign of 1860 when Slavery and Liberty were fighting their last desperate battle at the polls, where was "the matchless Ingersoll" that has been prating so much of late about the "liberty of man, woman, and child"? Of course, he was among the friends of universal freedom! Not a bit of it. He was with the pro-slavery party, doing all he could to defeat Lincoln, and rivet his shackles on the slave! What if he did turn his political coat afterwards! That was *policy*. Country people would not think very much of a fellow that had kept aloof from the bee-tree until it was felled and the bees' wings were all burned off, and then came forward with a big brass pan to claim the honey.

It has been claimed that Lincoln was an Infidel. Having seen the assertion that Colfax said so in his lecture, I wrote recently to Mr. Colfax to ask whether that was true or not. He replied: "I did not say in my Lincoln Lecture that Mr. Lincoln was not a believer in the Christian religion, but that he was not a member of a church." In a speech delivered in 1860 Mr. Lincoln said: "I know I am right, because I know that Liberty is right, for Christ teaches it, and *Christ is God*" (Arnold's Life of Lincoln, p. 688). When leaving Springfield to assume the Presidency he said: "He (Washington) never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine blessing which sustained him; and on the same Almighty Being I place my reliance for support. And I hope you, my friends, will all pray that I may receive that divine assistance without which I cannot succeed, but with which success is certain" (Ibid, p. 168). In his first Inaugural he said: "Intelligence, patriotism, *Christianity*, and a firm reliance on Him who has never yet forsaken his favored land, are still competent to adjust in the best way all our present difficulties." Mr. Arnold says of him: "All through his troubles, he earnestly solicited the prayers of the people, and they were his" (Life of Lincoln, p. 169). "He seemed ever to live and act in the consciousness of his responsibility to God, and with the trusting faith of a child, he leaned confidently upon his Almighty Arm." "The support which Mr. Lincoln received during his administration from the religious organizations, and the sympathy and confidence between the great body of Christians and the President, was a source of immense strength and power to him" (Ibid, p. 688). "This great family, with a continent for a homestead, universal liberty, restrained and guided by intelligence and *Christianity*, was his sublime ideal of the future. For this he lived, and for this he died" (Ibid, p. 690). Raymond endorses a similar testimony concerning his "religious experience" (Life and Public Services of Abraham Lincoln, N. Y., 1865, pp. 730-5).

In opposition to such authorities as these what is the value of a "they say so," or an "it is said"? Simply nothing. Lincoln was indisputably a profound believer in the Christian Religion.

I now close my discussion of the first proposition. I have endeavored to show that "believers in the Bible have done more for civil liberty in the United States than unbelievers in it"—more for Independence; more for Religious Freedom in the Constitution; and more for the Abolition of Slavery from American soil.

Yours with respect, G. H. HUMPHREY.

Fallibility of Revelation and Inspiration.

MR. EDITOR: We have a multitude of books that have been written by men calling themselves apostles, and of which books we can read translations and transcripts only. The original writings of these reputed apostles are lost, and if they were not lost, there are but few who would be able to read them in the original languages. We have reason to believe, that of all the transcripts and translations of the writings of the apostles, there is not one that was made by an infallible hand,—not one that is perfect or correct. Of all the ancient transcripts and translations of the apostles, there are not two that are exactly alike. Some contain more, others less; and others again contain the same amount of words, but differently printed and differently placed. There are many things which are not correct in the English translation. There are some things that no apostle ever wrote. There are some things in the English translation which are known to be forgeries. There are some whole books in the English that are of doubtful origin. And if the translations and the original transcripts are imperfect, there is the same ground for the uncertainty, as if the original writings were imperfect. But suppose that we had the original writings of the apostles before us, the very copies which they are said to have written in Greek and Hebrew, without either addition or subtraction, or alteration—suppose we were sure that we had the original writings of the apostles before us, and that we were also sure that the apostles were infallible, and that their writings were unmixt truth, and untainted and unsoiled by any imperfection whatever, could we have fuller certainty of the truth of our religious views derived from those writings? I say, nay. There we are, we will suppose we have pure and perfect copies of the apostles' writings, with full assurance that the apostles when they wrote them, were beyond the possibility of error, but are we therefore raised above uncertainty as to the doctrines which we collect from these writings? Are we placed any beyond the danger of error? Not at all.

We cannot read the original writings perhaps, so we will have to depend upon a translator. And what advantage is it to have infallible original writings unless we have infallible translations also? There may as well be a doubt about the original, as doubt about the translation. A doubt as to the infallibility of the translation is as likely to produce uncertainty in our minds, as a doubt as to the infallibility of the writer. Yes, but some will say, we can translate the original for ourselves. What then? Suppose you can translate

the original and suppose that you have the ability to translate the original and raise yourself above the region of uncertainty and doubt, it will not raise others above that region, who are not able to translate for themselves. How are they to be raised above uncertainty? Are none to be freed but those who can translate Hebrew and Greek? But you will say those who cannot translate for themselves may read your translation; but how are they to know your translation is correct? You are not infallible; and if you were, others may not have any certain or indubitable proof that you are. And others could have no fuller assurance of the correctness of your translation, than you could have of the correctness of translations made by other fallible men. And if the original writings of the apostles were in existence, in the apostle's own hand-writing, only one person could have them in his possession. Can we believe that a God would make certainty in the belief of religious doctrines to depend on something which could be possessed by only one man?

Suppose we had the original writings of the apostles, and an assurance that the apostles were infallible, it would not make certain the truth in religious opinions. Are you an infallible translator of Greek and Hebrew? If not, what proof have you, that your translation is not defective or erroneous? And if doubt in one point, destroys certainty in all, you are lost again. How can you know you are an infallible translator of Greek and Hebrew? They are both dead languages, and to obtain a full and perfect knowledge of them, so as to become a perfect or infallible translator is impossible. You have to get your knowledge of the languages themselves by the help of grammarians and lexicographers; but where will you find grammarians and lexicographers that are infallible?

Perhaps you will say that you can read Greek and Hebrew authors, and so correct the errors of the grammarians and lexicographers. But you must be dependent on your grammarians and lexicographers for your ability to read and understand the Greek and Hebrew authors. Besides supposing you have got a better knowledge of the Greek and Hebrew languages than the grammarians and lexicographers themselves possessed—suppose that you have acquired so correct and comprehensive a knowledge that you can even detect and correct the grammarian's and lexicographer's faults, how will you become infallibly certain that the apostles have used words in exactly the same sense as other writers? How will you become infallibly certain that some of the words in those dead languages have not lost or changed their signification? And lastly, suppose that all this is perfect,—suppose the apostles to have been infallible,—suppose yourself to be in possession of their works in their own hand-writing,—suppose that you have good grammarians and lexicographers to enable you to translate their writings into English,—suppose that you have actually translated their writings into the best and fittest English phrases possible; are you sure that you have an infallible understanding of all that the apostles have written? And if you have an infallible understanding, so that you know when you are reading, that you perceive the true and perfect meaning of the apostles; are you sure that you have an infallible memory, so as to be able always to recollect or remember all that you once understood? You have no such thing. A want of infallibility in transcribers or translators, or a want of infallibility in your own understanding or memory would surely and inevitably throw uncertainty around Christianity, as a want of infallibility in the apostles themselves.

It will be said by some, we have something above all these we have, "faith or a voice within us which prompts us to a knowledge of what is just and right." Now let us see what this faith or voice within signifies; let us see if it is not a very convenient sort of reason for cheats. Faith or a voice within can be established upon the principles of reason. Feeling is living. A man without the capacity of feeling would be dead. To feel without thinking is impossible, as thought is a series of sensations. The propensities, intellectual faculties, and moral feelings of each individual, are nothing more than the various modified and always modifying sensation experienced by such individuals. Reason is the expression of individual sensation, as the aggregate of human reason is the aggregate of human sensations. As to feel is to live, so to think is to reason. It is impossible to reason without thinking, or to think without reasoning, or to feel without living, or to live without feeling. Then, according to these views, there is no such thing as faith and voice within not founded upon reason. This, I think, will appear true to every intelligent mind who takes the trouble to consider that reason must be convinced or satisfied before we can have faith in anything. Moore has justly said:

"Faith, fanatic faith, once wedded fast
To some falsehood, hugs it to the last."

I am with all due respect, your well wisher, J. PETTY.
LaCrosse, Wis.

Jehovah's Answer to D. M. Bennett's Prayer.

D.—M. BENNETT: Who art thou, that thou shouldst dare take my holy name upon thy sin-polluted lips? Knowest thou not, that thou art hell-born, hell-bound, and hell-deserving? Had I been strict to mark iniquity thou wouldst, long ere this, have been lifting up thine eyes in outer despair, where hope and mercy never come, where the worm dieth not and the fire is not quenched. Were it not that I am slow to anger and long-suffering in mercy, I would even now cast thee down to hell, and make thee a companion for the Devil and his angels in that lake of fire and brimstone which I have prepared from the foundation of the world for them that doubt my Holy Word.

Thou son of perdition, knowest thou not that thou shalt not be heard for thy much speaking? Why seest thou to be wise above that which is written? Who art thou, that thou presumest to pry into my secrets? Answer me if thou canst. Who formed thee in the womb, or who

packed the mud to make thee? Wert thou there when I, thy potter, formed thee of the clay, and half baked thee. Have I not power over the clay to make one vessel unto honor, and another unto dishonor? Shall the vessel say unto him that formed it, "Why hast thou formed me thus?" If I have made thee a vessel fitted for destruction, and in my hot displeasure cast thee down to hell, for the glory of my justice, who art thou that thou shouldst reply against me? Wert thou with me when I laid the foundation of the earth, and dug deep and laid the corner-stones thereof, that thou goest about to prove that the earth is round and hung upon nothing? Fearest thou not my fierce anger? When it is kindled but a little, thousands are consumed by it. Did I not set my servants upon Copernicus and Galileo when they sought to know more of this Universe than I knew myself? And thinkest thou that thou art better than they? Vain man, thinkest thou to escape eternal damnation? "Hell is even now opening her jaws to receive thee." Why askest thou whether I be "corporeal or spiritual?" Hast thou not read how, with the blast of my nostrils, I plowed a road through the Red Sea forty miles long, twenty miles wide, and, on an average, one half mile deep, and concealed the depths in the midst of the sea? That is, it was diametrically opposed to a "hell of a blast," for it froze the sea from top to bottom, twenty miles either way, a wall sufficient to hold that mighty body of water back. Contemplate my almighty nose which made that mighty blast. Comprehend it if thou canst. Was it not corporeal? Come the mortal that thinkest to measure arms with all mightiness! Comprehend if thou canst the almighty face that possessed this almighty nose. What think you were its proportions? and the balance of the almighty head, what were its dimensions? Answer me if thou canst. And what of the almighty body that sustained this almighty head? Compass it about if thou canst. What thinkest thou of my almighty lungs that could inhale such an almighty cold blast?

"O faithless generation of vipers, how long shall I be with you, how long shall I suffer you?" Why spend so much time and treasure excavating the rocks in the depths of the East River, and placing there dynamite and nitro-glycerine? Had ye faith as a grain of mustard-seed ye would have asked of me, and with one blast of my almighty nose, I would have blown a channel through Hell Gate a mile wide and ten thousand feet deep, that all the earth might know there is a God outside of the Constitution.

Hast thou read how, nearly a year ago, "my anger waxed hot" against the heathen on the numerous islands in the Bay of Bengal, and being exceedingly mad against them for worshipping other gods and knowing nothing of me, I just stuck up my nose at them and gave a snort, which came down in a regular cyclone, and swept into hell in the short space of twenty minutes two hundred and fifty thousand men, women and children of them? Does not this make thee tremble and hide thy face in confusion?

Why hast thou, too, like Israel of old, "gone whoring after other gods," and made inquiries of me of them? Of course there are thousands of other gods, and it took a multitude of us to make this little world in a week, as we had no mud to make it of. Why have my servants corrupted the Scriptures? Verily, I have blinded their eyes and darkened their minds that they should not understand, lest the world be too soon converted and I should heal them. For must not my justice be vindicated in damning the many? and my mercy in saving the few? Say, O mortal man, doth not the original Hebrew read that "in the beginning the gods created the heavens and the earth?"

But "I am a jealous God," and thou shalt have no other gods before me." There is "the god of this world," also called by my son (who is me) "the prince of this world," Diabolus by name. He is a h—ll of a fellow, though. He has everlastingly been tearing down the floors of heaven and raising hell, till he has them nearly on the same plain at this present date. He has nearly torn down my "mansions in the skies," and made the better part of men believe that hell is better with knowledge, and an understanding, thinking mind, than heaven with ignorance, superstition, and thoughtlessness. But I have promised to give him h—ll, that is if I can (keep this to yourself). For is it not written, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand (the devil has stolen the key, and the chain is lost; this is confidential, keep dark), and he laid hold on the dragon (he does not know him so well as I do), that old serpent which is the Devil and Satan, and bound him a thousand years (Wh-e-w!) and cast him into the bottomless pit (guess who knocked the bottom out) and shut him up, and set a seal upon him (better set the "hell-hounds" upon him!) that he should deceive the nations no more?"

There, doubt that if you dare! "He that doubteth is damned." Away with your questions about my mother and sister and brother and grandmother and the like. Why weary me with your long prayers? Knowest thou not that I turn a deaf ear to all such inquiries? (the reason is I can't answer them) and have sworn eternal vengeance upon all those that make them? Stop! stop! Away! away! I will no more! I won't listen. I—I—have business with the man in the moon! Going, going, gone!

Given this 23d day of April, 1877, through my amanuensis, the Rev. Theologian, D.D., at Edinburgh, Ind.

OMNIPOTENT L. G. * JEHOVAH.
Mark.

We have, perhaps, but little grounds for doubting the genuineness of the above communication from the personage whose name stands at the close of the letter (the letters "L. G." we presume stand for "Lord God"). There is just as much authority for believing this to be genuine as anything that has ever appeared in his name. All that we have in any case is the word of the medium or speaker. The language evidently sounds much like what used to be spoken in his name. We wish it would suit his Divinity to answer our interrogatories in full.

D. M. B.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 25.

Great Jehovah, we would ask of thee relative to another rite, which thou didst institute in olden times, and to which thou seemedst for a time to attach great importance—the rite of *circumcision*.

Did the cutting off of a small portion of the persons of the males among thy people—the prepuce—change them in any essential manner, either physically or morally? Did it make the impure more pure, or did it impart integrity to the dishonest?

If thou didst prefer thy people to be in the condition of the circumcised, if they were thus more acceptable unto thee, may we ask why thou didst not create them originally in that condition? Why didst thou form them with a redundant portion of the body which gave thee offense, or which thou wishedst to have removed?

Did a little piece of skin, more or less, make any special difference with them or thee? Was there really anything vile or offensive in the small part cut off? If so, would it not have been better not to have created it in the first place?

If it was insisted on as a "covenant" between thee and thy people that though mightiest better know them, or that they might appear more acceptable in thy sight, didst thou take pleasure when the ceremony was performed? Was it especially pleasing unto thee when the rite was afterwards performed upon the babies eight days old?

Was it because the law or requirement of thine to circumcise all the males among thy people was of more importance than thy other laws and requirements, known as the "Ten Commandments," and all the other rites and ceremonies which thou didst institute by thy servant Moses, five hundred years later, that this was revealed so long before the others?

Are we not to understand that, as thou gavest this law to Abraham five centuries earlier than thou gavest thy other laws, this was more vital and of more consequence? May we enquire why at the same time thou didst not institute thy other laws, which at a later date thou didst introduce with much pomp and demonstration?

If circumcision was of so much more consequence than the other rites and ceremonies that thou deemedst it necessary to enjoin it five hundred years before the other, is it not a little singular that thy favorite and chosen lawgiver, Moses, should have attached no more consequence to it?

Is it not a little noticeable, too, that, under the administration of thy great leader and lawgiver, Moses, very little or nothing was said about circumcision?

How is it that thou allowedst the ceremony to so fall into disuse that scarcely anything of it was done during the forty years thy people were making that journey of a few hundred miles?

Why was it, when thou wast in almost daily intercourse with Moses, that thou didst not allude to the subject, did not command its revival, and that it was left for Joshua to bring into use again after Moses had passed away?

If the rite of circumcision was really vital to the welfare of thy people, or to thy own peace of mind towards them, why didst thou not enjoin it in the time of Moses, and why did not thy own son Jesus also commend it the time he was upon earth to make known thy entire will?

Does it not look to an outsider that in the first place thou feltst particularly urgent about it and afterwards became less so, and that thou finally relapsed into indifference upon the subject?

If thou now regardst the importance of the rite in the same light thou didst five thousand years ago wouldst thou not wish thy people of the Christian persuasions to practice it?

Is not the fact that thou dost not now enjoin the performance of this rite another proof that gods, even, are subject to the great law of *change* that governs the Universe and everything it contains?

Upon this principle may we not expect that still greater changes may take place in regard to what is ascribed to thy will and requirements? In one or two thousand years from now, if men still believe in thee, will not their notions of thy requirements and demands be likely to be greatly modified from what they are now?

Will not rites and ceremonies which are crude and physical in their nature be esteemed of far less importance in the eyes of men than they were a few thousand years ago? Will not the mental qualities, the improvement of the mind, the cultivation of the intellect, be the studies that will engross the attention of coming time far more than when mankind was in its infancy.

Is it not true that circumcision has been practiced by many pagan nations in various parts of the world? Was it not long practiced by the Colchicians, the Egyptians, the Ethiopians, and Phœnicians? Was not, in fact, the observance of this rite wide-spread among the nations of Africa, as well as in Asia?

Is it not practiced in several of the savage nations and tribes of Africa even at the present day? As it is found the

rite has been observed in the world for thousands of years, does it not seem more probable that the Jews borrowed it from the Egyptians and the neighboring nations rather than that the Egyptians should have borrowed it from a nation whom they despised and almost abhorred, thy own specially chosen people?

Is there anything about the ceremony so esthetical or elevating that any nationality should wrangle for the honor of originating it?

If it was so important that mere children should have this ceremony performed upon them, and if they were thus in the slightest degree made more happy or more eligible to heaven, should not something of the kind have been gotten up for the female children also? Should they not have been allowed to participate in the benefits conferred by this ceremony?

Do not several of the pagan nations of the world practice among the females a ceremony somewhat akin to circumcision in the males?

Ought not the origin of a rite for the present or future happiness of females to be considered just as divine or heavenly as those expressly for the benefit of males?

Have not many similar rites and ceremonies, more or less sacred, been adopted by many of the nations of men who have lived upon the earth?

Were there not rites at festivals, of which there were many, rites at birth, rites at puberty, rites at marriages, and rites at death?

Were not the rites performed at puberty, especially with the males, as practiced by some of the pagan nations, of a most severe, cruel and painful character?

Have not these been observed with a religious veneration as deep and as earnest as was the rite of circumcision, as performed by the Jews?

Were they not all just about as divine in their origin as the rite of circumcision, which we have had under consideration?

Were not all these crude ceremonies mere outgrowths of man in a semi-barbarous state, environed by ignorance and superstition, and with little correct appreciation of what is best calculated for the true adornment and happiness of the human race?

As men become more and more advanced in truth and knowledge, and occupy the plane of intellectuality, will they not have less and less use for the crude rites and ceremonies of the Paganism and Fetishism of olden times?

[TO BE CONTINUED.]

What I Don't Believe.—No. 31.

271. It is pretty hard to believe that the army of the Midianites became so demoralized at the breaking of the three hundred pitchers that they fell upon each other and slew one hundred and twenty thousand of their own men before they found out their mistake. It is also hard to believe that; when Gideon pursued the fifteen thousand who escaped with two of the kings of Midian, he with his three hundred tired and famished pitcher-men should be able to slay them all and take the two kings prisoners. If this account is true, those three hundred men were the most valiant that were ever known in the world. In all the wars and battles that history gives any account of there is nothing like it. That an inexperienced general with a band of three hundred men, unarmed save with pitchers and lamps, should be able to put to death one hundred and thirty thousand fighting men, and this without losing a man, is altogether too improbable a story to be credited in this matter-of-fact age of the world. Perhaps such stories will answer for children and mental imbeciles in the days of myth and fable, but they will not do now for men of intelligence. They do not sound like realities.

272. It is quite possible that Gideon and his three hundred men could assassinate the two kings of Midian after the fifteen thousand men had been disposed of, and also to rob them of their golden ornaments, or that he should have been able to whip the elders of the city of Succoth, and to break down the tower of the city of Peniel, but it can scarcely be thought that his conduct was governed by the law of kindness.

There cannot be any doubt, if the story is true, about his being a brave old Patriarch. He sported many wives and concubines, and had seventy sons of his own begetting, to say nothing of daughters. The Big Mogul of Tartary, the Grand Vizier of Constantinople, or Brigham Young himself, of Utah, can hardly be considered his superior in the patriarchal business. Take him all in all, his like has seldom been met with in the world.

It cannot be claimed that Abimelech, one of the seventy sons of Gideon, acted very honorably or righteously in undertaking to become king of Israel, to carry out which design he hired seventy reckless fellows to be his followers, entered his father's house, and murdered sixty-eight of his brothers. It would seem that if they possessed but a tithe of their father's valor they ought to have made a better defense than to be murdered in that manner. By this murderous course Abimelech became king and ruler three years, when the only brother that escaped the general massacre saw fit to contend for the throne and kingdom. A civil war was the result, in which Abimelech was at first successful, until, trying to set fire to a tower in which the people had taken refuge, a woman dropped a mill-stone upon his head and cracked his skull. It would naturally be supposed that, after this severe injury, he would have become unconscious, but he kept his mind admirably, and, looking up to see who had thus thrown the mill-stone upon his de-

voted head, he discovered that it was a woman, when he felt so unwilling to die at the hands of a woman that he immediately ordered his armor-bearer to kill him at once. Thus ingloriously ended the house of the valorous Gideon, and unless it was known that it was God's peculiar and chosen people we are reading about, we could not tell that their conduct was materially better than that of other nations under similar circumstances, and who could not boast of the special presence and assistance of Jehovah!

274. After the inglorious career of the sons of Gideon, God's people seemed to get along very badly. They went "whoring after other gods," and did not seem to have any more grace or goodness than their neighbors. The next leader that distinguished himself was Jephthah, the son of a harlot. When the chosen people got in a bad way with the nations that surrounded them and were near being overpowered, the elders were glad to send for this son of a prostitute to fight the battles of the Lord. The story goes that the spirit of the Lord came upon him, and he made a vow that if the Lord would deliver the Ammonites into his hands that he would sacrifice unto the Lord whatever or whoever, upon his return home, should first come out to meet him. It turned out that it was his own daughter, his only child, that came forth to meet him with timbrels and dances in honor of the victory her father had gained over the Ammonites. The father undoubtedly felt bad, to be under the necessity of sacrificing his own beloved child, but he had made his vow, and he was one of the kind who, when they make a vow to the Lord it has got to be lived up to, so after allowing the girl two months to mourn her virginity, he executed his pious vow and sacrificed his own child to his God. If the monstrous story is true it is to be hoped that God and Jephthah both felt better after the horrid deed was performed. Possibly that occurrence may be considered as a prototype of the somewhat similar sacrifice which God himself is said to have made of his only child some thirteen hundred years afterwards. I cannot commend either act as a work of mercy or necessity or even of good sense.

275. I cannot think it was a very merciful act of Jephthah to cause to be put to death forty-two thousand men because they could not pronounce the word "Shibboleth" correctly, as described in Judges, xii. It is much in keeping with the murders and massacres of tens of thousands, and sometimes of hundreds of thousands, for trifling provocations as are so often described in other parts of the Bible. It was, a small provocation for which to murder so many men in cold blood. Those were truly barbarous and ferocious times. It is to be wondered at that as God directed the conduct of his people he should permit such acts, but we are left to suppose that that kind of conduct pleased him as well as any.

276. The next great man of God worthy of attention that ruled in Israel was Samson, and he was a very remarkable character. As he has already passed under review it is hardly necessary to again consider at much length his remarkable feats of strength, his fox-killing enterprises, etc. I think I dropped a hint that I did not believe that he slew a lion with his naked hands; that he slew thirty men to get their garments with which to pay a bet; that he caught three hundred foxes, and tying their tails together in pairs, with a torch between each pair of tails, sent them through the standing corn of the Philistines, thus setting it all on fire; that, being bound by his own people with strong new cords or ropes, he broke them like threads upon being delivered to the Philistines; that he slew one thousand men with the jaw-bone of an ass, or that he carried off the gates and posts of a city and deposited them on the top of a high mountain. It is easy to believe that he dallied with the harlot, Delilah, and that he informed her that his strength was located in his hair instead of in his muscles, but it is not easy to understand that upon her cutting his hair he became weak like other men, especially as it was claimed that his remarkable strength was direct from the Lord. The story of his laying hold of the pillars of a temple with his hands, and thus pulling the structure to the ground, killing ten or fifteen thousand people, is wholly incredible.

Various nations have had their strong men, or their legends of strong men, as the Greeks had their Hercules. It is, in fact, highly probable that Samson was a clumsy copy of the Grecian Hercules, who also killed lions and performed other feats of strength. Both were doubtless myths, having no real existence, though Samson is claimed to have been a ruler in Israel twenty years. To us it seems difficult for a sensible person to believe that such a person ever lived, but probably there was as much reality in his existence, and about as much truth in his remarkable feats of strength, as in many of the accounts and exploits of Moses, Gideon, and many of the other remarkable mythical Bible characters.

[TO BE CONTINUED.]

BROTHER JOHN SYPHERS' *Agitator* for May has made its appearance. No one could well entertain a doubt of its being written and issued by the humorous, eccentric and comical John Syphers. It is Sypherian all over. Large numbers of the Liberals and Spiritualists of the country will hail it with pleasure, and give it a cordial welcome. It ought to speedily build up a good circulating business. We extend to it the right hand of fellowship. We welcome it to the rugged field of journalism, and wish it all the success in the world. It is a monthly of eight pages—not quite so large as this paper. Price \$1.00 per year in advance. Address John Syphers, Lockport, Ill.

"The Truth Seeker Collection."

We would again call attention to this work which we have just issued, and which will in a very few days be ready for patrons. It is remarkably cheap, and will certainly be very useful. A book of six hundred pages for 75 cents is very cheap indeed. The forms for funerals, and other services, are alone worth the money. The recitations are also worth the money, and the 525 Liberal hymns are worth double the price asked for the entire Collection. We are absolutely selling the first edition at less than cost, being anxious that it should have a wide circulation. Let every reader of THE TRUTH SEEKER order a copy without delay, and induce half a dozen, at least, of his neighbors to take a copy each.

We have said that if any one ordered a copy of it and did not find it worth double the price asked for it, we would exchange, giving them something else instead. We still adhere to this offer. Let the orders roll in. Who cannot afford to send 75 cents for such a volume?

OUR readers are doubtless aware from our notices from time to time of the lectures before the Society of Humanity in Science Hall that an effort is being made here by the adherents and admirers of Auguste Comte to make the public better acquainted with his philosophy. This movement takes shape in the organization of a Church or Society of Humanity. To those of our readers who have not read the works of Comte—or of his English disciples, Harriet Martineau, Frederick Harrison, Dr. Bridges, and others—and who may be interested to know "what it is all about," and how *Constructive Liberals* differ from other Liberals, the discourses advertised in another column under the head of "Radical Constructive Literature" will no doubt prove valuable.

SOCIETY OF HUMANITY.—On Sunday evening last Mr. T. B. Wakeman gave the closing lecture for the season. It was upon "The Gospel of Science," or a true classification of the sciences. He pointed out in a very clear and able manner the regular gradations from concrete matter of the universe, or the infinite, up through the various forms of organized life to the social and psychical sciences. He presented the nature of the "Positive Philosophy" in clearer light than we remember to have heard before.

MARRIED.—At the Avenue House, Beloit, Kan., May 15, 1877, by Mr. Charles Brown, Justice of the Peace, Mr. A. J. Brown, of Webster City, Iowa, to Mrs. Maria M. De Ford, of Cawker City, Mitchell Co., Kan.

Social Science.

PALM-SUNDAY.

Palm-Sunday with the Catholics is an important memorial occasion, instituted to give attraction to the Catholic Church, and to solemnize what in social science would otherwise present a ridiculous aspect. But the day for solemnizing absurdities is fast drawing toward its evening. Its crimson tint hardly now beautifies the sky, and the clouds look dun over superstition, which were once charming. Science is held responsible for the lost charms, and the question is boldly propounded, what can you give as a substitute? We give the clear facts, however much they may change the pleasant sky. People love facts more than they love illusive charms. There is no one who does not prefer the worst of a case in truth to the best of a case in doubt; and, moreover, no one ever can abandon an item of lovely faith until he gets a substitute for it, which he prefers before it; though the faith be charming as a summer sunset, and though the substitute be somber and death-telling as the shadows of night. "Tell me the worst of my case," says the criminal at the bar, "though it be to hang"; and sociology knows no exception to that preference, and no one is responsible for the truth. No scientist hunts for substitutes for charming hopes, and no one calls for such substitutes but the one in doubt, who lacks information as to the truth of his faith. In regard to the elements of sociology, that science is as inexorable as chemistry or geometry.

In giving the theological aspect of a case the Bible also gives the scientific aspect. In literature it cannot be otherwise, for the scientific facts are essential to make the theological view. Thus, a thief finds a wallet containing a thousand dollars, and he appropriates it to his own use, hiding it from its owner. The money, appropriating it, hiding it from its owner, are the socialistic facts which demonstrate a thief. The case is clear—fully made out by the facts; but the thief is a theologian, and he takes the case Godward for an explanation, and arranges the theological story that God watches over him, and has graciously provided for his wants in causing the treasure-trove to be placed where he could find it; and he sees in the case a new evidence that he is a subject of God's special care—a saint of God, most unmistakably! All of the old Jewish prophets, Jesus Christ, and his apostles, practiced in the same way, interpreting natural facts theologically, till the theological scheme has become a great social institution; and they seek from it their business, as the thief doubtless could enjoy the stolen treasure. The facts are all in. Even theology cannot leave them out; so Palm-Sunday is for a high mass distorted from a ridiculous train of socialistic facts, commemorative of Jesus riding into Jerusalem astride of two asses.

Most people think Jesus rode only one ass into Jerusalem when they shouted and threw palm branches in the road before him; but that is a mistake. He rode two; and probably that is what made the people shout at him. At that time it was a ridiculous feat; but taking it Godward for an explanation, its theology makes it both solemn and marvel-

ous. The shout was a repetition of the word "hosanna," which meant the same as our word "hurrah," and the Hebrew word "hallelujah"—a word for sport. So when the boys hurraed for Jesus astride two asses, and threw palm-twigs at him, they little thought they were evolving the scientific facts for a world-renowned Palm-Sunday. They meant sport, out of which theology has made asses of men. Jesus himself was full of it—either the sport or the theology of it, it is not made certain which, but probably the latter; for when the policemen overhauled him and requested him to conduct himself in a proper manner, he declined, saying, "If the multitude were silent the stones would cry out," and the hurrah was sounded again most lustily—all very natural for city people, upon seeing a verdant countryman riding both the old mare and colt at once. They did not know, probably, that he was by that feat trying to get himself recognized as king on the prophecy of Isaiah, their renowned prophet, who, seven hundred years before, wrote the following to the daughters of Zion—a hill in Jerusalem where Isaiah had been petted by the ladies: "Behold thy king cometh unto thee meek, and sitting upon an ass and a colt, the foal of an ass." But the book declares that that was the point with Jesus, to see himself recognized as king. He was just verdant enough to suppose all Jerusalem would declare him king, if he acted in accordance with those words of Isaiah. (See Mat. xxi, where the facts are all given.) He, Jesus, says he did that feat that it might be fulfilled which was spoken by the prophet. Of course, Jesus was not the subject of Isaiah's words, for Jesus was never a king, and Isaiah spoke of a king; but Jesus, poor boy, from the age of twelve to thirty, lived in the wilderness, a tragolite, with no instruction only what he got from a book of the old prophets. That, with a keen recollection of his mother's Gabriel-story—how he was sired by a god—filled him with the monstrous conceit which made him apply all the mysterious passages in the old prophets to himself; so it was quite natural, in a scientific sense, for him to mount two asses and ride them into Jerusalem, in accordance with Isaiah's words, which he applied to himself. Isaiah puts the plural number to the steeds for his king to ride, and Matthew also asserts the same plurality for Jesus' ride. They put their garments on them both—the old mare and colt, and Jesus sat thereon.

Thus the socialistic, scientific facts give us a grotesque and ridiculous picture; and theology paints them in a curious direction to get up a god-howl in the institution of Palm-Sunday. But a change soon came over the spirit of Jesus' dream. He seems to have found out that people were making fun of him instead of declaring him king; so he rode his donkeys up to the temple in Jerusalem, dismounted, and went in, mad, as we should infer, as a March hare, forgetting entirely the dignity of a king, for he made a scourge of ropes with which he thrashed the market-men and brokers, and overturned the tables, raising a hell of a rumpus in general—not much like the mild, meek and lowly Jesus, of whom the clergy delight to talk.

A wonderful man was that double-up rider of Palm-Sunday. He played many characters. His highest aspirations seem to have been to play the role of a god; then the role of a king, a savior, a marvel vender, and a successful caster-out of devils, and a tyrant, or great threatener of dire calamities, and a great promiser of beneficent gifts, all postponed indefinitely, to an unknown day of judgment, to all of which unseemly pretensions he adhered with all the pertinacity of a maniac to his absurdity; yet when Palm-Sunday comes around we only hear of the imaginary king, sitting on an ass, and a colt, the foal of an ass, riding after a kingdom, beseeching people to believe all the words he uttered, that he might save them when he got a kingdom, and killing everybody who did not believe what he said.

"Alas, and did our Savior bleed?
And did our sovereign die?"
Then, goodly gander, you must lead,
And, goosey, you must fly.

Never mind the ass-riding. Never mind the palm-boughs. Money is what a king most needs. Aye, the Lord's treasury! And the last Bible account given of the hero of Palm-Sunday by the last one who sighted him was, that he had seven eyes and seven horns and a woolly head, like a sheep. Wonderful indeed is theology!

Just one paragraph more.

Theologians disparage ridicule. They tell us it is disgraceful, and they try to have us kill it, as if God did not know what he was about when he made us with that faculty; but we guess the theologians are mistaken; for social science tells us that ridicule is the proper handling for everything ridiculous, like the institution of Palm-Sunday; and Aesop tells of a fox that lost his tail in a trap and seriously proposed that all foxes have their tails clipped, when ridicule saved all of their tails. Just so it is with regard to religion. Ridicule will save a soul from hell far better than the woolly-headed gentleman off in the sky, with seven eyes and seven horns. Only those who seek hell chant hell for others; and only those who seek gods chant gods for others; and certainly ridicule is more happyfying than prayers for salvation from hell. *Procle est profani* should be the motto of the scientist to religious devotees, while ridicule points to saving truth. We can only point religious devotees to the truth. To reason their minds are impervious. Faith—blind, ignorant faith—they install as the reliable governor of intellect; and their reason must cater to that or die.

CARLOS TEWKSBURY.

The Law.

Indissoluble relation of cause and effect is the LAW.
Earths and Heavens may pass away, but not the LAW.
Divine justice and mercy demand that every jot and tittle of the law be fulfilled.
Habits are stubborn things—Were the LAW—the relation

of cause and effect—repealable, or evadable, there would be no hope for poor frail humanity—such as have become confirmed in habits that are naughty.

"Whatsoever a man soweth, that shall he reap."

In some of the worlds, if not in this, some poor fellows will, like Lord Cornwallis, become "crop sick"—Sick of their crop—and in unendurable agony, will ejaculate with the same immortal Hiram Abif—"Is there no help?"

And they will hear a voice from the interior, saying, "Put away the evil of your doings—cease to do evil and learn to do well. Blood—your own blood—your new life—must bleach out the stains of past transgressions of your divinest perception of the good and the true.—Amen. PRENTISS.

Prayer and Aspiration.

BY O. B. FROTHINGHAM.

In aspiration the disbelievers in prayer cordially believe. It is their noble substitute for prayer. Aspiration after beauty, truth, goodness, serenity, peace, is a distinguishing quality of the rational being, natural as the plant's longing for the sun. Aspiration differs from prayer in several respects, in each of which it has the advantage in point of spiritual dignity. Prayer is mechanical, aspiration is vital. Prayer encourages the feeling of dependence on foreign and unseen powers; aspiration encourages the growth and expansion of the longing soul. Prayer makes one a fool; aspiration makes one a fountain. Prayer is never sure of answer, is seldom supposed to be answered directly, is hampered with so many conditions, that answer to it is practically impossible; while aspiration is always responded to, is satisfied by the law of supply and demand, as inevitably as color and fragrance come to the healthy plant that has found the sunbeams. Because I help my brother man it does not follow that God will help him. It is because I am persuaded that God does not, and will not for any supplication, that I do; therefore I contend that prayer to God for benefits we can earn for ourselves, is practically demoralizing. It is conceded by all philanthropists that earning is better than begging, even from men. How much better than begging from imaginary beings.

What is Christianity?

"The doctrine of the Divinity of Christ is not the dividing line between Infidelity and Christianity; but the doctrine of the Divine origin of the Bible."—G. H. HUMPHREY in THE TRUTH SEEKER of May 5th.

CATHOLIC CATECHISM.

Q.—What is a true Catholic Christian? A.—The faith of a true Catholic is a firm belief, without doubting, in all that God has revealed, and teaches through the holy Catholic Church.

Q.—Is it not enough for each one to read the Holy Scriptures and to believe only what he finds in them? A.—No. For two reasons. First, because the "Word of God" is not contained in the Bible alone, but also in the traditions of the Church; and secondly because the Church is the only authorized teacher and interpreter of the Word of God.

Q.—Why must we believe without doubting? A.—Because the Catholic Faith has been revealed, by God, who cannot be deceived, and is incapable of deceiving us, and who has promised that his holy Church shall never err.

Q.—Is it necessary for every one to know all the truths which God has revealed to his Church? A.—No. For many persons this would be impossible. Some of these truths, however, are necessary for all to know, the rest confide in the Church, believe what she believes!

Q.—Are there any doctrines which everyone is bound to know under pain of mortal sin? A.—Yes; it is absolutely necessary for all to know God in substance. The mystery of the Holy Trinity, the Redemption of mankind by the Incarnation and death of Jesus Christ, and a Future State of reward or punishment. All who are ignorant of these things cannot receive the Sacraments.

Taken from Father Liguori. John B. p., New York, Sept. 8, 1853. Mission Book.

Now, brother Bennett, according to the Catholics, and all orthodox Protestants, you and I must go to the *hot skillet*. "What is God?" asks the Catholic. A.—"God is the supreme and infinitely perfectly Being." We must know him in substance. "There is no such thing as Providence," says Prof. Draper. "Nature proceeds under irresistible laws. The vital force which pervades the Universe is what the illiterate call God." And a thousand other names! But brother Humphrey says "The dividing line between Infidelity and Christianity is the doctrine of the divine origin of the Bible." If the miraculous, superhuman, divine origin of the Bible is not proven, what then? *It is not—cannot be!*

JOSEPH NOYES.

THE habit of carrying burdens upon the head as practiced by the women of Spain, Italy, and India, increases the strength of the neck, strengthens the back, and expands the chest. If this practice could become as popular here as the health-lift, we might see ladies walking up Broadway with the results of their morning shopping snugly packed in a bucket, carefully poised upon the top of the head. Another advantage of this would be the necessity of abolishing two and three-story head-gear.—[Dr. Foote's *Health Monthly*.

"INFIDEL" has come to mean one whose religious opinions differ from the one who uses the term, and is oftentimes an unintentional compliment.—*Golden Age*.

DEAL gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable than a mine of gold.

It is a truth that a man who has no enemies is a drone in the great hive of humanity.

True Greatness.

BY HORACE L. TRAUBEL.

Addressed to a friend who mourns that he is not gifted with a great intellect.

Why mourn you that you are not great?

Why sorrow that you have not name?

Are all alike destined by Fate

To gain the world's capricious fame?

Much better 'tis as Nature willed;

Who, by a wise and just decree,

Within our many forms instilled

Minds of infinite diversity.

Be they great or be they small,

Use the gifts great Nature gave thee;

Use them well and use them all,

E'en though thy deeds do not outlive thee.

Through all the many scenes of gathered ages

A mighty truth hath each assault withstood;

Echoed and re-echoed by the sages—

The truly great are but the truly good!

Among the Daisies.

BY MISS LUCY BRENNAN.

Dear little modest gems so fair,
Flashing in the morning air,
Glistening with the pearly dew,
How much I'd give to be like you.

Dear little daisies, my heart is sad,
Trodden, like you, with the cares of life;
Like you, I try to outlive the strife
That ears and eyes and breath doth stife,
Yet each dawn finds me still as sad.

Why are ye so lowly? last
Little gems on the velvet sward,
Trampled by commonplace feet,
Rushing ye down as they passed.

Yet each morn I find ye as fair,
Sparkling with sunshine and dew;
Blossoming above all despair;
Would that my life were like you!

Rocked in the balm-scented breeze,
With your tiny petals of gold,
Ripe for the food of the bees,
All tremulous now for their hold.

Dear little daisies, modest flowers,
Myriads of blossoms have ye;
Met by the cool vernal showers,
Springing up from the briny sea.

Beecher and the Czar.

It will doubtless afford the Czar of All the Russias the highest satisfaction to learn, when the important news reaches him, that in the holy war in which his legions are engaged he enjoys the support of Plymouth Church. There can be little doubt that he followed, with that absorbing interest which we all felt at the time, the various exciting phases through which the celebrated Brooklyn trial passed. Indeed, we have reason to believe that during that long period of suspense, so trying to the nerves of the entire Christian community of the country, which stubborn or conscientious jurymen protracted beyond all reasonable limits, in their vain efforts to agree upon a verdict, His Imperial Majesty was in the constant receipt of cipher dispatches from the Russian Legation at Washington, and we may shrewdly conjecture that the results of every ballot, so far as they could be ascertained by the ubiquitous agents of the Russian Government, were instantly known at St. Petersburg. It was only natural that as Russian sympathy at that time was entirely withheld from Messrs. Tilton and Moulton, the Czar should expect in return a cordial endorsement of his policy of massacre, in the name of religion, from a body exercising so powerful an influence throughout the United States—we had almost said the civilized world—as Plymouth Church.

Considerable doubts have of late existed upon this point, in consequence, probably, of the delay which has taken place on the part of the pastor to express himself decidedly on the subject, and serious apprehensions were entertained in Russia that, owing to the domestic relations sanctioned by the Mohammedan religion, which could not fail to possess a certain fascination for Mr. Beecher, his sympathies in the present struggle might be wavering, and might finally declare themselves in favor of the Moslem. All doubts upon this point have now been happily set at rest. The reverend gentleman took advantage of a prayer-meeting on Friday night to explain to his congregation the European policy of Plymouth Church. There was something singularly appropriate in the solemnity of the occasion for the exposition of these views. Whether he was on his knees when he made known his desires, and those of his congregation, "that the Russian power should be increased" and that "the Turkish Government should be ground to powder," we are not informed. At any rate, he came to pray and remained to curse.

It must be manifest to our readers that no more fitting time or place could be chosen, moreover, for giving vent to a sentiment so sacred, and at the same time so obscure, from a geographical point of view, as his prayer that Russia should "force her way through the Mediterranean sea, and have a port there in which she will have connection with the rest of the world." When, at the commencement of the Franco-Prussian war, the late Emperor Napoleon sent an urgent request to the Pope for his prayers and blessing on the French arms, the Catholic Pontiff replied that he regretted that it was quite impossible to accede to this request, as he had promised to observe a strict neutrality. Plymouth Church has no such scruples. It is boldly besieging the Throne of Grace in favor of the Cossack. "We have a right," says its beloved pastor, "to look out upon this thing as part and parcel of a great movement of Divine Providence, by which the world is to be brought to a knowledge of true religion." Of the close tie which appears to subsist between the Greek Church and that of

Plymouth, we are now made aware for the first time, and we are bound to say that it accounts for much that has hitherto seemed strange and even inexplicable. In no Christian denomination are the Clergy so utterly degraded as in this Church in which Mr. Beecher has found "true religion." With too few exceptions, they are ignorant and profligate drunkards, gamblers, and cheats, while the superstitious practices which they inculcate have reduced the Russian peasant almost to the condition of a Pagan. Still, it must be admitted, they show indications of conscience which prominent members of Plymouth Church would do well to imitate. A Russian peasant, for instance, before committing a theft or any other heinous sin, will invariably throw a cloth over the picture of the Virgin, which hangs, as an object of worship, in his room, thus, at all events, showing an anxiety to conceal his crime from her sacred eye.

In some respects, undoubtedly, we should consider the extension of the Greek Church influence into Turkey to be more desirable for the Christian populations of that country than that of Plymouth, and our astonishment at the reverence and respect which the latter has for the former ceases when we observe how many features they have in common. For instance, we all remember the persecution which went on in Brooklyn of all those who doubted the innocence of "the Beloved Pastor." The spirit of intolerance and blind frenzy that the national Church of Russia, which, according to Mr. Beecher, possesses "the true religion," manifests toward those who dissent from it, evidently commends itself to Plymouth and its pastor.

Three millions of a dissenting sect, for instance, known as "United Greeks," were ordered by an imperial ukase of the Emperor Nicholas to enroll themselves as members of the national Church. They refused, and then commenced a series of persecutions throwing the Bulgarian atrocities far into the shade. Scores of thousands were flogged to death, or perished through maltreatment and privation, or died on their way to Siberia; those who reached their place of exile speedily terminating their miserable existence in the mines. An entire community of nuns of the Roman Catholic convent were either scourged to death or died under the infliction of ingenious tortures, such as dragging them through and half drowning them in horse-ponds, and subjecting them to other and unmentionable horrors. Of these, only two, the abbess and one nun, escaped to France. The persecutions of the Jews, which are still practiced, and which force them constantly to take refuge in Turkey, we have repeatedly alluded to in our columns. The treatment to which the Tchouvassé and Tchermisse Mohammedans of European Russia are exposed has constantly been made the subject of representation to the Porte, which is powerless to protect them. The wholesale expulsion of the Circassians from their mountains is matter of history, and these wretched exiles were at one time the objects of sympathy of many of those who are now calling down the Divine vengeance on their heads. A proclamation by the Polish committee at Constantinople, which we publish elsewhere, describes the outrages to which they have been subjected, the persecutions taking chiefly that ecclesiastical form which seems so palatable to Plymouth Church, and which has resulted in the imprisonment and exile of priests for no other crime than that of refusing to compromise with their consciences in matters of faith.

This is the Church which Mr. Beecher wishes to see triumphant in the East, its influence extended by the blood-thirsty legions who are its blind and fanatic votaries, and who have repeatedly proved their religious zeal by putting whole populations of men, women, and children ruthlessly to the sword in the name of the Prince of Peace. These are the armies of which Mr. Beecher says: "When I heard of the Russian armies going out my sympathy went out with them;" a sentiment which we are informed the Rev. Lyman Abbott and Dr. Edward Beecher endorsed. Taking the past history of this church into account, its quarrels with the other churches of Brooklyn, and the noxious moral influence which has for some years past pervaded the whole atmosphere by which it is surrounded, we can perhaps desire no better evidence of the inherent falseness of the Russian crusade in the cause of religion and civilization than that it should have drawn forth this warm expression of sympathy and support at last Friday's prayer-meeting. Having invoked the Divine blessing upon this gigantic sham, "the proceedings," we are informed, "were brought to a close by the singing of a hymn and the pronouncing of a benediction."—N. Y. Sun.

Anti-Usury.

LONG ISLAND CITY, May 17, 1877.

TO THE EDITOR OF THE TRUTH SEEKER:—Since the publication (May 12th) of the Anti-Usury Resolutions, I have been the recipient of letters from various parts of the Union respecting them. Believing that your paper will reach these enquirers, I respectfully ask space in it to answer their interrogations on subjects treated on in the above-named resolutions.

A correspondent in Kansas desires to know whether I am certain that Jewish Rabbis universally condemn the practice of usury between Jews? To him I answer that I am assured they do. The laws of Moses, Exodus ch. 22, verse 25, Leviticus 25 chapter, verse 35-37, and Deut. 23, chapter ver 19, 20 totally and unquestionably forbid the taking of interest or increase on loans of any kind between Jew and Jew.

I have no Mohammedan questioner yet, but, to spare any Mufti the trouble of writing me from Constantinople, I quote the law on which the third resolution is based. "They who devour by usury shall not arise from the dead, but as he arises whom Satan hath infected by a touch, (That is, as an idiotic soul.) This shall happen to them, because they say, 'truly selling

is but usury, and yet Allah hath permitted selling and forbidden usury." He therefore, who when there comes to him an admonition from his Lord, abstaineth from usury in the future, shall have what is past forgiven him, and his affair belongeth unto Allah: but whosoever returneth into usury, he shall be the companion of hell fire, and shall continue therein forever." Koran, 3 chap., called the Cow. To the above doctrine, though no Mussulman, I respectfully answer, "Bismillah, blessed will that nation be which first repudiates national and all other legalized usury, and I earnestly recommend my Turkish brethren and sisters to feed their soldiers now engaged in war with milk from that Cow."

A jester from Newark, N. J., enquires if I think Brother Moody could be induced to preach at the Exchange in Wall street from the text quoted for the benefit of Christians in the fourth resolution, viz: "But love ye your enemies and do good, and lend, hoping for nothing again. Luke, 6 chapter, and 35 verse. To him I reply, "No, certainly not; to lecture from such a text at such a place is a duty that prudent Protestant ministers would sedulously shun. No doubt should a jealous brother hold forth these, he would limit his call to "come to Jesus," etc.,—and, as many of our money brokers are rollicking good-natured fellows, no doubt some of them would follow his counsel, if the minister could point out to them where Jesus was, and a light wagon and a 2:40 horse could carry them thither."

In conclusion permit me to say that when this country was discovered by Columbus, usurers were considered and punished as criminals throughout the Christian world. In England, from the time of Alfred to that of Henry the Eighth, a period of five centuries the law was: "He who demands usury or increase on money loaned shall forfeit his goods to the King, his lands to the lords of the seas in which they are, (that is the Bishops) and his body shall not be buried in consecrated ground." The latter was considered a great privilege, and is now among Catholics, and it was never denied formally to any class of malefactors, save usurers. But the Anti-Usury Society does not seek to revive old punishments against usury-takers, all that its members demand from Congress is that the laws now on our statute books sustaining it shall be annulled, for while they remain in force the aforesaid members (and all other people in our union) are cruelly and compulsorily made participants in what they know to be a grave and most uneconomical crime.

What the blood is to the physical, that is money to the industrial world. It is the circulating medium in both instances, and its function is to continually visit and vivify, in the first instance all parts of the natural body, and, in the second, all parts of the industrial body. As a nation we are daily and yearly losing our proper share of this medium, in other words, our industrial force is being bled to death. France has a larger national debt than we have, but it is far more easily borne, for the interest money upon it is paid to four millions of Frenchmen and circulates every year through the extremities of the nation, whereas our interest money is shipped to Europe, and is not only lost to us, but operates against us by stimulating foreign interests in opposition to ours. In addition, a very large part of the natural wealth of our country (which by right is inalienable) has been pawned in Europe. Not only our human labors, railroads, etc., but the free gifts of Nature, viz: our lands, mines, and watercourses, have been thus despotically sequestered from us, and changed from blessings into curses on us and on our children. For these reasons we have and do demand from Congress that all the miserable edicts (for such villanies are not laws) which invest money with the power to increase, and, what is worse, sanction and secure such increase, be immediately abrogated and annulled, and that our great communal force, the people's law, be no longer used like a poodle dog to fetch and carry for usurers.

ROBERT W. HUME.

Friendly Correspondence.

GEORGE KISPERT, Jefferson, Wis., writes: That letter of Harry Hoover in No. 20, of your paper gave me great pleasure to read and I find a true description of a large number of men and women in our community. I wish to have a hundred copies of that letter for distribution. Will not fail to show to some of those so-called "Pseudos." It is hard work to agitate, if men are afraid to show their true sentiments. Please book my name for a copy of "Truth Seeker Collection." I will send you the amount altogether with renewal of subscription for my paper.

Mrs R. S. LUCE, Norvel, Mich., writes: I find myself sufficiently interested in your publications to wish for more than my slender purse will warrant me in ordering, but will enclose \$1.00 for "Thirty Discussions," "Bible Stories," etc., and 25 cents for Truth Seeker Leaflets and Tracts, for distribution. I am more and more pleased with the "Sages," keep it by me, when weary of work—and think what trials those noble characters of olden time had to encounter, when seeming to stand alone in this world of ignorance and folly, they heroically buffeted the waves of superstition and priest-craft and send forth their golden maxims for the guide and admiration of generations to come in all future time, I hope ere long to be able to order Lord Amberley's "Analysis," but cannot now.

JAMES S. BEDEL, Hudson, Mich., writes: B. F. Underwood and wife, have just left after spending four days with us. We have enjoyed a feast of fat things. Mrs. Underwood is a lady of fine abilities. A lady in every sense of the word, very agreeable and so pleasant. Emotional feelings came over me when we parted. They seem so near to me, and have taken such a

lively interest in my welfare, that I can never forget them. Oh, for more such Liberal heads and souls as they possess, and then, would the world have beacon lights to lead the people up and out of the old superstition of ignorance and bigotry, into the broad fields of light, reason, truth and happiness. Our League is now permanently established and we have a nucleus around which we can gather. Our President, L. R. Pierson, is a fine man, whom everybody respects. A man of fine abilities and a lawyer. His wife seems to second all his actions, and is seen with him at all our meetings. We have a strong opposition from both the religious and secret societies, besides being unpopular, but we think with fair dealing and courteous treatment, together with moral suasion, we will, after a while win them over to our good cause. Eternal vigilance is the price of liberty; this is my motto.

Dr. J. S. LYON, Hygeine Home, Springfield, Mo., writes: You are doing a good work, and are accomplishing much. I wonder how you manage to do it all with so little means, and yet make things so lively and so full of interest. Nothing would be more gratifying to me, than to be able to contribute to you liberally the required aid necessary for more comfort and relief from such undue care and tax consequent from this lack, and will not withhold my means when it is possible for me to contribute them to so useful an undertaking. I think your "Interrogatories" and "What I don't believe," the most complete exposition of the Scriptures I ever read. They are simply grand, and ought to be read by every lover of truth and common sense. I aim to keep my papers circulating for I think them too good to keep to be stowed away while I can find a man, woman or child who will read them. The world is famishing for such truths, and when those articles are placed in book form, I intend to get one copy at least, to occupy a place in my library for the benefit of my family and friends, as a living testimony against the monstrous absurdities of the Bible, and followers of the priesthood. The orthodox side of it only has heretofore been presented, and notwithstanding early impressions and a continuous effort to educate the mind into the pious belief of its sacred absurdities is unconvincing, and therefore unsatisfactory, while the opposite side is now so clearly and truthfully demonstrated as to render the verdict decidedly in your favor, and against the bible as a compound of mythology, fanaticism, and priestly delusion.

ANDREW LARSEN, Morgan City, Utah, writes: It is now a long time since I had a friendly greeting with you. My little family, a wife and two children are taking a little pleasure trip out to enjoy the free mountain air. I will now enjoy myself, while sitting here alone, in sending you a few lines, hoping that it may be interesting to you, and if you should think it worthy of a hearing to the readers of your paper, please insert it. Your paper is of all papers, my best companion, and I hope that it may henceforth continue to spread its glorious truth to the millions, so that priestcraft, bigotry, and superstition may be conquered, and truth, reason and common sense be its successor. For one can not find words to express my thankfulness for the freedom of mind that I enjoy to-day. Thanks to Thomas Paine's "Age of Reason" and THE TRUTH SEEKER, they are to-day better saviors to me than all the crucified mythological gods that history can tell of. For fifteen years I have been a resident here in Utah, and as such had the privilege to enjoy the freedom that the Constitution of America guarantees to all its citizens. But I, like thousands of others, have been blindfolded by priestcraft, religious bigotry, and superstition. When I first came here I had to suffer the inconvenience of being tossed around by bigots in shape of priests. I have traveled thousands of miles preaching what I then sincerely believed to be the only plan of salvation, because I had been told so. I left a dear family and spent several years of my best time for such a humbug. I will here inclose a relic of that time, which I think will amuse you and may amuse some of the readers of your paper to see what superstition leads to, and what the priests of Utah can get up for making a livelihood. You must know the document cost two dollars. It is what is called a patriarchal blessing, and of course is divine. But it brings these fellows hundreds of dollars yearly. When they cannot get the cash they take butter, eggs, and produce of all kinds. Hundreds of their poor dupes are looking eagerly for the fulfillment of those blessing. I for my part am done with this and could not assure you of its divinity. I was on my mission for three years and a half, but it was in my native land, Denmark, and there was no Anthony Comstock around. I have never been in prison or in battle. I have called thousands of times upon Jehovah, but he never answered.

The following is the "Blessing" referred to:

G. S. L. CITY, May 2nd, 1865.

A Blessing by C. W. Hyde, Patriarch, upon the head of Andrew Larsen, the son of Lars C. Larsen and Johanne Maria Larsen; born May 12th, 1832. Denmark.

Andrew, I place my hands upon your head. I seal upon thee a father's blessing, for there was joy in heaven when you embraced the new and everlasting covenant. Therefore, in as much as you keep hold on the rod of iron, no power on earth can stay thy hands. And you shall have the spirit of Prophecy and thy tongue shall be let loose. For the Father has given his angels charge over thee, and you shall have power to open prisons and power to do any miracle that was ever done upon Earth to forward the Kingdom, and the Power of God shall be with you on the great deep, and no weapon that is formed against you shall prosper; and in as much as you keep humble before the Lord thy God you shall converse with angels. Yea! even you shall hear the voice of God and he will call thee by name. My son, go thy way. I will not forsake thee. I have pre-

pared, a crown in the mansion of my Father for thee.

Thou art of Joseph, and a lawful heir to the fullness of the Priesthood with wives and a great Kingdom upon the Earth, and you shall see the mighty power of God displayed for thy deliverance from time to time. And verily, thus saith the Lord God, all things shall be for your goods, houses, lands, flocks and herds; and sit down with all the Holy Prophets since the world began. I shall be the means of redeeming all thine ancestors, and be crowned with glory, and eternal lives to God and the Lamb, forever and ever. Amen.

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Gems of Thought.

THE head without the heart is a bereft mourner sitting alone.—*Bartol.*

MY mind is to me a kingdom, and it furnishes me abundant and happy occupation.—*Epictetus.*

NOTHING can bring you peace but yourself. Nothing can bring you peace but the triumph of principle.—*Emerson.*

SINCE I cannot govern my tongue, though within my own teeth, how can I hope to govern the tongues of others?—*Franklin.*

OF the future we know nothing, of the past little, of the present less; the mirror is too close to our eyes, and our own breath dims it.—*Walter Savage Landor.*

AFTER all, what is a true Deist? One who says to God, "I adore and love thee"; one who says to a Turk, a Chinese, an Indian, and a Russian, "I love thee."—*Voltaire.*

HALF the sorrows of women would be averted if they could repress the speech they know to be useless—nay, the speech they have resolved not to utter.—*George Eliot.*

ENERGY will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal a man without it.—*Goethe.*

THE philosopher ought to destroy bad usages not submit to them. He owes obedience to the laws only when they are not contrary to a superior law, which he carries within him.—*Porphyry.*

LET us honor the great empire of silence once more, the boundless treasury which we do not jingle in our pockets, or count up, and present before men. It is, perhaps, of all things, the usefulest for each of us to do in these loud times.—*Carlyle.*

GREAT thoughts belong only and truly to him whose mind can hold them. No matter who first puts them in words; if they come to a soul and fill it they belong to it—whether they floated on the voice of others or on the wings of silence.—*Donald G. Mitchell.*

IT is too early in the history of the world to tell what is true. Our fathers were slaves. Their fathers were intellectual serfs, and there has never yet been a generation of men and women upon this globe. Wait until we have a few ages of liberty. It will then be time to say what is true.—*Ingersoll.*

TRANQUILITY, or peace of mind, which is also called wisdom, is a thing so desirable that its value is beyond all estimate; possessing it, we wonder at nothing; we fear nothing; and we enjoy everything—for, when we know how properly to frame our manners, order our actions, and moderate our desires, we are continually happy.—*Democritus.*

IS the church-God an Asiatic monarch so jealous that we must bow before his throne servilely to gain his approval? A god making such botch of creation that we, his misbegotten abortive creations, creep to his feet to ask his pardon for his having thus shamed us, of all others is the most loathsome.—*Hudson Tuttle.*

THE greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth and virtue is most unflinching.—*Seneca.*

IS there no advantage in a piety which permits a man to be a scamp. I do not see how society is to be benefited by a religion which is not applied to the destruction of these vices. If Christianity cannot stop a man from lying, and slandering, and cheating, then what is it good for? And has not the time come for us to define religion as to make it mean virtue and nothing, short of it.—*Rev. W. H. H. Murray.*

THE belief in future punishment will never cease as long as there is so much punishing done in the now and to-day. As long as man believes in a wrathful, angry, punishing God, just so long will he be the reflected image of the god he creates. Aye, and worse than his god, for a man's god is an embodiment of his wisest, greatest and best conception of goodness. Reform and enlighten a nation, and you create for it newer and better gods; and these in turn influence for the better the nation itself, thus ever acting and reacting, one upon the other. Create gods that are all love, charity and forbearance, and at once men will cease to punish each other, and be themselves the reflex of their better gods.—*Mrs. E. D. Slenker.*

DURF! In that one name more crime has been committed, more misery created, than in any other. All the persecutions of the world have been carried forward to compel man to obey God. Jesus was nailed to the cross that the Jews might not fail in their time-honored temple-worship; and the petty-churches of to-day wrangle and would crucify each other remorselessly for rejection of their peculiar views. Little cares the Infinite whether a mortal is sprinkled in the face, plunged in the water, or neither sprinkled nor plunged; whether he works on Saturday or Sunday; whether he circumcises, knocks out a tooth, cuts off a finger, or says grace. The only duty we owe is the observance, of the laws of our being; and it is time we cast aside the trappings, the ceremonies, and observances which mislead and divert. Here we cannot mistake our duty. We stand face to face with these laws, and need no priest between them and us. If we obey, we at once reap the reward; if we fail, we at once incur the penalty. If in our extremity our lips utter a prayer, it is from habit acquired in childish days, which we know to be as valueless to help us as the breath which gives it sound.—*Hudson Tuttle.*

Odds and Ends.

FIGHTING parsons may properly be styled sassy-dotal characters.

FROM *Puck*.—Adam, the inventor of sin, died before the war. He left a large family.

TOAD-STOOLS are not made by toads, and there is much room for improvement in mushrooms.

CRUEL TREATMENT.—Oliver Wendell Holmes has written a poem on his grandmother's mother.

The *Sun's* readers are patiently waiting to hear Dana allude to Hayes as the "Fraudulent President."

A THING hard to understand—a clergyman often loses his voice by exposure to night air, a cat never does.

HUSBANDS and fathers will be pleased to learn that "small checks" are to be fashionable for silks next summer.

When the soul leaves the body people often remark that the individual has "pegged out." This slang phrase no doubt originated as follows: Pegs hold the body and sole of a shoe together, and when the pegs are out the body and sole part company.

And now the hard-shelled oyster sleepeth quietly in his bed, while dreams of peace and happiness float through his little head; erstwhile the succulent seductive clam in anguish lies in wait, until the heartless, sharp-toothed hoe shall capture him for bait, or some other use, and all because there is no *r* in May.

THERE'S MANY A SLIP.

The lovers strolled in Central Park. As twilight's shade came softly stealing. When suddenly Augustus Charles Before the maiden fair was kneeling.

"Arise, my love!" she quickly said. Her trembling tones true love revealing: "The passers-by will see you, dear! Try and repress your ardent feeling."

The youth arose, and sadly said: "For wounds like this there is no healing. I have no tale of love to tell; I slipped on that banana peeling!"

He sat alone in her father's parlor, waiting for the fair one's appearance, the other evening, when her little brother came cautiously into the room, and, gliding up to the young man's side, held out a handful of something, and earnestly inquired, "I say, mister, what's them?" "Those?" replied the young man, solemnly, taking up one in his fingers, "those are beans." "There!" shouted the boy, turning to his sister, who was just coming in, "I knew you lied. You said he didn't know beans, and he does, too!" The young man's stay was not what you would call a prolonged one that evening.

WRITING AS IT IS SPOKEN.

Phonetics:
Onion garden bed reclining,
Beet a youth his aching head:
"Cauliflowers, low weeds confront me;
Lettuce hence" he sadly said,
"Carrots out the stoutest manhood,
Peas my wounded soul doth need;
Bean O! strife for me hereafter,
Else my art will go to seed."

Pronounced thus:
On yonder garden bed reclining,
Beats a youth his aching head:
"Cull iflowers, lol weeds confront me:
Let us hence," he sadly said,
"Care roots out the stoutest manhood,
Peace my wounded soul doth need;
Be no strife for me hereafter,
Else my heart will go to seed."

FUNNY SCENE ON A NEW YORK FERRY BOAT.—The ferry boat between New York and Jersey City, some time since, was the scene of an occurrence not very often witnessed. The day was particularly pleasant, and the lady passengers, which, by the way, comprised about a dozen, were seated upon the benches enjoying the scenery. Pretty soon a shout was heard.

"Mien Cot! Mien Cot! mien wife is going to be sick!"

Instantly the ladies rushed into the ladies' cabin, and sure enough, there sat a florid specimen of a Swedish woman enduring the pangs of parturition with great patience. The husband was speedily turned out of the cabin by the ladies, one of which kept watch at the door, while the others made preparations to receive the expected stranger. Of course we cannot enter into the details of the subject, for we were on the outside observing the husband, who begged lustily for admission.

"Oh mien Cot!" he shouted through the door, "Keep a stiff upper lip, Katrain; don't be scared. Oh, mien Cot!" And he danced around the deck in a perfect fever of excitement.

It was impossible to quiet him, until, in a few minutes, one of the ladies informed him, though without granting him admission, that "it was all over."

"Is it a boy or gal?"

"It is a girl," said the lady sentinel, anxious for a little amusement.

"Oh, dunder," was the vexed reply. "No matter; a gal ish better as nothin'."

"It's a boy," again said the lady.

"Vot; ish it changed—vos it a gal vonst, and now a leetle boy?"

"No."

"Tousand tuffels, vot ish it den?"

"There are two—a boy and a girl. You had better procure a carriage when the boat lands."

"Oh, dat ish goot. Dat ish better as goot—a boy and a gal mit one job. Katrain ish pumpkins; I always know it."

And the happy husband disappeared in search of a cab to conduct his family homeward.

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THE TRUTH SEEKER

DEVOTED TO
SCIENCE
& MORALS

FREETHOUGHT
& HUMAN HAPPINESS

Vol. 4. No. 23. { PUBLISHED WEEKLY }
BY D. M. BENNETT.

New York, Saturday, June 9, 1877.

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NEAR BROADWAY.

Notes and Clippings.

"BLESSED are the dressmakers," is what a Brooklyn woman understood the text to be last Sunday, when the new clothes blossomed out in all their glory.

THAT lady was slightly nonplussed, who, on a recent warm Sunday at church went to open her fan and found she had by mistake taken her husband's razor.

"Go it hearty, brudders! Go it hearty, sisers!" is the animated style in which the Rev. Jeremiah Beulah Murray encourages his congregation while they sing "Hold the Fort."

THE Rev. John C. Simpson, of Oregon Co., Mo., was recently convicted of illicit distilling, the jury finding him guilty on all the five counts of the indictment upon which he was tried. Simpson is fifty years of age, and has been a Baptist minister for twenty years.

"BUT I pass," said a minister one Sunday, in dismissing one part of his subject to take up another. "Then I make it spades," sang out a man in the gallery who was dreaming away a happy hour at euchre. It is needless to add that the man "went out" on the next deal being "assisted" by the deacon, who held a good hand at clubs.

THE latest from St. Petersburg is said to be that the Czar has ordered the blowing up of a Turkish monitor, with the loss of two hundred lives, to be observed as a day of national thanksgiving in all the churches. They wish to thank God for being so good to them while he was so cruel towards the Turks. Wait till Allah gets a good chance at the Russians. He will try and pay off Jehovah.

THE Rev. John Cowan has sued the Rev. Mr. Sweetzer for defamation of character in charging him with stealing a pair of boots. Will the Universal Peace Society, which has just held its annual convention in this city, please step in and command the peace between these Christian clergymen? They seem bent to keep on with their quarrelling, etc., until they convince everybody that clergymen are no better than other folks.

IN a religious debate in Newark on Monday, between Whalen, Catholic, and Wheatley, Protestant, in order to emphasize his argument, Wheatley knocked Whalen down with a chair, and Mrs. Wheatley knocked Whalen on the head with a hammer. Whalen did not fancy that kind of Protestant arguments, even though they were very effective. Whalen was sent to the hospital and the Wheatleys to jail. They all worship the same Jesus and the same Virgin.

THE Rev. Father Preston takes a gloomy view of the religious condition of the world. He said the other evening, at the Roman Catholic Young Men's Convention, that at no time since Christ was on earth has spiritual darkness been so deep as now. The Father is right as to the decline of religious credulity, but wrong as to the darkness. The more of the latter, the more faith in myths and superstition, and the more the light of science and truth shines upon the world the more blind faith has to retire.

AN English clergyman named Ramus has invented and submitted to the British Admiralty a "rocket float," which weighs fifty tons, and pushes itself along the water at the rate of 275 miles an hour. On coming into collision with a vessel or other object, it makes a great explosion, destroying everything within its reach. Mr. Ramus is said to be peacefully disposed. His object in inventing such a machine is to make it so disagreeable to engage in maritime warfare that hostile navies will eventually have to be abolished.

THE Congregational ministers of Massachusetts have just held their annual meeting in Boston, very few of them being present. One of the chief subjects of discussion was the ecclesiastical standing of Adirondack Murray, who was named as preacher of the next annual sermon. There was considerable difference of opinion as to whether Mr. Murray was or was not enough of a Congregational minister to be honored with such an appointment. He is not exactly like other people, nor is his church exactly like other churches. The trouble among the Congregational churches is that nobody

seems competent to decide as to what orthodox Congregationalism is.

ABOUT a year ago crowds of people flocked to St. Palais, France, where a little boy named Jean Lasmereaux said he had seen the Virgin, who, among other things, told him to swallow some pebbles in a stream, the healing power of which was announced. Many sick persons bathed in and drank of the waters and were miraculously cured. The boy has since admitted that he never saw the Virgin at all, but was indulging in a joke when he pretended to have conversed with her. This promising youth, who deceived generals, prefects and at least 100,000 devout persons, and is only eight years old, has been sent to prison. It is very fortunate for the credulous believers in the remarkable virtues of the curative water that they were so miraculously cured by it before it was discovered that the whole thing was a hoax.

THE walls of Russian churches are almost entirely covered with pictures of the Virgin and child, of saints, and also of the Creator, who is represented as an aged man with long white hair and beard, having the triangle, or symbol of the godhead, either above his head or in his hand. Sometimes he sits on clouds, with his foot placed upon the globe, and in this seems merely a copy of Jupiter or Thor. The halos upon the brows of the saints are usually of silver gilt, but very often of pure gold set with precious stones and pearls. The dresses are of gold or silver gilt, also studded with jewels. They are brilliantly lighted by the numerous little lamps suspended before them, and by the enormous candles, in the silver sconces, near the shrines and altars. The robes of the priests are also splendid, and the general magnificence serves a good purpose in attracting the masses to a frequent attendance. This is all little better than the cruder fetishism and idolatries.

"INFIDELITY INCREASING."—Under this caption the following paragraph appears in the San Francisco Chronicle of the 6th ult.: "Rev. Mr. Roberts, who has been employed by the American Tract Society as a colporteur in Oregon during the past year, writes to the Messenger that infidelity in that section is 'greatly on the increase'—that labor and recreations on Sunday are 'very general,' and that 'in very many instances there is no desire to read religious works.' He further states that the feeling against religion in the public schools is so strong that in some places whenever the name of God, Jesus Christ, or religion is found in the school books, they are blotted out, and there was so much of the infidel element in several places he visited that the people 'had let their Sunday-schools and prayer-meetings go down,' and even where stated preaching is enjoyed, 'one infidel lecture, one Spiritualistic camp-meeting will destroy about all the moral effect of ordinary preaching for a whole year.' Such preaching must be very ordinary. The statement about the obliteration of names is doubtless overdrawn. There may have been one instance of the kind, but not many."

THE PALE FACE OF SUPERSTITION.—In his last Sunday's discourse in the Masonic Temple, O. B. Frothingham made the following most sensible remarks: The members of the Roman Catholic Church all over the world celebrate to-day the fiftieth anniversary of the elevation of Pope Pius IX. to the episcopacy as Bishop of Spoleto. The Pope has issued a special proclamation promising plenary indulgence and forgiveness of their sins to all who in humbleness of heart do partake of the sacrament. The Jesuit Fathers would make it appear that there is nothing at all harmful or wrong in this. But the injury is great to humble, ignorant Catholics who believe that out of the celestial treasury, which is at the Pope's command, they shall be paid for their works done in the Church—all their sins wiped away and a new account commenced with Heaven. The conditions upon which the faithful are to receive these eternal benefits are allegiance and obedience to the Catholic Church. This Church arrogates to herself the power of conducting men safely through this vale of sin and lodging them at last in heaven. The Pope, as the Vicar of Christ, is supposed to possess—of course under Divine guidance—the power to allot to all members of his fold that amount of heavenly grace for which each one is fitted. This sort of belief is the heart of superstition, as understood from its

Greek and Latin origin—*superstare*—to stand above; some one standing supreme above our heads. Superstition is the recognition of the powers that stand above, and the belief that the incantations and machinations of those who stand above are partaken of by us who stand below. Sometimes the power revered is a church, an altar, a priest, a prediction, a belief, a book, the flight of a bird, or the entrails of a beast. Sometimes it consists of necromancy, waiting upon the dead, as Saul did when he went to the Witch of Endor to call up the shade of Samuel, and as Macbeth did when he consulted the witches on the heath in order to learn his fate in battle. It is a mistake to say that the days of superstition are among the past and an error to believe that it belongs to the Asiatic more than to the European nations—to the South more than to the North. Here, in this great city of New York, the metropolis of a so-called civilized and free country, it is to be found as rampant, wild, frantic, grotesque, and absurd as it could be found anywhere in former days or places. The Roman Catholic Church teaches to-day precisely the same superstitions, severe rules and rites that it did 1,500 years ago. In Paris a little book called "The Holy Crusade" has lately been published. It has gone through sixty editions, and is approved by the bishops and priests as being a work which gives the best directions for the battle of life. What are its arguments? None. The Church never argues. It gives an amulet for a reason, a scapular for a proof, and refers you to the altar as undoubted evidence for all its dogmas. It says your military decoration is the medal struck in honor of the immaculate conception; the artillery to be used, the fervent voice and upturned eye in prayer. An amulet, a scapular, a cord, a bit of wood—these are the weapons which the Roman Church at this very day employs to combat modern philosophy and the logic of potent facts. This is the quintessence of a dangerous because degrading superstition. The Protestants rightly charge the Roman Catholics with superstition, but those who live in glass houses should not throw stones. Is there no superstition about the Protestant's exaggerated belief in the Bible; the sacred holiness of the Sabbath; their fury of prayer and the idea that by its efficacy blessings can be reached which are not otherwise attainable? Protestants are careful to urge that those who remain away from the communion table are in danger and darkness, and the priest says, "Eat of this bread and drink of this cup, which are the body and blood of Christ, that your souls may be saved from everlasting death in the next world." These are the teachings of superstition; say, and the question is, Can the Christian idea inculcate aught else but superstition? Hear Moody and Sankey; attend any church in New York and you will see that all, including the Universalists, believe in the worship of the Christ—who is unseen by the eye, unfelt by the senses, but still there present, somehow, yet unapproachable. Superstition will not pass away till this habit of applying for relief to some supposed power outside ourselves, perhaps latent in ourselves, shall have passed and disappeared. The method to combat it which was employed by Voltaire, Diderot, Thomas Paine, and in the French Cyclopaedia, of denouncing it, is not the right way to conquer superstition. An attack in front by this means only makes men who are about to abandon the fort run back into it and defend their cherished error with more zeal than ever. Superstition, in the bosoms of such admirable men as Dr. Samuel Johnson, Sir Thomas Moore, and other great and good characters, is a misfortune to the human race. Here the speaker told the historical anecdote of Pompey's succeeding in capturing the citadel of Jerusalem, after all other means had failed, by attacking it on Sunday, at a time when the Jews would not fight, and when they superstitiously expected the Lord God of Hosts to work out their salvation as he is said to have done at Jericho with an army of angels. He alluded to the species of superstition found in the celebrated Oliver Cromwell, who said to his troops when crossing a water to attack the King's army, "Put your trust in Providence, but take care the water does not touch your powder." That saying rang the death note of superstition. It was then argued that a general raising of the intellectual temperature all over the land, by means of education, would thaw out superstition, as snow yields to the gentle influences of a spring sun.

Events of the Week.

HEAVY fires are raging in the forests of Nova Scotia.

GEN. GRANT is meeting with very complimentary receptions in London.

THE grand lodge of Free and Accepted Masons has been in session here this week.

JOEL WILSON, a farmer near Middletown, N. Y., was gored by a mad bull and fatally injured.

THE village of Orota, Michigan, was destroyed by fire. Caught by the burning forests?

THE first entire strawberry train of the season came to the city on Tuesday. It was composed of seven cars.

THE Shoshone Indians are said to be starving in Wyoming in consequence of the non-arrival of stores from the government.

It is estimated that not less than 1,000 persons have perished by earthquakes and tidal waves in Peru, Bolivia, and Chili within a few weeks.

FOREST fires are raging furiously among the pine woods in the northern part of Michigan. Two small towns have been burned, and hundreds of people forced to flee for their lives.

THE seventeen-year locusts have put in a general appearance in various parts of New Jersey. They cover trees and grass in many places, but as yet they appear to be harmless.

A WHIRLWIND passed over the northern end of Monroe county, Pa., which did considerable damage to property, numerous houses and barns were prostrated. Two men and a girl were killed.

RAPID TRANSIT IN THE CITY.—A meeting, largely composed of leading merchants and citizens, was held at Chickering Hall on the evening of the 6th. Strong resolutions warmly favoring rapid and cheap transit were passed.

"AUNT SALLY," a blooming bride of of eighty-five summers, took her fourth husband at Riverhead, N. Y. We will not wish the pair a large family of children, but that they may have a long life of happiness.

THE "Universal Peace Society" held its annual convention in this city the present week. Four antiquated females and three old men were in attendance. Can it be possible, after this demonstration, that the Russians and Turks will continue to butcher each other?

A TOWN DESTROYED.—A terrible tornado passed over Mount Carmel, Ill., a thriving town of 3,000 inhabitants, on the afternoon of the 4th, which ruined the young city. Twenty-five persons were killed and many wounded. Among the buildings blown down were the court-house, two school-houses, three churches, twenty business houses, and one hundred and fifty residences. The damage to property is estimated at from \$300,000 to \$500,000. Men, women and children were blown in every direction for hundreds of feet. A boy on his way home from school was taken up and carried half a mile and dropped without serious injury. He says he passed over a church steeple which was going in the opposite direction. Seventy families thus in a few seconds were rendered homeless. A fire succeeded the storm, which also did much damage. The same storm did considerable injury at other places in the vicinity.

THE Eastern war drags a little. Diplomacy may have something to do with it. Russia has probably been inquired of by the other powers as to how far she intends to press the conquest. She replies that she does not want to increase her territory in Europe, but only desires autonomy for Bulgaria, and the independence of Roumania and Servia. She also demands a cession of Armenia from Bayazid to the coast, but not including Erzeroum. 150,000 Russians are massed on the Danube, but have not yet effected a passage. The river is reported higher than before for thirty years. The Turkish gunboats have seriously embarrassed the Russians in constructing a pontoon bridge, and compelled them to cease operations. In a minor battle near Malat, lasting several hours, the Turks were defeated with a loss of 500 men. The great German general, Von Moltke is reported as considering that the Russians are steadily gaining in strength and position, and that they must ultimately bring the Turks to their terms.

Career of Religious Ideas.

BY HUDSON TUTTLE.

CHAPTER IV.—CONTINUED.

As soon as the gods became anthropomorphic, they interested themselves in the affairs of men. Their aid could be procured by prayer, but not with certainty. The most exalted hero might innocently provoke their implacable anger. They were offended when mortals forgot, in the intoxication of success, their own weakness, and claimed equality with themselves. But uninterrupted success, even meekly borne, was odious. "I know the invidiousness of fortune; your extraordinary prosperity excites my apprehensions," said Amasis, King of Egypt, to Polycrates, whose friendship he therefore renounced. Minor afflictions were courted by the prosperous as satisfying the gods, and thus averting greater calamities. The deities were always pleased with rites and ceremonies performed for their own especial benefit, and these were so important that even their involuntary omission received terrible retribution. Natural law and the fixed order of events have no place in this system: the gods act arbitrarily. Theology explains everything after the manner of the Mohammedan, who says earthquakes are due to the cow throwing the world from one horn to the other; or the Mucpas, who say the world-supporting god wearies, and changes his burden from one shoulder to the other. In the progressive growth of ideas, a unitizing power is found in a chief god, who reflects the highest ideal of the worshiper. The chief god is absolute and perfect, yet his omnipotence and perfection are limited by finite conceptions. Zeus has his weakness, and Jehovah is a narrow despot. The way is slowly prepared for Monotheism by the dependency of the lesser gods on one all-powerful chief. The amenability of even this god to law—the shadowing forth of what is now absolute Science—is expressed in a sentence of Herodotus: "It is impossible even for God to escape Fate." This state of ignorance and childishness was the paradise of the priesthood; for Catholicism truly says: "Ignorance is the mother of devotion." The medicine-man advanced with swift strides to supremacy in the State; he unscrupulously grasped power in any and every form and exerted it in a remorseless manner. The intellectual activity of Greece escaped in the exuberance of its youthful vigor the servile obedience to the priestly caste, but on other nations it has been the veritable Old Man of the Sea, clutching and holding fast. Their history is written in blood—a history of the most atrocious crimes and terrible misery the world can ever produce. No outrage on Nature, no corruption of the human mind, has been sufficiently appalling to satisfy the demands of priestly theology.

By pretending to the occult knowledge of astrology and divination, they seemed to the credulous masses to hold the keys of fate in their hands. They monopolized learning, and the most superficial knowledge of physical science was of invaluable service to them in an age of ignorant credulity. Accurate observations of the weather, enabling its changes to be predicted, the adroit management of poisons in an age when their symptoms were not understood, have made the reputation of many a prophet. The priesthood has generally surrounded itself with the awful mysteries of self-sacrifice, renouncing the world, dwelling in cells in their temples little better than dungeons, observing series of fasts, vigils, penance, ablutions, flagellations, and tortures, often becoming more fanatical than those they led.

Being the only learned class they have always sought—and generally with success—to seize all the means of education. Understanding the plasticity of the young mind and the ineradicability of ideas once firmly fixed, they have craftily moulded the minds of youth to their wills, and secured from the matured man abject and unquestioning reverence for their religion. They have, on the other hand, served a purpose for good. They have nourished the arts and sciences so far as comported with their advantage; they were for continuous ages the only educated class. Levying tithes in the names of their gods, the priesthood becomes free from want, and their whole attention directed to study and contemplation. They wield their subtle influence over the ruling classes, and form the power behind the throne. The will of the gods, expressed through the priestly oracle, is of greater potency than the united voices of the people. Their "Thus saith the Lord" becomes the watchword of unspeakable crimes and tyranny. They have been regarded as necessary to the progress of the race most falsely, for the race has advanced in antagonism to its spiritual rulers; they have been a dead lock on the wheels. Whenever and wherever they have been in the ascendancy, the nation thus controlled has sunk in decay, and, prematurely old, become the vassal of stronger powers. Egypt furnishes an extreme example, attaining great perfection in that knowledge encouraged by the priesthood, but becoming stagnant and effete. Hindoostan is another, showing the lethargy induced by theocratic rule. Rome was not repressed by its influence; and Greece, freest of all ancient nations, attained the highest civilization. The priesthood is necessary, as it is necessary for early man to be a cannibal; but it cannot from this be argued that the latter is necessary to progress. Cannibalism in some instances has almost destroyed savage peoples, and, pressed into the service of the gods, it has produced—as in Mexico—deplorable results, blasting the nascent civilization there springing up. While those nations over which the priesthood has wielded the most undisputed power have fallen into the lethargy of death, in exact ratio as others have escaped such influence has been the nobility of their civilization. Greece, most emancipated from theocratic rule, shines like a star amidst the darkness of ancient night. Her band of freethinkers bore aloft the ægis of intellectual life and handed it down to the present through the flood of Roman conquest and theocratic barbarism of the Middle Ages. In her free atmosphere, where the ceremonials of worship were celebrated by the father

for his household, or the prince for his people, a class of men arose—the philosophers—impossible in a nation governed by a theocracy, who, free from all authority, pursued the studies of art, literature, and science, and blessed all succeeding ages of the world.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. V.

REV. G. H. HUMPHREY, *Dear Sir*: Upon the principle that "scattering shot kills the most game," your last letter should have brought down a bag-full, for your *gun* scattered widely.

You think me incorrect in the assertion that England had no deadlier foe to American freedom than John Wesley. If you will consult the *Life and Times of John Wesley*, A. M., by Rev. L. Tyerman, vol. iii, pp. 185-195, London edition, you will find that I had sufficient grounds for making the assertion. You will see that while the Colonists were submissive to the rule of Great Britain, and were willing to abide by laws the enactment of which they had no hand in, and were willing to be taxed to sustain them, Wesley was a friend to the Colonists. But when they presumed to resist the principle of taxation without representation, none were more zealous in opposing their movement than the great apostle of Methodism. He early took ground against their efforts in opposition to being taxed without their consent. He preached, in 1775, powerful sermons against the resistance the Colonists were making. The Rev. Tyerman thus writes: "Both England and America were terribly excited; but space prevents our entering into details. Suffice it to say that the alleged grievance of the American Colonists was their being taxed without their consent by the English Parliament. Dr. Johnson was known to be a great hater as well as a great genius. 'Sir,' said he, concerning the miscellaneous and mongrel Colonists across the Atlantic, 'Sir, they are a race of convicts and ought to be thankful for anything we allow them short of hanging!' No wonder that the English government, already at their wits' end, applied to Johnson to assist them with his powerful pen. He did so by the publication, in 1775, of his famous pamphlet, 'Taxation no Tyranny, an answer to the Resolutions of the American Congress.' No sooner was it issued than, with or without leave, Wesley abridged it, and, without the least reference to its origin, published it as his own, in a quarto sheet of four pages, with the title, 'A calm Address to Our American Colonists, by the Rev. John Wesley, A. M. Price one penny.'"

Thus we have the best of evidence that Wesley endorsed and fathered the bitter arguments and invectives against the Colonists of the man who said: "They are a race of convicts, and ought to be thankful for anything we allow them short of hanging!" His little abridgment of Johnson, at one penny, of course had a wide circulation. Wesley had then arrived at the age of seventy-two, and, through his continuous preaching and writing, wielded a great influence. There were few men in England who were more conspicuous or had more influence, so that what he published against the American cause was quite as effective as the labors of any man in England.

There was a warm friendship between Johnson and Wesley, and the former was evidently pleased that the latter had so emphatically endorsed what he had written against the Colonists. In a letter to Wesley, Feb. 6, 1776, Johnson wrote: "I have thanks to return for the addition of your important suffrage to my argument on the American question. To have gained such a mind as yours may justly confirm me in my opinion." Wesley's course was regretted by the warm friends of the Colonists, and many opposed the position he occupied, and several pamphlets were published mercilessly combatting him. For further confirmation on this point I will refer you to the *British and American Cyclopedias*. I will not take room for further quotations, having, I think, produced sufficient proof to show you that at the very time that Thomas Paine, the Infidel, was using his entire efforts to rouse the Colonists to the importance of resisting the oppressions of the British Government, John Wesley, the Christian *par excellence*, was using his great ability and influence to aid their oppressors.

You seem not altogether pleased with my showing of Jefferson's Christianity or his Infidelity, whichever it may be regarded. I am sorry for this, as I wish to have his case clearly understood. I showed that he advised his nephew and ward to "fix reason firmly on her throne," to "question boldly the existence of God," to read the Bible as he would Livy or Tacitus, to believe nothing in it without authority more than other books. He cast discredit upon such statements in the Bible as disagree with the laws of nature, like Joshua's causing the sun and moon to stand still, Jesus being born of a virgin, etc. I showed that the leading Presbyterian paper of the country, Sidney E. Morse, editor, declared Jefferson unfriendly to orthodox religion, a disbeliever in Divine Revelation, and a "scoffer of the very lowest class," a "Materialist and a Humanitarian of the lowest kind." I quoted Jefferson's own letters in which he characterized the Trinity as a hocus-pocus phantasm of a God, like another Cerberus, with one body and three heads; that he wrote to Adams, "The day will come when the mystical generation of Jesus, by the Supreme Being as his father, will be classed with the generation of Minerva in the brain of Jupiter." I showed that he spoke freely of the stupidity of some of the Evangelists and early disciples, and of the roguery of others; that he said, "Of this band of dupes and impostors Paul was the great Coryphæus and first corrupter of the doctrines of Jesus;" that he pronounced himself a "Materialist." I showed that he denounced the clergy of Europe and America, and pronounced them an injury to the people; that he spoke very disparagingly of revivals, prayer-meetings, etc.; that he approved of much of D'Holbach's

Atheistical writings; that he wrote to Col. Pickering about "the incomprehensible jargon of the Trinitarian arithmetic, that three are one and one is three."

I gave you much more that he said and wrote, and still you are not satisfied—still you insist that he was a Christian; and that on one occasion he called himself one. If he did so I think it must have been in a very Pickwickian sense, for few men have more strongly expressed themselves as unbelievers in the divinity of the Bible and the Christian religion.

You allude to my mention of the fact of Franklin stating in his autobiography that he "became a thorough Deist," and wish to counteract the effect of it because the time he alluded to was when he was young, but you failed to show where he stated that he had ceased to be a Deist. He was somewhat offended when Whitefield spoke as though there was little difference between an Atheist and a Deist; Franklin had a distinct idea of a difference. He denied being an Atheist but never denied being a Deist. You will remember that Dr. Priestley, who knew Franklin intimately, regretted that he was a Deist. When Franklin had arrived at the great age of eighty-five he acknowledged that he still entertained doubts of the divinity of Jesus. I wish you would show where he ever gave any acknowledgment that he believed that Jesus was the son of God or was God himself.

As to Washington, I showed by Jefferson and Gouverneur Morris that he was an unbeliever in the Christian religion, that he never wrote or spoke a word in a public or private capacity that committed himself to it, and I showed by the Rev. Mr. Abercrombie that the General was a Deist. I showed Aaron Burr to be of the same belief, that even at the hour of death he could not be induced to admit that he believed in the divinity of Jesus.

The same may be said of John Adams. Although he was envious of Paine, and said unkind and untrue things of him, he did not accept the leading Christian dogma, and in this respect sympathized closely with Jefferson.

You do not quote me correctly when you say I promised to show "James Madison was an Infidel." I only said I would *probably* have more to say of him. He is not a central figure, and I have given but little attention to him. I think information is rather meagre touching his religious views. His biographers have been rather non-committal upon the subject. In the "American Cyclopaedia" the statement is made that in early life "his attention was particularly directed to the evidences of the Christian religion, but no account is given of his having embraced it at any time of his life. Jefferson thus wrote respecting Madison: "From three and thirty years' trial I can say conscientiously that I do not know in the world a man of purer integrity, more dispassionate, disinterested and devoted to pure republicanism, nor could I in the whole scope of America and Europe point out an abler head." But in this not a word about his "standing up for Jesus." Jefferson and Madison were particular friends, and entertained many views and opinions in common. If Madison was a Christian, he was in all probability a Christian of the Jefferson school. The phrase you quote from the eulogy of J. Q. Adams about his being a man and a Christian, amounts to very little. In one sense every man in the United States may be called a "Christian," as this is a boasted Christian land.

Of Gouverneur Morris, the data respecting his religious views are meagre. We know this much, that he and Jefferson were intimate and cordial friends. Jefferson thus wrote of Morris in connection with Washington: "I know that Gouverneur Morris who claimed to be in his (Washington's) secrets, and believed himself to be so, has often told me that Washington believed no more in that system (Christianity) than he himself did." This one quotation is sufficient to settle the question so far as Morris' views are concerned. Had he been a Christian, he would hardly have repeatedly told Jefferson that Washington did not believe in the Christian religion. If, also, he thought Washington an unbeliever, and he wished to show the fact, he would hardly have compared Washington to himself unless he was perfectly willing to have it understood that he was also an unbeliever. If he was a Christian at all, he was of the same type with Jefferson. After he is dead and buried it is very easy to set up the claim that he was a Christian, but in this case the claim greatly needs confirmation.

You still adhere to the idea of Paine's "Infamy," and say you meant that the "period of his infamy began when he became infamous." As he never became infamous, the time *when* is very indefinite. When he wrote the "Age of Reason" he was far from infamous. That effort was glorious; it is so regarded now, and will be for centuries to come. It is a little singular after admitting that "Paine was a man of talent," that "his assistance in the cause of independence was very great; that he had good traits, that he was honest, not uncharitable, that he abstained from profanity, that he opposed slavery, etc., that you should still insist that he was infamous. Is that a Christian spirit? Is it infamous to doubt?

You are mistaken about my speaking contemptuously of Madame Roland. Nothing could be farther from me. It is not contemptuous to regard her or to speak of her as a woman. To show Paine to not have been a statesman, you quoted this lady. Thinking, as a general thing, women are not so well informed as to what pertains to *statesmanship* as men, I thought your case would have been stronger had you quoted some masculine authority on that head.

You allude to the formation of the Constitution of our country, and make the singular assertion that "it was not the work of Infidels, but was the achievement of believers in the Holy Scriptures." Here you are wrong, at least partially so. It was a mixed convention of believers and unbelievers that framed our Constitution. If a large share of them were Christians, they were Jeffersonian Christians,

who believed very little, and had but little reverence for antique superstitions. In proof of this, it is only necessary to adduce the fact that neither God, Jesus Christ, nor the Bible are recognized nor mentioned, in that remarkable instrument. If they were strong believers in the trio, and deemed their recognition of any special importance, they were certainly very remiss in their duty in not inserting them and founding the government upon them. I think were a convention of leading Christians held to-day to frame another Constitution for our country, and it were composed of the highest Reverends in the land, including Bro. Talmage, Bro. Fulton, Bro. Tyng, Bro. Deems, Bro. Crosby, Bro. Moody and yourself, that "God," his "Son Jesus Christ," and the "Holy Scriptures" would most unmistakably appear in the instrument, and every man who presumed to doubt them would have but few rights and prerogatives. What a world of uneasiness would have been saved to millions of the pious Christians of to-day had the framers of the Constitution recognized Jehovah, Jesus and the Bible. It would have spared them the great labor of getting up mammoth petitions, bearing hundreds of thousands of names, asking that the instrument be amended, and that the great trio be recognized.

It is hard to estimate with any accuracy how many times the framers of our glorious Constitution have been devoutly but secretly cursed for this unpardonable omission. They were not near equal to the framers of the Constitution of the Confederate States, for they recognized God, Jesus, and the Bible, in the true Christian spirit. But, nevertheless, it did not avail them. With all their veneration, all their reliance, all their prayers for success, their Constitution and their cause had to go by the board, while our Constitution, without a God or a son of a God or a Bible of any kind in it, the Constitution upon which is based the government which Washington solemnly declared "*not in any sense* founded on the Christian religion," was triumphant and is so still.

I think it is quite fair to conclude that the Christian element was not strong in the convention that framed our Constitution or there would have been some Christianity in it. Its God, its Savior, or its revealed law, would assuredly have been mentioned. I think that, under the circumstances, much boasting of their ultra Christianity is decidedly superfluous. Our Constitution, essentially Infidel as it is, ignoring alike God, Christ, and the Bible, is a fair illustration of how much Christianity and faith had to do with this country's achieving its independence or in framing its laws. Infidelity was certainly as conspicuous all the way through as was Christianity.

You say: "It would be relevant to our subject to show that believers in the Bible have done much more than unbelievers to bring about the abolition of American slavery." Yes, it would be quite relevant, if it can be done *truthfully*. In view of the fact that neither Jehovah nor Abraham, Jacob, Moses, Joshua, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Jesus, Peter, Paul, the popes, bishops, and leading saints of the Christian Church, down to fifty years ago, ever took it upon themselves to say a word against the principle of slavery, it is quite cool and refreshing, this hot weather, to hear you declare that the credit of the anti-slavery movement belongs exclusively to believers in the Bible.

You say, "Slavery is older than the Bible, therefore the Scriptures did not create nor establish that institution." But is slavery older than God? If he was opposed to its origin and continuance and yet it existed for thousands of years, does it not argue either want of *will* or want of *power* on his part? If slavery was regarded as wrong by the founders and sustainers of Christianity, why were they not brave enough to denounce it boldly and clearly? "All things whatsoever ye would that men should do unto you," etc., scarcely meets the case. It is general and vague; besides it was a sentiment abundantly taught by the Pagan sages, hundreds of years before he of Nazareth uttered it.

If the authors of the Bible were earnest and honest opponents of slavery, why did they let such injunctions as these form so conspicuous a part of the book: "A servant of servants shall he be unto his brethren," "Servants, obey your masters," "Obey them that have rule over you," "The powers that be are ordained of God," and much more in the same line? If they believed slavery was wrong, why did they not say so with force and directness? Ah, my friend, they were not anti-slavery men, and it is useless to undertake to show that they were. Who were the leaders and workers in the anti-slavery movement in this country—earnest workers while the cause was still unpopular—who fearlessly risked their lives in defense of the downtrodden? They were Wm. Lloyd Garrison, Stephen S. Foster, Abby Kelly, Theodore Parker, Henry C. Wright, Parker Pillsbury, Gerrit Smith, Wendell Phillips—Infidels every one! They were persistent opposers of slavery when their lives were endangered by that course, and it was not until the cause had become partially popular and safe that the Christian Church embraced it. It was with this as with most other reforms, the Church *followed*, but did not *lead*. On the contrary, the Church for many decades was a zealous defender of slavery. Many a person was denied admittance into a church to make an anti-slavery speech. Leading Abolitionists were mobbed and grossly insulted by church-members. The white-cravated clergy would not be seen upon anti-slavery platforms nor in Abolitionist conventions. Half the Christians of the North were in favor of the institution, and nearly all in the South, so that about three fourths of the Christians of the United States were defending slavery while a great majority of the Infidels were opposing it.

The Churches North and South, or a portion of them, divided upon this subject. Your Church—the Presbyterian—if I remember rightly, did not divide, but tacitly supported slavery until the war of the rebellion broke out, and

since by force of circumstances and the advance of Liberal ideas it has ceased to exist, they not only shout over its defeat but claim great credit for having killed it. How unjust it is after the Churches of the United States upheld slavery for two or three generations, while Infidels and unbelievers were earnestly fighting it, to now turn around and claim all the honor of its suppression and give the opposite side none. Thus it has been with the cause of temperance. For decades the Church opposed the cause of temperance and threw cold water and wet blankets on the struggling child as long as they could, and now they fain would make the world believe they are the parents of the grown child and have done in its favor all that has been done. This is not true. While many Christians have been and are now earnest friends of temperance, thousands and thousands for a long time retarded its progress so far as lay in their power.

The distinguished clergyman and author, Albert Barnes, uttered the simple truth when he solemnly declared that the greatest obstruction which the cause of temperance had to contend with was the apathy and unfriendliness of the American clergy.

The brilliant Rev. Joseph Cook, in a recent discourse in Boston, made very truthful statements touching the subject of anti-slavery in this country. He said: "If the Northern Church had done its duty the South would have had no hope of a divided North, and the war would not have been. Let not the Church grow proud over the fall of slavery; it was not her work. The Church could have refused to uphold secession in the South; it could have made slave-holding a bar to church-membership, as the Quakers did; it could have given direction to the reform movement by putting itself stalwartly on the right side. United action would have prevented apathy in the North and united action in the South, and would have made war impossible."

He complimented Theodore Parker highly for the faithful services he performed in the anti-slavery cause. He said: "Theodore Parker stood upon a high pulpit in Music Hall. But it was anti-slavery, and not anti-Christianity that made that pulpit as high as Strasburg steeple. It was high because other pulpits were low. Parker was with God in the anti-slavery struggle, but the Church was not where it ought to have been."

The reverend gentleman is quite correct. Parker was right and the Church was wrong—not where it ought to have been. Had the Church in this country acted right and in concert, slavery would have been ended fifty years ago and the terrible war of slavery-rebellion, with its cost of one million lives of the promising young men of the North and the South, and five hundred millions of treasure might have been saved. The Church acted the dastardly part in the foul business of slavery. It worked for generations to sustain and uphold it, and sadly failed to come up to the high instincts of human nature. It was not the Church that overthrew slavery; it was the spirit of humanity which pervaded the minds and hearts of the people.

You gratuitously make uncomplimentary allusions to Robert G. Ingersoll, and refer to the time when he coöperated with the pro-slavery party. I cannot give the precise date when he left that party, but perhaps it was about the time he turned his back upon Christianity and the Church. You are pleased to speak of his "*prating* about the liberty of man, woman and child." Yes, he *prates*, and to some effect, too. There is hardly another man in the United States doing so much to-day toward forming public opinion, and in the interests of humanity and truth, as is Col. Ingersoll. O, that there were hundreds more that could *prate* like him! If the sixty thousand clergymen of this country could *prate* as he does, it would amount to vastly more than the idle and childish *prating* about gods and devils and hells which they now give us.

I was not aware that the religious views of Abraham Lincoln were to form a part of this discussion, but I will endeavor to follow where you lead. Let us see whether he was a Christian or an Infidel. The position he occupied, and the necessity which forced him to strike the fetters from the limbs of the slaves, have made him a very distinguished character in our country's history, and the Church must needs claim him as her own, so she can monopolize the entire credit of overthrowing slavery. Lincoln had clear and settled views upon theological subjects, which he maintained through life, but it must be admitted that, after he became exclusively a politician and realized now much his success depended upon the support of the masses, a large share of whom were at least professed Christians, he did not at all times make his secret views known; that in his public speeches he used some of the cant phrases which he well knew would fall pleasantly upon the ears of the superstitious masses. It must be conceded also, that he did occasionally drop a remark that might be construed to mean that he had some faith in the Christian religion, and that from a spirit of playfulness, or of enquiry, he appeared at times to be investigating the subject of Christianity, but that Lincoln was all his life an out-and-out Infidel is one of the clearest propositions that can be made; and had I the space I could give you many pages, of the size of this, of certificates, letters, and statements of the men who knew him intimately, and all confirming the fact of his unbelief.

Lincoln was eminently a kind-hearted, humane person, but he became an Infidel to Christian theology when a mere youth. He never believed in the divinity of the Bible, nor that Jesus Christ was God or the begotten Son of God. By referring to pages 486 and 487 of Lamon's Life of Lincoln you will read as follows: "Mr. Lincoln was never a member of any church, nor did he believe in the divinity of Christ, or the inspiration of the Scriptures in the sense understood by evangelical Christians. His theological opinions were substantially those expounded by Theodore Parker. Overwhelming testimony out of many mouths, and none stronger than that out of his own, places these

facts beyond controversy. When a boy he showed no sign of that piety which his many biographers ascribe to his manhood. . . . When he went to church at all, he went to mock, and came away to mimic. Indeed, it is more than probable that the sort of 'religion' which prevailed among the associates of his boyhood impressed him with a very poor opinion of the value of the article. On the whole, he thought, perhaps, a person had better be without it. When he removed to New Salem he consorted with Free-thinkers; joined with them in deriding the gospel history of Jesus; read Volney and Paine, and then wrote a deliberate and labored essay wherein he reached conclusions similar to theirs. The essay was burnt (by his friend, Mr. Hill) but he never denied or regretted its composition. On the contrary, he made it the subject of free and frequent conversation with his friends at Springfield, and stated with much particularity and precision the origin, arguments, and object of the work."

James H. Matheny, of Springfield, Ill., who intimately knew Mr. Lincoln for over twenty-five years, in a letter to Wm. H. Herndon, uses this language: "I knew Mr. Lincoln as early as 1834-7; know he was an Infidel. He and W. D. Herndon used to talk infidelity in the Clerk's Office in this city, about the years 1837-40. Lincoln attacked the Bible and the New Testament on two grounds; first, from the inherent or apparent contradictions under its lids; second, from the grounds of reason. Sometimes he ridiculed the Bible and the New Testament; sometimes he seemed to scoff at it, though I shall not use that word in its full and literal sense. I never heard that Mr. Lincoln changed his views, though his personal and political friend from 1834 to 1860. Sometimes Lincoln bordered on Atheism. He went far that way and often shocked me. . . . Lincoln would come into the Clerk's Office, and would bring the Bible with him; would read a chapter; argue against it. . . . Lincoln often, if not wholly, was an Atheist; at least, bordered on it. He was enthusiastic in his infidelity. As he grew older he grew more discreet; didn't talk so much before strangers about his religion; but to friends, close and bosom ones, he was always open and avowed, fair and honest; but to strangers he held them off from policy. . . . Mr. Lincoln *did* tell me that he did write a little book on infidelity. This statement I have avoided heretofore; but as you strongly insist upon it, I give it to you as I got it from Lincoln's mouth" (Lamon's Life of Lincoln, pp. 487 and 488).

Mr. Lamon gives numerous other letters of the same tenor from the old friends and acquaintances of Lincoln, bearing testimony to his infidelity. I would be glad to lay them before you and my readers, but space will not permit their introduction here. I will give in addition a few passages from a letter of the Hon. John T. Stuart, of Springfield, Ill.: "I knew Mr. Lincoln when he first came here, and for years afterwards. He was an avowed and open Infidel; sometimes bordered on Atheism. Lincoln went further against Christian beliefs, doctrines and principles than any man I ever heard. . . . He always denied that Jesus was the Christ of God; denied that Jesus was the Son of God, as understood and maintained by the Christian Church. The Rev. Dr. Smith, who wrote a letter, tried to convert Lincoln from infidelity so late as 1858, and couldn't do it!" Also the following from Wm. H. Herndon Esq., who probably knew Mr. Lincoln as intimately as did any man in America: "As to Mr. Lincoln's religious views, he was, in short, an Infidel. . . . A Theist. He did not believe that Jesus Christ was God; was a fatalist; denied the freedom of the will. Mr. Lincoln told me a *thousand* times that he did not believe the Bible was the revelation of God, as the Christian world contends. The points that Mr. Lincoln tried to demonstrate (in his book) were: "First, that the Bible was not God's revelation; second, that Jesus was not the Son of God. *I assert this on my own knowledge, and on my veracity.*" Mr. Lamon gives more than twenty pages of similar matter, but I must quote no more. Now, in the face of all this, it is rather up-hill work to make a pious Christian of Lincoln.

If you can make a good Christian of a man who totally denies the divinity of Christ, the inspiration of the Bible, and who borders upon Atheism, why Ingersoll, Underwood and myself might as well be counted in at once. We have not been more pronounced in our infidelity, either by speaking or writing, than was Abraham Lincoln. There is no use in trying to evade the testimony of honorable men who knew him for a life-time, and quote against their evidence what some priest or interested sectarian biographer might imagine or wish as to Lincoln's views.

As to Mr. Colfax, he *did* say in his lecture delivered in Brooklyn, March 25th, 1876, that Lincoln was not a believer in Christianity. I got it from a party who heard the lecture. It was so reported also in some of the daily papers, and to make the thing doubly sure, a friend of mine writing to a party in South Bend, Ind., the home of Colfax, asked him to call upon Colfax and enquire of him in regard to Lincoln's belief. He did so, and Colfax confirmed what he had said in his lecture. But as Colfax knows no more about Lincoln's religious opinions than hundreds of others, and inasmuch as the veracity of this "Christian statesman" on some other important matters has been seriously questioned, pertaining to questionable operations in which he was implicated, I will not insist upon his testimony being taken in this case.

Now, as we are about taking leave of this branch of our discussion let us take a brief review of the ground gone over and the results achieved. I claim, in the first place, to have shown that the original pure article of Christianity as taught by its founders does not recognize nor admit the right of its devotees to fight for national or personal liberty, and that those who do so violate the injunctions imperatively given against fighting under any circumstances, and to that extent, are Infidels; hence the Americans were, in addition to being rebels, Infidels also.

I claim to have shown that the persons who did most towards arousing the Colonists to the fighting-point, in conducting and fighting the battles of the Revolution, and in organizing the form of government we have since lived under, were Infidels. Those men were Franklin, Washington, Paine, Jefferson, Allen, etc., etc.

I claim to have shown that our Constitution is an Infidel instrument, entirely ignoring God, Christ, and the Bible.

I claim also to have shown that the warfare against American slavery was originated and continued for decades by leading Infidels, while the Church lent its power and influence in favor of the slaveholders; and finally,

I have shown that the man who, at one blow, struck off the fetters of four millions of slaves, was a staunch, persistent Infidel, Honest Abraham Lincoln.

I am, Dear Sir, very truly yours,

D. M. BENNETT.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

SCIENCE HALL, No. 141 EIGHTH STREET.

NEW YORK, SATURDAY, JUNE 9, 1877.

Interrogatories to Jehovah.—No. 26.

Great Jehovah, let us, for the present, turn from the consideration of rites, ceremonies, sacraments, and sacrifices, and contemplate, for a time, thy own *Revealed Word*. We are told that the book called the Bible was written by thee, or that the individuals who penned it wrote by thy dictation.

If, then, thou didst perform the job, or if thou didst direct it and it was accomplished according to thy dictation, as thou art a perfect being, as in thee there is no falsehood nor inconsistency, shall we not find the *Word* which emanated from thee perfect in every particular?

May we ask thee whether thou didst absolutely write the book thyself or whether thou employedst the several writers who penned it to do it for thee?

If the several writers at different times wrote the parts of which the Bible is composed, didst thou move their hands as a man would operate a machine, or didst thou put the matter thou wishedst them to communicate into their minds and leave them to express the same in language of their own choosing?

If the latter was the mode in which thou didst the business, was there not great danger that sometimes the impression would be so weak that they would be under the necessity of supplying the defects from their own brains and minds, and that they would be at a loss to know whether it was thou or themselves who did the talking?

If thou didst intend the Bible for a revelation, was it not a revelation only to those to whom thou gavest the impression? Is it a revelation to those who take it upon trust at second-hand from the unknown parties who wrote it?

Is there any inherent proofs that the Bible was written by thy hand or by thy dictation? Is there anything in it beyond the capacity of a tolerably smart man? Have not thousands of men lived in the past capable of writing such a book?

Have not great numbers of books been written in the world by man containing quite as great an amount of ability, truth, and accuracy?

Is it claimed in one of the sixty-five books composing the Bible that the writers were acting for thee, or that thou didst dictate it to them?

If it is nowhere so stated in the whole book, have we sufficient grounds for believing that the Bible was written or dictated by thee?

In the absence, then, of any such assertion, even, who has the right to command us that we must accept it as thy word on pain of suffering the tortures of hell forever?

If it was stated in each part and by each writer that the work was directly from thy hand or from thy brain, would that make it so, and would we be compelled to believe it?

Hadst thou written the book, or employed others to write it for thee, wouldst thou not have done as much as to state the fact so that the world might have some way of knowing it?

Is not the very truth that nowhere in the entire volume is it claimed that the book is from thee almost proof positive that the writers themselves did not think it was from thee, and that the claim that it *was* was altogether an afterthought, long subsequent to the times when it was written?

Was not this claim of divine origin first made by an interested priesthood, and wholly without authority from thee?

Is not a large portion of the book made up of the accounts of the worldly experiences of the nation of Jews, their adventures, their journeys, their contentions, their wars, their marryings, their illicit and adulterous connections, and much of that kind of detail which thou wouldst be very unlikely to spend thy time in writing or dictating to others, and which any fourth-rate scribe or clerk would be fully competent to write if the events had actually occurred, and which a third-rate scribe or priest could invent if the incidents never did take place as narrated?

Dost thou not, as the Supreme Ruler of the Universe, have vastly too much to attend to, to spend thy time in writing down, or dictating for others to write down, all the trivial affairs of any nation, as when an old patriarch had

connection with his wife, whether she conceived or not, and whether the result was a boy or a girl?

Hadst thou the leisure and the disposition to record the conduct of all the patriarchs and kings, how they went out to slay others of thy offspring and to state how many were made to bite the dust?

Didst thou find it convenient to make entries of the success thy people had in cattle-raising and in accumulating worldly property, and how many wives they severally had?

Even if thou tookest pleasure in that kind of literature, and even if it possessed some value in the age of the world in which it was written, is it of the slightest importance to us in this age, and cannot we find a greater amount of historical and scientific matter, immensely more valuable to us than those old legends and big stories?

Is it not quite probable that if thou hadst sat out to write a big book to present to the world that thy name and glory might be perpetuated among mankind, wouldst thou not have been likely to have had it contain matters that would have been of some practical value to the inhabitants of the earth—some scientific truths and discoveries that the world had before no knowledge of?

Couldst thou have done better, inasmuch as thou didst wish to be the author of a large book and to make a present of it to mankind, than to have filled it with useful facts and discoveries which men have been compelled since to find out by tedious study and diligent research?

Is it not a suspicious feature in the book that it was written greatly in the interest of a particular class—the priesthood—to the utter neglect of all scientific and practical truths?

Did not the writers of the book often exhibit the utmost ignorance of the simplest matters of fact now perfectly understood by little school-boys and girls ten years of age?

Did one of the writers of the Bible have the least knowledge of the rotundity of the earth, that every twenty-four hours it revolves on its own axis, and that every year it makes a journey round the sun, describing an orbit of one hundred and ninety millions of miles in diameter?

Did not the way they talked about the *ends*, the *corners*, and the *foundations* of the earth show positively that they knew nothing about its being round, swinging in space, and resting upon nothing?

Can it be that thou wast ignorant of these simple facts; that thou couldst not write it in thy book or couldst not convey the intelligence to those thou employedst to write for thee?

Had the writers of the Bible the least adequate idea of the size, number, and distances of the stars which so gloriously stud the vast vault of space?

Did they not regard them as mere glimmering points, placed in a firmament not far from the earth, and exclusively for the benefit and pleasure of the inhabitants of this small globe?

Did they not regard the earth as the centre of the Universe, and by far the greatest portion of it, while it is now known that it is but an infinitesimal part of the Universe, and that there are thousands and probably millions of blazing orbs larger than the sun, and larger even than the entire solar system combined?

Did not the writer of the first book in the Bible think that the sun is a small affair, gotten up expressly for the use of the earth, and was not brought into existence until the earth was old enough to produce all varieties of vegetation—trees, shrubs, plants, and grains, each perfecting its fruit and seed in a perfect manner?

Was he not ignorant of the great fact that without the light and heat of the sun not one stalk of corn nor one spear of grass could grow out of the earth?

Do not such blunders show the most palpable ignorance on the part of those thou didst employ to write thy book?

Is there any other conclusion to come to than that either thou didst not thyself know about the facts of the Universe which thou hadst created, or that the people who assumed to write a book for thee, and who have since been set up as men inspired by thyself to write for thee, were not employed by thee at all, and that they wrote at their own option, jotting down such truths and errors as they happened to be in possession of?

Were not Bibles or "Sacred Writings" somewhat common with many of the ancient nations?

Did not the Egyptians have their sacred writings? Did not the Hindoos have theirs, the Chaldeans theirs, the Persians theirs, the Phoenicians theirs, the Arabians theirs, the Grecians and Romans theirs, and in later times have not the Shakers and the Mormons had theirs?

Were not all these Bibles, and many more not mentioned, just about as divine and about as true as the one gotten up in the Jewish nation?

Didst thou not have as much to do with all of those Bibles as thou hadst with any particular one?

Is there not a similarity between them in point of ability, talent, and truthfulness?

Do they not all exhibit a vague, indefinite, mythical, oracular style of composition not found in modern works of science?

Is it not correct in us to look upon all those old Bibles as merely human productions, written in no case by the hand of any deity, and not dictated from the head of any deity whatever, possessing no value to the present inhabitants of the earth save as land-marks and finger-posts on the record-page of Time, indicating the progress which mankind has made from the low plains of primitive ignorance to the better-informed mental elevation now occupied?

Is it not about time that enlightened people should cease to worship and bow down to those old Bibles like they were idols or fetishes?

Is it not far better that mankind should explore the astronomical Universe, delve into the very bowels of the earth, become acquainted with the properties of all forms of matter, whether in concrete, solid, fluid, aerial, or etherial conditions, the chemical combinations of all substances, the character of all forms of life—to study these, and to understand the intricate laws of the Universe, of which we form a small part—than to be hugging to their breasts the musty, imperfect old Bibles of the past days of ignorance under the delusion that deity is in them more than in the vast Universe with all its combinations and forms of existence?

[TO BE CONTINUED.]

"The Truth Seeker Collection."

Before this issue of our paper reaches our patrons THE TRUTH SEEKER COLLECTION will be ready to send to subscribers. We will mail it at once, as soon as received from the binders, to those who have remitted the amount of seventy-five cents. Let us again urge every reader of THE TRUTH SEEKER to send for a copy of FORMS, HYMNS, AND RECITATIONS. We wish to have the pleasure of sending a copy to every patron and to every reader.

B. F. Underwood's Return Home.

Friend B. F. UNDERWOOD made a call upon us on his return trip from the far West, via. Canada. He is in good health, though we fancied he seemed somewhat worn with his arduous labors. He proposes to give himself but a short rest this summer for recuperation. He is under engagements to go West again in July, and will then probably be steadily in the field for ten months. He is doing a great amount of good in disseminating the truths of science and reason in the lectures he is giving and the debates he is holding all over the country. Thousands have been greatly benefited by the efforts he is making in the cause of truth, and it is gratifying to know that his labors are being more and more appreciated. He has far more calls than he can possibly fill. Long may he live to speak the words of truth and to reveal the value of science to the millions.

HEREDITY. RESPONSIBILITY IN PARENTAGE. By Rev. S. H. Platt, A. M. New York: S. R. Wells & Co., Publishers, 737 Broadway. This is No 2 of a series of Science Tracts now being issued by the well-known publishers and phrenologists above named. It is a neat little pamphlet of 14 pages, and, though it is a sermon preached by an Episcopalian clergyman, might pass for a scientific statement of facts were it not for a few passages such as the following: "By the special indwelling and impact of the Holy Spirit upon the nerve-cell, noble aspirations and upward tendencies shall be projected as impressions upon the forming nerve-cells of the embryo being," etc. A scientific treatise is weakened by religious dilution, and theology should be "served up on a separate plate." The little work is worth reading. Price ten cents.

Our Florida Letter—No. 7.

LAKE-SIDE, May 28, 1877.

DEAR TRUTH SEEKER:

"O magnet South! O glistening, perfumed South! Again in Florida I float on transparent lakes—I cross the hummock land, or through pleasant openings, or dense forests. I see the parrots in the woods—I see the paw-paw tree, and the blossoming tite."

And this is all the poet records of Florida. Some of us, unfortunately, see and feel things here that are not, perhaps, as attractive as parrots and paw-paw trees. It must be nice to be a poet, and soar so easily above the unpleasant things of life. Reading this poetical rhapsody on the "perfumed South" brought to mind an encounter I had in Fernandina last year. Arriving in the morning, I was obliged to wait until 6 P.M. for the train to Jacksonville. A party of us strolled up to the nearest hotel for dinner. On entering the reception-room, I noticed that the only occupant was an old lady, weighing some two hundred pounds, fantastically dressed, sitting before a smouldering wood-fire. After a glance, I became engaged in a lively chat with our party, and thought no more about the stranger until suddenly accosted thus:

"Be you going to settle in Floridy?"

"If I like it," I answered.

"Well, you won't like it, for I do say it's the meanest hole I ever got into. Me and my old man come down here a year ago, and now we've managed to get money enough to git back with, and we're agoing just as fast as the Lord will let us. Look at me! I'm nothing but a shadder to what I was when I come here. And I've scratched every bit of the original hide off my body. I wasn't sure the fleas would leave enough of me to carry North. Me and my old man want to die a natral death; we don't want to be eat up alive. And such a lonesome place—a body might jest as well be buried alive. And then they tell so much about the flowers here; but they aint of no account; there aint one mite of fragrance in any on 'em."

Our party was in an uproar. This was a damper. You will see at once a slight difference between a poetical and a common-sense view of life. With the poet it was paw-paw. With the fantastic old lady it was scratch, scratch. The old lady was in the main correct, as my subsequent experience has proven. There is no doubt she had lost a great deal of solid substance during her stay, though perhaps a strictly truthful person would object to the statement that she had become in the least shadowy. I have thought of her since the advent of fleas

this year, and I am sure that though she may be hungry and cold and suffering, she will have the consolation of dying a "natural" death. I would call the attention of stout people to the fact that we gently but surely evaporate in Florida. There is no doubt the fleas had something to do with the old lady's decline, but other causes are at work here far more powerful. A friend was accosted the other day by another whom he had not met for a year, with, "Where's the rest of you?" The "rest" consisted of some forty pounds, "gone like a bubble that bursts in the sun," in one short year.

The emotional side of one's nature gets finely developed in flea time. I am not sure but this is a wise provision of nature, to keep us active in this climate. I stopped for a week, not long since, with some friends in a large town some few miles from us, and to illustrate how one's manners get polished, I will relate or at least picture a little scene that occurred during that time. Imagine an evening party of finely-dressed Northern people in animated conversation. Suddenly one of the party vanishes. No excuse, no apology, no sailing gracefully off as at another time. There is just a momentary commotion and the company becomes painfully aware that it is minus one. Airs and graces are omitted for a time, and existence becomes a *naked* fact. Just here I draw the curtain as she flees (fleas).

I have had very little experience in Southern States. For all I know to the contrary, every man, woman and child in the whole land may be dodging around in pursuit of these little pests. But as I have never seen a native display any activity in this way, I conclude that there is something peculiarly juicy and appetizing about us Northerners, and that we are receiving an undue amount of attention from these lively little fellows.

In my last, I said that education was in its infancy. Music was still-born here in Florida. If the spirits of the departed ever hover over us, you may be sure no Beethoven, Handel or Mozart ever, if by chance they find themselves in hearing of Florida sounds, remain long. I wish I could describe to you the vocal gymnastics of this benighted people. Did you ever hear a choir in one of our New England backwoods villages attempt the praise of Almighty God in such strains as torture the ears of ordinary men, and most certainly agonize a well-regulated God? Then if you have, I can give you a faint idea of church music here, when I tell you that such singing is heavenly melody compared to the sounds produced by a Florida choir. My very soul pants for one strain of real music. I think now I should not be fastidious; could be content with less than Theodore Thomas' orchestra; ay, could even sit calmly and delightedly and listen to a New York street organ grind out that most absurd tune, "Shoo Fly." You will conclude from this that the most important feature of religious service here is not, as in so many Northern churches, a \$5,000 choir.

O! the degeneracy of this nineteenth century! How sacred things are turned to carnal uses! Imagine the "light fantastic toe" at a pic-nic here last week, tripping about to Moody and Sankey's hymns, "Hold the Fort" and "Pull for the Shore," played in double-quick time. It is my firm belief, Mr. Editor, so rapid are the advances of science, that you and I will yet dance

"Nearer, my God, to thee."

DI VERNON.

"The Dividing Line."

INFIDEL—He who expects to meet his liabilities at 100 per cent—work out his salvation, in justice and kindness to all.

CHRISTIAN—He who has his religion rubbed on upon the outside—expects to do ever so many naughty things, take the benefit of the insolvent act, and let Jesus foot the bill.

In pursuance of modern acceptance, how will that do for "dividing line."

The genuine Christian character commands our highest veneration. But names, like man's highest powers, are lamentably prostituted to undignified purposes.

PRENTISS.

For twelve centuries the best brains of the Christian religion did all in their power to deaden scientific thought. When men actually measured the earth, north, south, east, and west, and thus made further opposition ridiculous, then religion hung its head for a time. The next battle-field was the earth's position among the heavenly bodies. The old Ptolemaic theory, that the earth is the center of the Universe, was sustained by many Bible texts. Protestantism, no less than Catholicism, found much comfort in those texts; but science was too strong for them. The waters of science kept rising higher and higher until the textual dam gave way and the Christian theology was again engulfed. Would that it had been drowned! Copernicus next appeared as the champion of science. The leaders of the Protestant religion curse him as viciously as the rulers of the Church of Rome. Campanella seven times suffered torture for his scientific and religious heresies. Descartes was awed into silence by the fate of Galileo. Kepler was abused. Nearly every advancement in medical art has encountered religious opposition. To cure certain forms of disease was bidding defiance to the will of God. The war against geology was most bitter in Protestant countries. Geologists were called infidel impugn-ers of the sacred record—enemies of God. Geology was denounced as a dark art, prying into hidden mysteries, not a subject of lawful inquiry, an awful evasion of the testimony of revelation. This warfare is not ended. Science has, so far, won every battle. Judging the future by the past, religion will suffer irretrievable defeat and science be crowned with glorious victory. Science has ever proved herself the friend of the race. She is now engaged in problems of life the solution of which will light up every human face with joy.—*W. F. Jamieson.*

NATURE is an Eolian harp whose tones again are keys to higher strings in us.

How I Became a Freethinker.

I was born in the State of New York on the 21st day of March, 1800. My parents were Methodists long before I was born. My father's house was a preacher's home and a preaching house from my earliest remembrance; class-meetings, prayer-meetings, quarterly-meetings, and circuit-preaching are among my first recollections up to eighteen years of age. I have seen as many as fourteen preachers at our house at once; and at quarterly-meetings as many besides preachers as could lie on straw along one side of the room; and who generally had supper and breakfast, and often I was glad to get so much as a piece of johnny-cake the next day.

Under these influences I grew up to about seventeen, when I experienced religion and joined the church. In process of time I was licensed to preach, and was received into the Genesee Conference.

During the second year of my traveling, I sent to the Methodist book-rooms at New York for a box of books to sell on my circuit. Among these books was a pamphlet called "A Narrative of the Loss of the Wesleyan Methodist Missionaries from England." I sat down and read it through before stopping. The substance of it was this: At a session of the British Conference the President at the beginning announced that the Missionary Board had determined to send eight or ten missionaries to the West India Islands, and called for volunteers, saying that volunteers' names must be handed in by the next Thursday or Friday night, on which would be held the Anniversary of the Missionary Society. By that time some ten, I believe, had handed in their names. At the Anniversary powerful sermons and speeches were made, so effective that, if my memory is right, £10,000 were collected and subscribed for the missionary cause. After the speeches the volunteer missionaries were called forward; their experiences told, and they were examined on documents, and then ordained for the foreign work by imposition of the hands of the Presbytery; the whole service being solemn and interesting on account of the "manifestation of the Divine presence."

As soon as convenient, the outfit was prepared, a vessel chartered, and all went on board, and sailed for the West Indies. They arrived safe at an island from which to the one designed as headquarters the distance was about sixty miles, and they would need a pilot among those coral reefs. Obtaining a pilot, they set sail. They approached the island of their destination so near as to be able to see people walking on the beach.

Of a sudden a squall of wind took them and drove them on a reef; their vessel careened, the waves dashed over and filled the ship, driving all upon the inclined bow.

Taken so suddenly, they could secure neither clothing nor provisions; it was as much as they could do to reach the deck. With eager eyes they gazed to the lee shore and to heaven. They instituted a prayer-meeting three times a day. Tantalized by the promises, "Ask and ye shall receive, for every one that asketh receiveth; and Jesus said unto them, If ye shall ask anything in my name I will do it," they prayed and starved, and prayed and starved. Their children cried for bread; mothers wept over their perishing little ones without possibility of relieving them. Fathers, with upturned faces, appealed to their heavenly Father to interpose and save them. But for some reason he did not hear them, or, at least, did not save them. In a day or two, from weakness, they began to fall overboard. One pulled off his shirt and put it on a stick some four feet long, and waved it to attract attention from the shore. A Mr. Hillyer undertook to swim ashore, but he did not pass the first surf.

On the eighth day a man on shore picked up a glass and looked over the water. Seeing the hulk of the vessel he manned a boat and went out to it, but found only one person on it, a Mrs. Jones, wife of one of the missionaries. She was almost speechless from exhaustion, being in the water up to the waist. She wrote the narrative, and the description she gave of their cries, prayers, and sufferings, would bring the tear to any eye. In dying prayers did they raise their appealing hands towards heaven not to forsake them in their severe trouble. But no response—they perished one after another till all were gone but Mrs. Jones; and with them all that the Church had done for them to carry the gospel to the heathen, notwithstanding the earnest prayers of the Church at home for the success of the cause.

This went through me like a dagger. My exclamation was, If God would not hear them, will he hear me? I was naturally a doctrinal man, zealous for the doctrine of my church; reasoning only from the Bible, and never going back of it. I had imbibed the doctrine that faith alone was the condition of justification. I had never been taught to reason behind the Bible; to doubt was to be damned. Although I had received so severe a thrust from the narrative, yet I could not give up my long-cherished doctrine, but quieted myself with: "Great is the mystery of Godliness!"

But the "Narrative" set me to thinking, and though I banished the event from my mind as much as I could, yet kindred events would force themselves upon my attention. I was associated with ministers—men of God—who had their affinities and cliques, and often made sport over the peculiarities of others, resorting often to measures not very manly to secure perquisites and quarterage.

The question would often arise in my mind, What is it to be born again—to be created anew—to have old ideas pass away, and all things become new—regenerated—crucified with Christ? I could explain and enforce ideas, but the question would come up, Do phenomena sustain the doctrine? Two or three ministers, with as good claims to the new birth as any of us, had within a few years been expelled from the conference for too great intimacy with ladies. These events often troubled my thoughts. The papers were teeming with accounts of disasters all over the world—vessels wrecked and all on board lost—vessels burnt at sea, notwithstanding the cries and prayers of all on board;

railroad collisions; houses and cities, with women and children, school-houses and churches, all burnt up together. Churches burnt or blown down in time of worship; thieves breaking into houses, killing and robbing; thousands in some countries starving to death; earthquakes destroying thousands, young and old, in a few minutes; cyclones devastating islands settled with thousands of people; millions of people wearing the chains of slavery and degradation fainting in the furrow or pursued by dogs at the bidding of Christians who believed that Jesus Christ had died for these same slaves—and the above under the eye of Infinite Love; for in him we live, in him we move, and in him we have our being. We! Who? Some or all? Every one, according to the venerable Presbyterian Confession of Faith, which says, "God, the great creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least."

God, therefore, as much controls every action and motion of every thief, assassin, and debauchee, as the saint in his prayer or the minister in the pulpit. If I furnish a gun, a ball, or powder to kill a man, knowing what is designed, I am guilty of the crime; or if I permit a crime, having the power to prevent it as well as not, I am guilty of the crime. And so the confession of faith makes God *particeps criminis* in all the devilry of the world.

O, how difficult to divest ourselves of impressions made upon us for fifty years of our lives! How often have I shaken my head and turned about saying, I must not reason, I must believe. But thoughts would return unbidden, and the oftener they came the more familiar they became, and the less frightful. This course thus passed on for ten or more years, and yet I continued to preach and pray. Often have I gone into the woods, into the chamber, the barn, the closet, and prayed, with all the self-abnegation I was capable of, that I might know God's will, and be qualified to do it.

But after twelve o'clock or more had reached me, I must return to my needed rest, sad and sorrowful, reflecting: Can I not be what I preach others to be—holy? I would then look around on other ministers, older men than I, who had professed sanctification; standing high in the Church; filling important stations, who fell and disgraced the Church. Then the thought came, Were those men created anew? If so they are now uncreated; so I could only say "mysterious," and make the best of it. So I plodded on; often wondering how much power God has over mankind, and whether he cares as much for the conversion of the heathen as the Churches do. God is present with the heathen, and always has been, and his tender mercies are over all his works and yet he lets hundreds of millions live and die in entire ignorance of the way of salvation. The gold and the silver and the missionaries are his; and yet the churches and missionaries are praying to convert the heathen. Their prayers imply that he is able to do it, and that he can do it consistently with his plan. If he can do it consistently with his plan, why does he not do it for their own sake, and not because he is tired of being teased. If he could convert St. Paul in the very act of sin, why could he not convert every man under the same conditions? Was Paul's soul worth more than millions of others? If he can and does not, it must be because he does not want to; and when he does do it, it is because he cannot bear teasing.

One day, as I was praying God to revive his work on the circuit, and get to himself a great name, some stray spirit started the thought, Don't God know his own business, and when to do it without my asking him? Is he not as much interested in saving immortal souls for whom he died as I am? Having children weak and dependent on me for everything, and having an abundance to supply all their wants, would I wait to have some one or more say to me, "O, Mr., do feed those hungry, starving children; give them something to wear, and prevent their falling into that pit out there?" I paused and said to myself, If infinite love does not move him to save souls, there is no use in my asking him; and I gave it up.

One day, as I was thinking of the world and its phenomena, the thought occurred to me, Having omnipotence, would I let such destruction of creatures I love take place? Would I have made cattle with sharp horns with which to gore and kill their fellows? or the sharp claws and hooked bill of the hawk to catch and tear in pieces the flesh of innocent chickens? Did God care more for the hunger of hawks than for the feelings of chickens?

Then I saw the danger of reasoning, shook my head, turned away, and said I must believe. But just then that same spirit came again and said, But what was my reason given me for? A moment's thought said, To use. Then the query came, Will God be displeased if I use this faculty the best I can and follow it? With confidence I answered, No! Then, with a hand on my heart and eyes toward heaven, I exclaimed, I will be a free man, and no man shall be before me in honesty and sincerity!

I tell you, it was a mighty load that then left my brain; and then and there I became a Freethinker.

The next day a Rev. Dr. came along the sidewalk, and, after salutations, I said, "Dr., you know we believe all have immaterial and, consequently, immortal souls?" He said, "Yes." "Then," said I, "each soul must have been the result of direct creation or of propagation?" He answered, "As much the result of creation as anything Almighty God ever made." "Then," said I, "one of two things must be true; either God created all souls when he did Adam's, or some of them since?" He answered, "Some of them since." "Then," said I, "possibly some to-day?" He assented. "Then," said I, "did those he has created to-day fall in Adam?" He dropped his head a moment and said, "I must go."

My creed now is, All truth is reasonable—with one deduction, Whatever is unreasonable is untrue.

Canon, Colorado.

A. B. PIRLAND.

June Roses.

Soon in the blossoming closes
The land will be red with roses;
And the white rose, the queen rose,
With her sweet, modest face uplifted,
Like a stalk whereon snow has drifted,
Shall nod to her gorgeous sister,
Red where the sun has kissed her,
Blushing with love for the south wind
That sweeps over indolent closes,
And, faint with amorous caresses
Of flowers which his hot lip presses,
Swoons in the breath of the roses.

Of the perfumed, the tender roses,
The bed whereon Love reposes,
And the wild rose of the wildwood,
Sweet with the sweetness of childhood,
Bright with the sunshine which hovers
Tenderly over the lovers,
Shall lull him to rest with embraces
Where fern leaf and brake interlaces;
Hiding her blush in the covert—
Dreaming a dream of the closes,
Till the south wind, tenderly smothered,
There, where it lingering hovered,
Dies in the heart of the roses.

E. NORMAN GUNNISON.

Give Him a Lift.

Give him a lift! Don't kneel in prayer,
Nor moralize with his despair;
The man is down, and his great need
Is ready help—not prayer and creed!

'Tis time when the wounds are washed and
healed

That the inward motives be revealed;
But now, whatever the spirit be,
Mere words are but a mockery.

One grain of aid just now is more
To him than tomes of saintly lore;
Pray, if you must, in your full heart;
But give him a lift!—give him a start!

The world is full of good advice,
Of prayer, and praise, and preaching nice;
But the generous souls who aid mankind
Are scarce as gold, and as hard to find.

Give like a freeman—speak in deeds;
A noble life's the best of creeds;
And he shall wear a royal crown
Who gives 'em a lift when they are down.

From the New York Times.

Strawberry Festivals.

These are the days when Sunday-school scholars are called upon to consecrate their youthful stomachs to a variety of pious objects. The oldest boy or girl in the Bible-class and the youngest baby in the infant-class can alike eat strawberries for the benefit of the heathen or for the purpose of painting the meeting-house. The stereopticon is now out of season, and the returned missionary has taken advantage of the quiet summer weather to sail with his last new wife for the scene of his missionary labors. The only remaining method of making the Sunday-school attractive is by organizing strawberry festivals, where the children may gorge themselves with berries and ice-cream, and thus early learn the great moral lesson that the colic of this world is of but small importance in comparison with the souls of be-nighted heathen or the decoration of the clap-boards of the meeting-house.

That strawberry festivals have their uses no one denies. They certainly stimulate the trade of strawberry culturists, confectioners, apothecaries, and physicians, besides giving occasional employment to undertakers. The dry-goods interest is also benefitted by the buying of new clothes for the children, and the immediate ruin of the same which is inevitably wrought by ill-judged attempts to carry home surreptitious strawberries in juvenile pockets. These, however, are considerations which appeal only to the worldly-minded, and have no influence with the festival managers. We may suppose that the latter desire to make a sufficient profit upon the sale of strawberries to pay for a reasonable number of heathen or for a substantial quantity of paint; but it is generally understood their chief desire is to induce the tender and growing stomachs of the young to labor for the highest and holiest purposes!

It rarely happens that the Sunday-school strawberry festival yields any large pecuniary returns. There is a spirit of selfishness among too many mothers which renders them unable to view with satisfaction the prospect of *cholera infantum* among their own children, and hence leads them to furnish each child with not more than the price of two plates of strawberries and one of ice-cream. Even if the managers sell both berries and cream at a profit of one hundred per cent, this mistaken parental parsimony forbids the hope of large returns. There are, indeed, in every Sunday-school, fat boys with liberal parents, and the warm welcome which such boys receive shows the high estimation in which a strong and capacious stomach is held by intelligent festival managers. Still, the fat boys, though tempted to heroic feats of eating, cannot devour unlimited berries, and when they are finally laid away howling with internal anguish, their fate has a depressing influence upon less ardent eaters. Thus, a strawberry festival often fails to yield its anticipated profit, and in many instances, superintendents and teachers who have spent hours in urging children to remember the poor heathen and to take a few more strawberries, gather sadly together at the end of the festival and remark one to another that they don't believe that a dozen children are enough to really hurt them, and that the festival has not yielded more than thirty or forty dollars.

Now, at the present ruling rates in the heathen market, thirty dollars is not enough to rescue even the smallest and cheapest heathen in India, much less the full-grown, choice, and costly Chinese heathen. If we compare the annual cost of Protestant missions and the annual

amount of heathen reclaimed by them, we find that for Protestant purposes heathen are extremely dear. Of course, this is no argument against missions, since the sincere Christian cannot deny that the salvation of a single heathen is worth more than all the money that has ever yet been contributed to the cause; but it is here mentioned as a proof that the ordinary Sunday-school festival can accomplish but very little in point of heathen. It is true that Roman Catholics obtain their heathen at very low rates, since they are contented with merely baptizing them. If their ways were our ways, a strawberry festival might return an average yield of three heathen for every dozen basketsful; but as it is, to educate, clothe, and convert a heathen at a cost of from thirty to forty dollars is out of the question. By making a pool of the receipts of a dozen or twenty Sunday-school festivals a good substantial heathen might be secured, but this would entail endless discussion as to which Sunday-school the heathen principally belonged, or whether each contributing school had an equal interest in him as joint tenants or tenants in common.

It can now be readily understood why strawberry festivals, which, a few years since were held almost exclusively with a view to heathen, are now gradually becoming solely devoted to painting meeting-houses. Even now they usually fail to provide funds enough to buy more than half the necessary paint, and have to be supplemented with fairs, tableaux, and "Mrs. Jarley wax-works." For whichever purpose the average strawberry festival is held, it is usually a financial failure, and were it not for the warm support which is given to every festival of the kind by hopeful apothecaries and doctors, Sunday-school children would probably soon be released from the duty of annually surfeiting themselves with strawberries.

A Statement Corrected.

HUDSON, LENAWEE CO., MICH., May 21, 1877.

MR. EDITOR, Dear Sir: I take it, from the name of your paper that "Truth" is what you seek to publish; and having read in your issue of the 25th inst. the communication of James Bedel of this place, in which the truth is so strangely perverted, and being not only the Justice of the Peace before whom the trial referred to by Mr. Bedel was had, but a true Liberal in every sense of the word, and believing that the principles of Liberalism are best promoted by a strict adherence to the truth at all times, and under all circumstances, I take it upon me to give you a correct statement of the case in question.

First. The small boy arrested as stated by Mr. Bedel, is not a small boy, but a young man seventeen years old, as his own attorney informed me after he had inspected the family record of the young man's parents, pending the suit.

Second. The young man's arrest was not caused by the Rev. Mr. Shanafelt, but by the Deputy Sheriff of this county, who was present when the act was committed, and heard the disturbance, but could not identify the person who caused it.

Third. The Rev. Mr. Shanafelt was not baptizing another small boy; but the Rev. Mr. Cotton, a Congregational clergyman, was performing the ceremony while Mr. Shanafelt stood near by them.

Fourth. The words uttered, as testified to by Mr. Shanafelt, were not, "O, Jesus! didn't he give him a good ducking," but, "Jesus Christ! didn't Bungy (a nickname the boy goes by) get it that time?" This same language was testified to by other witnesses besides Mr. Shanafelt, and by one of them it was fastened positively on the defendant on trial.

Fifth. As to Mr. Shanafelt's "trying to blacken and forever ruin the character of a bright active boy for life," he not only did no such thing but he did not even attend the trial until on the adjourned day, when he did so in obedience to a subpoena issued by me, and served on him, by proper authority.

Sixth. Our community is not shocked at any treatment which the young man received, but is shocked to know that any one should behave in such an unbecoming, ungentlemanly, and uncalled-for manner. After the pleadings were through, the jury retired, and soon returned with their written verdict, which lies before me now and reads as follows:

First. That a crime was committed.

Second. That it is not proved to a certainty that the defendant is the one who committed it. Therefore we find the defendant "Not Guilty."

All of which is very proper. But hear the sequel: One of the jurymen says that he knew all this while that the young man was guilty; for he was standing close by him when the act was committed, and that he cannot possibly be mistaken as to his identity. But this knowledge not appearing in evidence, the jury could not take it into consideration.

In conclusion, I will say that although Mr. Shanafelt's views on religion and my own views on the subject differ so very, very widely, I esteem him as a man of high, unimpeachable character; and I further bear testimony that such is the almost universal opinion of the whole community, not only in but out of all connection with any Church or creed whatever.

Yours in truth and sincerity,

GEORGE A. BROWN.

If an incorrect statement is at any time made in these columns, we will take pleasure in correcting it.—Ed. T. S.

He who rejects with scorn the belief that the shape of his own canines, and their occasional great development in other men, are due to our early forefathers having been provided with these formidable weapons, will probably reveal by sneering, the line of his descent. For tho' he no longer intends, nor has the power, to use these teeth as weapons, he will unconsciously retract his "snarling muscles" (thus named by Sir C. Bell) so as to expose them ready for action like a dog prepared to fight.—Darwin.

Friendly Correspondence.

W. H. SADDEN, Pittsford, N. Y., writes: Please find enclosed sum for renewal of my subscription. My motto is, stand by D. M. Bennett and his paper. In these hard times, Infidels should come up to the help of their publishers against the mighty pressure. All should do to the extent of their ability.

S. B. DAY, Oto, Iowa, writes: I have been a reader of your paper since it first started, and hope I may have the pleasure of reading it as long as I shall live. It is the best weapon I know of to fight old orthodoxy with. There are a few of us here who are determined to do our own thinking. We consider Ingersoll the biggest gun in the freethought field. Give us all you possibly can from him.

JOHN GRIMSLEY, Corvallis, Or., writes: One dollar of the sum enclosed goes heartily to D. M. Bennett for the whipping you gave the Editor of the *Scientific American*. He richly deserved it, and you did it handsomely. I think such men as you worth more to humanity than ten thousand Moodys. I can remember when we had no such men as you and Ingersoll, men able and willing to rescue their fellows from ignorance and superstition. May your glorious paper live until priestcraft and theology shall be known no more.

F. J. FRIESE, Lawrence, Mass., writes: Your paper is doing a great and good work in this city. If all who believe in your paper would stand up and be counted, our orthodox friends would be surprised at their numbers. I am surprised myself to find so many believing as I do; but the trouble with most of them is, they dare express their sentiments only in private. You are doing a good work, and I hope you will meet with the success you so richly deserve. I trust the time is not far hence when the world will respect a man more for doing good for the sake of goodness than for fear of punishment hereafter.

W. J. S., Union Valley, Mo., writes: I have read considerable in the "Sages," and think it is just the work every Freethinker needs. The article on Jesus is worth double the price of the book. I long for its counterpart, the "Omissions of the Church." THE TRUTH SEEKER is welcomed every week, and would be as acceptable if it came once a day. I believe you will convert Rev. Humphrey yet. Well I meant to say he would make a Christian out of you, or more properly speaking, make you out a Christian. If Rev. Humphrey can put his theory into practice he would make a hellish good missionary, or a good missionary to hell. He would first prove that his Satanic Majesty was a Christian of the most noted character, and by so doing he would soon cast hell into heaven.

N. H. HARMAN, Valley Falls, Kan., in an order for fifty dollar's worth of books, writes: I have only space here to say that all the members of our society, as well as myself, begin to conclude that your paper is indispensable to our moral and intellectual progress. We are positively delighted with your "Interrogatories," and "What I Don't Believe." We hope you will get them bound in volumes. We have no great distaste for Spiritualism, and are glad to get a word from such a man as yourself on that subject. We can not give up all hope of immortality and be happy.

REMARKS.—The "Interrogatories," and "What I Don't Believe" will be issued in book form when completed. The first will probably make a volume of 250 pages and the latter nearly double that amount. The first will likely be completed in two months; the other will run considerably longer.—Ed. T. S.

J. H. MARTIN, Noble, Ill., writes: We ought to be thankful that we live in this age of enlightenment—an age far in advance of that in which our forefathers lived. Still there are those living, even in this boasted age of mental liberty, who would hang men for publishing their honest convictions as though they were murderers. They so express themselves. The clergy are perhaps excusable for opposing thought and free inquiry, for their living depends upon keeping up the old superstitions. But I cannot conceive how any other class can fight free discussion unless they be enslaved by ignorance and superstition. Considerations of pocket, position, popularity, fear of losing friends and caste, go a great way with those who would otherwise be liberally-minded. There is a sad lack of backbone and face-the-music element among Freethinkers. But Mrs. Grundy must abdicate yet—"Yes 'tis coming."

J. E. SAWYER, Cleveland, O., writes: When I was in your city two years ago, I became acquainted with your publications through the kindness of Mrs. R. W. S. Briggs. The "Sages" and Amberley's book are sufficient to insure you the praises of the free-minded and thoughtful through all posterity. But I consider the "Collection of Forms, Hymns," etc., you are now issuing, a work of far more value (because one more needed by the masses) than any with which you have heretofore blessed the world. This last is a necessary work—one for continual and practical use. With a copy of that in the house, an isolated family of Liberals or Spiritualists in some secluded orthodox community can feel truly independent—as though there were a preacher and business man in the household, and amply able to transact all the affairs of life and death without the services of lawyer, judge or parson. The possessors of this cheap little volume can do their own marrying and burying, their own preaching, praying, and singing.

When priests and parsons crowd our path,

With hell beset our way,

We'll tell them we no longer hath

A use for such as they.

A. L. THOMPSON, Prairie City, Or., writes: Please accept my sincere thanks for sending me that splendid work the "Analysis of Religious Belief." Though I read the book perhaps too hastily for a critical review, yet I assured myself that the author has treated the subject in a masterly manner, and that it is a work of rare value. I discover none of the prejudice that characterizes most writers. In fact, Amberley seems to have divested himself entirely of personal prejudice and only earnestly sought to present the truth. To me the whole work is intensely interesting, and the most of it cannot fail to prove so to the general reader, whatever his religious views. The majority who read it will be agreeably disappointed in finding it far better than they anticipated. It will exceed the estimate formed of it from reading prospectuses or published extracts. It will be considered a pleasing publication even by those who cannot coincide with the conclusions of the author. The discussion whether there be a power separate from and superior to the possibilities of matter, will be the most apt to provoke disagreement among readers. But all will acknowledge the candor and ability with which the subject is treated. Whoever fails to derive profit and pleasure from its perusal must be better informed than the writer, or possessed of more bigotry than common sense. You have rendered the cause of Freethought great service in placing this work within the reach of those of limited means. All ought to feel the necessity of sustaining you as far as compatible with their circumstances. Every true Liberal should feel under obligation to you for your successful efforts to advance the cause they claim to cherish. We ought not only to feel grateful to you, but should ever bear in mind that it takes something more substantial than gratitude to provide the staff of life, and to print papers and books.

J. H. GRANTHAM, Ashby's Mills, Ind., some time ago wrote as follows: We have been having a series of revival meetings and lectures in this our Christian neighborhood. They did not bulldoze but two poor victims during the whole of their meetings, notwithstanding the great amount of intimidation brought to bear upon the poor miserable sinners. The divine doctor said he had understood that there were a few Infidels in this neighborhood who had been asserting that the Bible contained contradictions, but he would just say that if they would present to him a single contradiction in the Scriptures, he would disbelieve the whole, because, said he, "God cannot contradict himself. Therefore if the Bible does contain contradictions, it cannot be the word of God. But," says he, "we deny the charge; they are not there." After his saying so much, we had the boldness to send him a few contradictions. At the close of the meetings he appointed a time to harmonize said contradictions, and hoped he would have a large audience on the occasion. When the appointed time arrived, instead of doing what he promised to do, he began a series of lectures on the authenticity, credibility and inspiration of the Bible. The believers say he succeeded admirably, but to the unbeliever his effort was hardly sufficient to convince. He challenged the Infidels to produce a man (that was, a gentleman) to argue our side of the question, and he would discuss the subject as long as we desired. We did wish for an Underwood, but we had none in reach. He would be rather small game for such a gun as Underwood. He is not smart by a good deal, although the members of his church think him a very smart man, able to vanquish almost any man who might oppose him. He made some statements about the dying hours of Thomas Paine that were barely false according to the "Sages." He said when Paine felt that he could live but a few hours longer, he became almost paralyzed with fear, and would cry out in his anguish, "Jesus save me." He said that immediately after his death, his wife became almost frantic with grief and said that she had left a good husband and dear children, and had taken up with this Paine and now he was gone and she was disgraced.

MRS. SALLIE J. MINER, Angola, Ind., writes: I have received an anonymous postal card and would like to answer it, but do not know how unless you will publish it in your paper. I will send you my reply and leave it to your own good judgment whether to publish it or not.

REPLY TO AN ANONYMOUS LETTER.

Some individual claiming me as a friend writes: "My friend, say from the heart, 'Lord Jesus I cannot believe in thy name, help thou my unbelief, make me a child of God.'" I have no idea from where or whom this came, but with the hope that my reply may not escape the observation of my unknown friend, I ask you to publish it in your paper. I can say from my heart, "Lord Jesus I cannot believe in thy name," for I cannot believe anything without some evidence—but I cannot say from my heart "help thou my unbelief, make me a child of God." My God is the creator of all things and beings, including myself; therefore I am a child of God. My unbelief cannot be helped in any other way than by positive evidence. There are many things I neither believe or disbelieve, because I have very limited knowledge of them; therefore I am not competent to decide whether to believe or disbelieve in relation to them. But I feel, judging from the little knowledge I have of the laws of God, that the Christian's idea in relation to Christ's mission is false. I do not believe the God of the Universe cohabited with a woman that she might bring forth a child to be, after a few years' sojourn on this earth, murdered to redeem the human race, or any portion of them, from the consequences of the eating of an apple by Adam or Eve, or a bushel of apples, or of any other act of Adam or Eve. We expect to be rewarded for our own deeds whether they be good or evil. I can say sincerely, I am not so selfish that I would willingly see any one suffer for an error of mine, however small, for there is no justice in the innocent suffering for the guilty, and I do not believe that such is any part of the plan of salvation. All the salva-

tion I want is salvation from superstition and ignorance, and there is no way to be saved from them but by studying God's works and learning to obey his laws. I will now say to my unknown friend, "say from the heart 'I will study God's works more, and the silly dogmas of priests less, that I may become a child of reason.'"

Special Notices.

Two young men of average brains and intellect, and rather skeptical in matters of faith, would like to correspond with two young ladies similarly afflicted. Object—addition to both qualities. Address, Jerome or Everett, care of TRUTH SEEKER.

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Gems of Thought.

PREFER truth before the maintaining of an opinion.—*Sir Philip Sidney.*

To be nobly wrong is more manly than to be meanly right.—*Thomas Paine.*

GIVE me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—*John Milton.*

EVERY violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.—*Emerson.*

A MAN of true honor thinks himself greater in being subject to his own word than in being lord of a principality.—*Sir Philip Sidney.*

THE faith that does not throw a warmth as of summer around the sympathies and charities of the heart, drop invigorations like showers upon the conscience and the will, is as false as it is unsatisfying.—*Paul Potter.*

So long as men believed in special providences, there was a premium on poor sanitary and social regulations. Why dig a drain to hinder typhus, when a prayer, which costs nothing, will keep it off? Why clean the streets if prayer can fence a city against cholera?—*Chadwick.*

THE Holy Inquisition selected with extreme great care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned, and without doubting there can be no progress—were eliminated during three centuries at the rate of a thousand a year.—*Darwin.*

THE perfectly just man is he who loves justice for its own sake, not for the honors and advantages that attend; and is willing to pass for unjust, while he practices the most exact justice; who will not suffer himself to be moved by disgrace or distress, but will continue steadfast in the love of justice, not because it is pleasant, but because it is right.—*Plato.*

So much as one holds woman in esteem, Purely or basely as he deals with love, So much is his regard for honor, or So little; such the honor he receives, Who not himself respects, honors not woman, Who does not honor woman, knows he love? Who knows not love can he know honor then? Who knows not honor, what has he beside?—*L. Schefer.*

How so many absurd rules of conduct, as well as so many absurd religious beliefs have originated, we do not know; nor how it is that they have become, in all quarters of the world, so deeply impressed on the mind of man; but it is worthy of remark that a belief constantly inculcated during the early years of life whilst the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is that it is followed independently of reason.—*Darwin.*

ARM high and you will be sure to reach a point farther up in the scale of existence, farther up toward the summit of the mountain of fame, than if you sit idly and carelessly at the bottom and make no effort to climb at all. There may be difficulties to surmount and stumbling blocks in the way, but when once overcome, these hindrances serve only as helps toward future progress, guide-boards pointing onward and upward. Make a mark in the world, but be sure that it is a good mark. Life can only be once lived. How important, then, that we live it aright.—*Mrs. E. D. Slenker.*

In every good man there are affections, moral impulses, aspirations, far more intense and deep than would accord with any secular proportions; and he instantly becomes aware of this, if he falls into unsympathizing society, where he is put upon his self-defense. As soon as he tries to justify an enthusiasm, however true, and casts about for visible and definite grounds on which to rest it, he is conscious of weakening it by the argument designed to give it strength; he feels that it has rights of its own beyond the reach of all his words; he is hurt that his advocacy, vainly struggling to speak for it, has but spoiled the harm with which it speaks for itself. Let any one endeavor, upon a mind of hard, clear surface, to infiltrate some moral conviction to which it has hitherto been impervious; and he will find how little he can open the living pores of conscience by showering down pleas of reason and interest that turn to dust ere they alight.—*Martineau.*

On religion, in particular, the time appears to have come, when it is the duty of all who being qualified in point of knowledge, or have on mature consideration satisfied themselves that the current opinions are not only false but hurtful, to make their dissent known; at least if they are among those whose station or reputation, gives their opinion a chance of being attended to. Such an avowal would put an end at once and forever to the vulgar prejudice that what is called very improperly unbelief, is connected with any bad qualities either of mind or heart. The world would be astonished if it knew how great a proportion of its brightest ornaments—of those most distinguished even in popular estimation for wisdom and virtue—are complete skeptics in religion, many of them refraining from avowal less from personal considerations than from a conscientious, though now in my opinion a most mistaken apprehension lest by speaking out what would tend to weaken existing beliefs, and by consequence (as they suppose) existing restraints, they should do more harm than good. Of unbelievers (so called), as well as believers, there are many species, including almost every variety of moral type. But the best among them, as no one who has had opportunities of really knowing them, will hesitate to affirm, are more genuinely religious, in the best sense of the word religion, than those who exclusively arrogate to themselves the title.—*John Stuart Mill.*

Odds and Ends.

"PA," said little Jimmie, "I was very near getting to the head of my class to-day." "How is that, my son?" "Why a big word came all the way down to me, and if I could only have spelt it, I would have gone clear up."

A WESTERN lawyer who was defending a man on trial for wife murder sought for some euphonious and innocent phrase with which to describe his client's crime, and finally said: "He winnowed her into paradise with a fence rail."

IRATE HIBERNIAN—Boots, you baste, where are my shoes?

Boots—Sure, sir, I left them in your room. Irate Hibernian—I can't find them there, and if ye don't bring them I'll throw them at your head.

"I DON'T see how you could have been working all day like a horse," exclaimed the wife of a lawyer, her husband having declared that he had been thus working. "Well, my dear," he replied, "I've been drawing a conveyance all day, anyhow."

How to WRITE WRIGHT RIGHT.—John Wright, I write to you to let you know that you don't write Wright right. To write Wright right you should not write it right, nor should you write it write, nor even right, but to write Wright right, you should write it Wright.

AN old colored preacher in Georgia was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said, "There is a time to dance." "Yes, dar am a time to dance," said the dark divine, "and it's when a boy gits a whippin' fer gwine to a ball."

"I HEAR you are desperately courting the chambermaid," said a man to his servant. "That is my business," was the reply. "But I hear, too, that she favors your attentions." "That is her business," "But do you know that I shall instantly put you outside the door?" "That is your business."

LEGAL ADVICE—"Now state your case," said a Detroit lawyer as he put away the five dollar bill which he had just received as a fee. "Well," began his client, "suppose the man living next door wants to put up a barn right up against my line coming within two feet of my house?" "He can't do it, sir—can't do any such thing," replied the lawyer. "But I want to put my barn right up against his line?" remarked the client. "O—ah—yes—I see. Well sir, go right ahead and put your barn there. All the law in the case is on your side."

A SCRUB-HEADED boy, having been brought before the court as a witness, the following amusing colloquy ensued:

"Where do you live?" inquired the judge. "Live with my mother." "Where does your mother live?" "She lives with father." "Where does he live?" "He lives with the old folks." "Where do they live?" says the judge, getting very red, as an audible titter goes round the court-room. "They live at home." "Where in thunder is their home?" "That's where I'm from," said the boy, sticking his tongue in the corner of his cheek and slowly closing one eye on the judge.

LOVE AND A MULE.—He rose early and gulped down his morning cup of coffee, as if his life depended upon his haste. Then he rushed to the grand delivery window of the post-office and inquired for a letter. The clerk handed him a perfumed missive, directed in a fair, round hand. He ripped open one end of the envelope with his lead-pencil sharpener and commenced to read as he crossed Broad street toward Centre Market. What to him were the country wagons with their loads of beets and cabbages? He reads: "As I sit by the open window and hear the waves thunder upon the shore—" There he stopped suddenly and tumbled head first into a basket of squashes, as if a thunderbolt had been launched at the seat of his thirty inch pantaloons. That was where it struck. "Hellow. Say, can't you keep away from that mawl?" sang out a bronzed agriculturist from Caldwell. "Help yourself to squash," yelled one of Lew Francis's students from the tontorial chambers of the market building. He gathered up his girl's letter dripping with black mud, surveyed the photograph of the mule's foot upon the base of his pantaloons, and limped disconsolately away. The course of true love never did run smooth.

ABOUT the hardest work a fellow can do is to spark to gals at once and preserve a good average.

Hope is a hen that lays more eggs than she can hatch out.

I honestly believe it is better to know nothing than to know what aint so.

Did you ever hear a son bragging about his father whose father could, with justice, brag about him?

I never knew a profound fool yet who did not affect gravity, nor a truly wise man whose face was not always cocked and primed for a laugh.

A gentleman is a gentleman the world over—loafers differ. I suppose this uneasy world would grind around on its axletrees once in twenty-four hours even if there weren't enny drones. They must be good for something, but I kant think now what it is. There haint been a bug made in vain, nor one that want a good job; there is ever lots of human drones loafing around blacksmith shops and cider mills all over the country that don't seem to be necessary for anything but to plug tobacco and swear and steal watermelons, but you let the cholera break out once, and then see the wisdom of having just sich men laying around loose; they help count.—*Josh Billings.*

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TRUTHSEEKER

DEVOTED TO
SCIENCE,
MORALS

FREETHOUGHT
AND
HUMAN HAPPINESS

Vol. 4. No. 24. { PUBLISHED WEEKLY
BY D. M. BENNETT. }

New York, Saturday, June 16, 1877.

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Notes and Clippings.

Look out for warm times. Brother Boanerges Fulton of Brooklyn says he is "going to make it hot" for the churches which use fermented wine at communion. Could he not persuade them to change off to lager beer?

A CHICAGO artist has painted a picture of hell, representing sinners in a lake of burning brimstone. He desires to sell it to some evangelist to be displayed at public meetings. Here is a fine opportunity for some enterprising revivalist or some showman to make a fortune.

THE recent burning of the Church of the Holy Cross in Columbus, Ohio, was from candle flames blown against altar drapery, and within a few weeks there have been two church panics, one in New York, and one in Brooklyn, both caused by gauze-veiled girls with lighted tapers.

PUBLIC opinion in Germany is thus reflected in a conversation between two good burghers of Berlin, taken from a Berlin paper: First Burgher—"So we are likely to have another war with France?" Second Burgher—"Let us pray they may thrash us, so that they may be as poor as we are."

IN the annual report of the Michigan State Board of Health, Dr. Scott describes a disease that he thinks is a result of using tobacco. The patient feels a violent pain in the left side, and believes that his heart is affected. The trouble is a rheumatic condition of the wall of the chest. Abstinence from tobacco cures.

DR. SWING foresees the passing away of Calvinism, and thus discourses about it: "So numerous are the names of those who are thus attacking the standards, and so high is the position of the speakers, that it is obvious that the Calvinistic theology has passed its zenith, and is now entering a new and rapid decline."

BENEVOLENT clergyman to Jo—"Why are you standing there, little man?" Jo—"Cause I've nowhere to go to." Clergyman—"Where are your father and mother?" Jo—"Dun no; gone away this ever so long." Clergyman—"Poor little fellow! Well, well, can you answer me this question: When your father and mother forsake you who is it that will take you up?" Jo—"The policeman."

CONCERNING ghosts the Rev. R. S. Storrs, D. D., says: "I remember the reply of a prominent officer in the naval service, when a friend asked him if he possibly believed in ghosts—some thing which he had said having seemed to indicate that he had a certain unconfessed faith in such apparitions. 'Not a bit of it in the day time,' was his reply, 'but in the night I must confess that I have my doubts.'"

RECENTLY the ministers of London voted down a proposition to open the museums on Sunday by a vote of 48 to 36. Dean Stanley favors the opening, and he has written an address on the moral improvement of the poor which would result from their admission to the museums on Sunday. This was read before the Sunday Society on May 12. Prof. Tyndall and Prof. Huxley also addressed the Society, and it was resolved to ask the aid of the Government to bring about the change.

A STATEMENT is going the rounds of the papers to the effect that twenty-seven young men in one of the Baptist theological seminaries have offered themselves as foreign missionaries to the far away heathen. It would be gratifying to have the name of the institution which contributes so largely to the foreign work. To go out of the country is a good thing for these young theologues to do; for, as is well known, our churches have more young ministers on their hands than they are likely to find work for in the next dozen years.

A SWEET LITTLE GIRL.—A sweet little girl sat next to me at the first recital of Chopin's music given by Mme. Essipoff. During the pathetic "Marche Funebre" from the Sonata, opus 36, her attention was fixed, as if the music had entranced her very soul. Her eyes glistened with emotion, and her whole face was expressive of admiration and excitement. When the pianist had finished, the gentleman who was with this sweet little creature turned to her and said, "How beautiful!" To which she replied, "Yes,

indeed; doesn't it fit exquisitely in the back? How much do you suppose it cost a yard?"

SOME of our church fairs and festivals are lively enough, but the French can beat us. This is the announced programme of religious exercises in a French town at a recent Sunday fete by the Club of St. Joseph: "At 7 A.M., mass and communion; at 10 A.M., grand mass, with music and singing; at 1 P.M., divers games, races, gymnastics, climbing the pole; at 3 P.M., vespers; at 4 P.M., sword exercise, shooting at a mark and other recreations; at 8 P.M., sermon and solemn benediction, sung by the members of the club; at 9 P.M., illuminations, fireworks, and balloon ascension."

THE Presbyterians of the South, in their General Assembly at New Orleans, spoke their mind on dancing, and declared that some forms of it are more mischievous than others; the round dance than the square; the public ball than the private party; but none of them are good, and all are evil, and to be discountenanced. And the Northern Presbyterians said at Chicago that both Sunday newspapers and Sunday mails were wicked and must be discountenanced by all good Presbyterians. Nevertheless, the girls will dance as before, and their fathers will mail letters on Saturday night and read papers on Sunday morning while the mails are carrying their letters along the wicked mail routes. Most of those who pass these laws for the churches are well-meaning but impractical persons.

ANDREW JACKSON DAVIS says that on January 15, 1877, he had "a telescopic clairvoyant view" of the planet Jupiter, and was able to observe the inhabitants. He adds: "My attention was suddenly attracted to a massive assemblage of men, women, and children, walking about beneath a bright sky, and performing peculiar acts; the majority of the host walking in an inclined position, and many of them actually using their hands also in accomplishing locomotion. And yet, compared with the bodily appearance of many tribes on earth, their physical forms were exceedingly handsome, and their intelligence was quite spiritual and commanding." He was informed—he does not tell how—that these people were engaged in a religious ceremony. This is thought to be the latest intelligence that has been received from that distant orb.

THE Flower Missions in our principal cities are now doing a good work in making the rooms of bed-ridden sufferers fragrant and beautiful. A few flowers kindly given and tastefully arranged do more good than long sermons or dry tracts. A mission of this sort requires no expensive agencies, for the young ladies generally attend to the business on the voluntary principle. The customary nuisance of an anniversary, with columns of statistical reports, is also a thing from which Flower Missions are exempt. The statistical souls who find full swing for their benevolent industry in figuring up the number of good deeds they have done would make themselves intensely ridiculous in tabulating the number of bouquets given out, the varieties of the flowers composing them, their estimated cash value, and the probable good they accomplished. The Flower Missions are particularly in season just now, and should be liberally encouraged.

SOME of our contemporaries are scolding and others are making fun of the good people of Rochester on account of an incident which occurred at one of Mr. Train's recent lectures delivered in that city. The lecturer declared, doubtless in an exposition of the popular religious opinions of the world, that there would only be about 3,000,000 saints in heaven, and that all the rest of the human race would be condemned to the infernal regions. Among the latter such men as Byron and Franklin would certainly be found, and Train in his enthusiasm for these great men, exclaimed, "I want to be able to grasp their extended hands if I have to go to hell to do it. And by the way, all those in favor of going to hell with me say 'aye!'" The audience responded with a unanimous "aye!" that made the hall ring. The fact is, hell is fast losing its terrors. It is not near as hot and sulphury as it used to be. Thousands would now rather go there and enjoy the society of such men as Franklin, Jefferson and Lincoln than to go to a seven-by-nine heaven all walled in and perpetually sing psalms with Talmage, Moody and Elder McGhee.

REV. AUGUSTUS BLAUVELT, of the Dutch Reformed Church, has just had a second trial before the Grand Synod of the Church—this being an appeal from a trial by the Classis—and has again been found guilty of heresy. The worst charge made against him by his brother clergymen was that he had "betrayed Christ." That is doubtless a very heinous offense, and perhaps it is serving him just right to suspend him—if not by the neck, from the office of pastor. His crime consisted in writing a number of magazine articles, some four years ago, in which he showed that compared with the scientific advancement of the age the Church is entirely in the background, and that she would be compelled to step forward on more tenable ground and adopt an improved system of defense. His brother clergymen insist that Christianity was perfect in its inception, and that there cannot be and must not be any improvement in it. Mr. Blauvelt intimates that he will be followed by other clergymen, and that the defection among the clergy is very wide-spread. Come on, Brethren, don't always remain back in the myths and mists of antique superstition.

A REVEREND MURDERER ON TRIAL.—The trial of Elder Samuel H. McGhee for the murder of his wife has commenced at Dixon, Ill. His case has been alluded to before in these columns, but not stated fully. The prisoner belongs to the Christian or Campbellite denomination, and formerly preached in Huntington, Ind. The church at Ashton, Lee Co., Ill., wanting a shepherd, extended a call to McGhee. His trial or test sermon was satisfactory, and he was duly employed. He is a tidy, genteel, dressy fellow, and soon made a very favorable impression upon his congregation, especially the female portion of it. One young lady, Miss Rilla Paddock, eighteen years of age, daughter of a rich farmer, fell greatly in love with him, though he had a wife, and a daughter nearly as old as herself. The fondness between the pastor and the young lady increased to such an extent that it was observed and talked about by the members of the congregation, many predicting that mischief would grow out of it. It was not very long (the 7th of February) before the Elder's wife was taken very ill with painful spasms and vomiting, but after two days she partially recovered. In a week she was again attacked with the same but more alarming symptoms, but after three days she again partially recovered. On the evening of Feb. 25 the symptoms returned with increased violence, while McGhee was conducting a revival meeting, he being regarded as having a splendid forte, or extra "gift," in manipulating revival meetings. He was called home, and a physician was also summoned, who prepared four powders of bismuth and calomel. He gave her one and prescribed one every two hours. When the second powder was given she noticed it was very bitter and unlike the first. It increased her distress. When she took the third she remarked: "That is like the one the doctor gave me." When she took the fourth she said: "That is bitter like the second." The last powder being strychnine she soon died, being in great distress, and evidently with the conviction that she had been poisoned. The Elder was at once suspected and arrested. It was brought out that he had bought arsenic and strychnine while conducting a revival meeting in Capron, Boone Co. The contents of the poor woman's stomach, and the spoon in which the medicine had been administered, were sent to Prof. Haines of Rush's Medical College, and he at once discovered strychnine. The proof against McGhee is most damning, and shows that while he was administering poison to his wife he was zealously conducting a revival meeting with the ostensible purpose of bringing souls to Jesus. The business of Jesus must surely be in a bad way when it is left for such villains and murderers to attend to. Not the least among this man's crimes was to induce his simple daughter, sixteen years of age, to sign a confession which he wrote, that she had poisoned her mother; but this did not serve him; his game was defective. The simple-minded girl told the whole story, and exposed his deep villainy. He is reported as carrying himself in the courtroom with great dignity and clerical assurance. He has dark hair, white hands, and sits with them folded in true clerical style. He has the self-control and composure which great criminals often evince. That he is murderer of the deepest dye there can be no question. Is the kingdom of heaven composed of such?

Events of the Week.

ELDER JOHNSON, an Advent preacher in Cumberland county, Tenn., married on Monday, and eloped with his wife's niece on Tuesday.

SEVERAL heavy financial failures have recently taken place in Boston. The protracted hard times are still producing their sad results.

250 WORKMEN at the Marion watch factory in Jersey City have discontinued work because they have not been paid. \$3,000 is due them.

A HAT factory burned in Bridgeport, Conn., and while a number of men were removing a safe a wall fell and crushed eleven men to death.

BELIEVERS in a new religion, called Moranism, are gathering in Walla Walla, Washington Territory, in expectation of a second coming of Christ.

A FIRE in the dry-goods house of the Auburn Woolen Mills at Auburn consumed three hundred thousand pounds of wool. Total loss, \$100,000.

THE seventeen-year locusts are making their appearance in immense quantities in parts of Pennsylvania. They appear to be doing no great damage.

HEAVY rains have taken place in Northern Mississippi and Western Tennessee. Thirteen and one-half inches fell within forty-eight hours. Crops somewhat damaged.

DURING the late jubilee the Pope received in presents over \$1,000,000. Poor man, with \$32,000,000 only in bank how can he manage to get along with such a short allowance?

THE cut-worms are extremely bad this year in New Jersey. They are taking everything in the way of corn, cabbage, tomatoes, onions, etc. The cut-worms have never been so bad there before.

TALMAGE has gone to his summer home at Easthampton, Long Island, to snare the peaceful clam, and wrestle with the ferocious crab. Dr. Fowler who edits the *Christian Advocate* will preach at the tabernacle.

THE weather for the past week has been agreeable and seasonable. Frequent showers have visited various parts of the country, and vegetation is progressing finely. In some sections the rain has been too profuse.

GREAT floods have taken place in Missouri, Kansas and adjacent States. Bridges have been washed away and railroad travel seriously impeded. The Missouri river is over its banks and doing considerable damage.

NELLIE SMITH, aged sixteen, while at work in a button factory in Water street, Brooklyn, was caught by her hair in the belt, jerked from the floor, whirled around and thrown with great violence to the floor. Her scalp was torn and her spine injured. She died.

A MOST severe famine is now prevailing in parts of China and in Corea. No possible means, it is said, can be employed to avert the death of hundreds of thousands of persons by starvation. In Corea a deadly pestilence also prevails, caused by the exposure of great multitudes of dead bodies over the country.

NO serious battles have been reported within the last week between the Russians and Turks. The former are massing their armies on the Danube and also in the vicinity of Erzeroum. The Czar is reported as having taken command in person on the Danube, but the river has again become so high as to prevent immediate operations. A deadly engagement will doubtless soon take place at Erzeroum.

A TERRIBLE earthquake has taken place in South America on the Peruvian and Bolivian coasts, which caused a most disastrous tidal wave, said to surpass in fatality the similar disaster of 1868. Six hundred lives have been lost, and over twenty million dollars worth of property destroyed. The shocks were numerous at Mollendo; the waves rose from ten to fifteen feet. Houses, cars, locomotives, boats, etc., were tossed about like shuttle-cocks. At Chenar the earth opened in crevices fifteen metres deep; two hundred killed. At Guanillos the wave rose sixty feet high, and at Mexillones sixty-five feet high. The utmost terror prevailed.

Career of Religious Ideas.

BY HUDSON TUTTLE.

CHAPTER IV.—CONTINUED.

The morality of Polytheism was greatly superior to that of Fetichism. It shows either gross ignorance or wilful misstatement to pronounce the ancients, prior to the advent of Christianity, wanting in morality. The lives of some of their great men are comparable with any of those of modern times. The philosophers of Greece and Rome taught that sin was a disease, and virtue health of the spirit—that perfection should be the aim, and all should endeavor to live divine lives. Never have the duties of man been more clearly set forth. The theocracy separated religion from morality, and the observance of the routine of sacrifices and ceremonies came to stand for a well-ordered life, just as it does under the Monotheistic system of the present. It has been truly said that Rome, conscious of her strength and destiny, worshiped herself. The larger part of her festive days were commemorative of great events in her annals, rather than devoted to special duties. The eagles of her conquering legions were sacred, and the altar was placed in the centre of the camp as the Ark of God was in that of the Israelites. Rome deified and erected temples to her virtues. Concord, Faith, Constancy, Modesty, Hope, and Peace had their respective votive shrines. The deification of these virtues indicates the noble aspirations of their devotees, and the constant presence of their gods must have produced a salutary effect.

The gods, though dwelling on high Olympus, possessed domains on the earth, held in the same regard as those of the king, distinguished by an altar protected by a sacred grove. Temples were erected on these holy grounds, which were often cultivated for the maintenance of the ceremonies prescribed by their possessors and of the priests. Every trade had its presiding deity, as it now has its patron saint. There was a god to protect the traveler, the sage, and the warrior. The influence of a firm belief in such divine presence, cannot in this age be appreciated. That it was implicitly believed, and even to a late day, there can be no doubt. In the age of the Antonines the Attic husbandman believed in the power of the hero of Marathon, and the Arcadians could hear the pipings of Pan. The belief of the common people was a religious faith. National misfortunes, by making them cling with greater affection to the past, strengthened the influence of the old faith.

The religion of the ancients was not deficient in elements of fear. It was not an easy system, presenting no punishment for sin, but gave positive assurance that no wrongful thought or action could escape its consequences. The messengers of the gods, the Furies, by the terror they awakened, placed on the actions of mortals the restraint of fear. Homer wraps them in dreadful obscurity, places their dwelling in the awful depths of the invisible world, and makes them horrible to the gods whose mandates they execute. Shrouded in darkness, they go forth on their errands, and by no means can they be propitiated. Stern, inevitable retribution for crime was theirs. Sooner or later, with soft but swift steps, they overtook the guilty, and no prayer or sacrifice could loosen their remorseless hands. Absolute and eternal justice was their goal.

Not beliefs but actions reveal the moral status of a people. Man's ideas of God have very little influence on his practical morality. A Catholic, a Deist, or an Atheist may entertain equally elevated moral views. The idea of God is rather an effect than a cause. The great sects—Brahmins, Buddhists, Moslems, and Christians—entertain conceptions of God and have a standard of morality evolved from the circumstances peculiar to each, and the worshiper at one shrine is as often an upright, honest man as at another. The better the individual, the higher and purer his moral conceptions and intellectual aspirations, the more exalted and refined his ideal personification. If the negation of Atheism is reached, the manly boldness which denies the received dogmas of the time is a guarantee of an upright mind. Atheists are notable for uprightness of character. The idea of God presented by others may have its effect on those who receive it, but not on its originators.

Polytheism, in its highest form, led to a cheerful acceptance of the good and ill of life, and enjoyment of present blessings. Religion was joyous, and rarely made unreasonable demands on its receivers. The Sacred Mysteries absorbed religious fervor, and through symbolic ceremonies became a strong tie, binding its votaries together, and a teacher of all the noble virtues and manly living. They were the embodied conceptions of sages and poets, of the future life, the characters of the gods, and the soul's transition to them. The secrets of the greater mysteries were so carefully preserved that little is known of the grand philosophy of life they sought symbolically to impress on the trembling initiate, but enough is known to show how deeply early Christianity imbibed its forms and philosophy.

The popular belief in immortality among the Greeks differed little from that of the early Christians. Names changed, but the ideas remained the same. The spirit at death at once entered Hades, but it enjoyed no rest until its funeral rites were properly performed. It was as important that the body of the slain hero be recovered as that the battle be won, and the most desperate contests occurred over the fallen. In the Under-world they pursue occupations the same as on earth, only like phantoms. They have no strength; this they receive by means of the blood of victims sacrificed by living friends; then they regain memory and affection for a time, and recognize and feel for those they have left on earth. The vast multitude in Hades are in a stupified, half-conscious state. While the shades of heroes and sages were transported to an island in the ocean, exempt from all the vicissitudes of the seasons, and perpetually fanned by cool and fragrant western breezes, the enemies of the gods were removed to the abyss of Tartarus,

as far beneath Hades as that was beneath the earth. Its iron door shut them from the mercy of the offended gods; its brazen floor was pressed by the footsteps of never-ending toil; and its vaulted arches echoed the groans of never-satisfied longings. This poetical conception was afterwards refashioned into the loathsome Purgatory of Catholicism.

Sacrifices often were enacted poems, visible expressions of gratitude to the unknown and incomprehensible forces of Nature. Out of awe grew a sense of dependence, and the performance of a given labor was as nothing without the approval of the gods. Libations were made at the social meal; the harvest gave its offerings; the youth and maiden gave votive locks to certain deities. Simple rites were these, but satisfying. The earliest sacrifice was made to appease the anger or court the favor of the invisible powers, and when the anthropomorphic ideas strengthened, the earthly ruler became the image of the gods, and what to him was pleasing was regarded so to them. They were envious, and must be appeased by costly presents and rich banquets. The costliness of these was in proportion to the supposed displeasure of the gods. This belief carried to extreme would require the life of man as the greatest sacrifice. The immolation of the twelve Trojans by the Greeks on the funeral pyre of Patroclus to soothe his departed soul, of two Greek and two Gallic captives by the Romans when the gods through Hannibal threatened the life of their city, the fate of Jephthah's daughter, and the command to Abraham to offer up his son, and the sacrifice every fifth or seventh month by many ancient peoples of a victim chosen by lot, indicates the universality of this belief.

(TO BE CONTINUED.)

Humphrey-Bennett Discussion.

PART II.

THE SERVICES OF INFIDELITY AND CHRISTIANITY TO LEARNING AND SCIENCE.

MR. D. M. BENNETT, *Dear Sir*: Just a word of review, and then we will proceed to the second proposition.

You say my "gun scattered widely." There are two reasons for that:—the comprehensiveness of the subject, and the "scattered" condition of the "game." Perhaps you ought to be thanked for the tacit admission that my "scattering shot kills." There are indications, however, that you will die "game."

Ghosts will not down. You repeat what you have already said about Franklin, Washington, Jefferson, and others. I will refer you to my former letters, and especially to the references contained therein, for a disproof of those reiterations. I am more anxious to furnish the *firmest facts* and the *strongest arguments* than to get the *last word*.

If you will re-peruse my last letter you will find proof that John Wesley did not "endorse and father bitter arguments and invectives against the Colonists." There is not a "bitter" word in his "Calm Address;" and in his letter to Lord North he spoke in the most respectful and flattering terms of the Americans.

As to the religious views of the framers of our Constitution, I will let the reader choose between your assertion and Judge Story's opinion, quoted in my last letter.

The Slavery question is a complicated subject. One thing, however, is certain, viz: that "the pioneers of modern Abolitionism were almost uniformly devout, pious, church-nurtured men" (Greeley's *American Conflict*, vol. i, p. 121). William Lloyd Garrison was a church-member when he started out as an Abolitionist. Wendell Phillips' religious position is somewhat uncertain. But he is not an Infidel of the Paine stamp. A writer in the *Boston Investigator*, May 30, 1877, condemns and ridicules him because he gave an exhortation in one of his speeches to "take heed to the promises of God," and to "trust the future to God." Benj. Lundy, the first Abolitionist, properly so-called, was an orthodox Quaker (Greeley's *Am. Conflict*, vol. i, pp. 111, 113). So is John G. Whittier. W. C. Bryant is a Universalist. Gerrit Smith, though not a church-member, had family worship in his house. The Paineites who identified themselves with the Abolition movement were very scarce indeed. On the other hand, Christians espoused the cause when it was "unpopular." It cost several of them their lives. Who can estimate the influence of Mrs. Stowe's "Uncle Tom's Cabin"? Who can measure the effects of Albert Barnes' anti-slavery utterances as expressed in his "Notes" and other writings? If many ministers were gagged by fear or policy, or received the hush-money of the wealthy slave-holder, it must not be forgotten that there were clergymen—and they were not a few—that dared cry aloud against the injustice and inhumanity of slavery. Religious bodies declared against it. Ever since the Revolution the Quakers have refused membership to such as traffic in slaves. The Congregationalists, Baptists, Presbyterians, and Methodists, have not always been consistent on this question; but they have repeatedly, in their highest tribunals, expressed their disapproval of slavery. This is more than was done by any "Radical Club" or "Liberal Association." People who do little or nothing themselves are often the readiest to criticize the doings of others.

You try to make out that Lincoln was an Infidel. When you thought you had Colfax on your side, you called him a "respectable Christian authority" (Sages, p. 774); but after discovering that he is against you, you say sneeringly that the "veracity of this Christian statesman on some other important matters has been seriously questioned." This is only the fox crying "Sour grapes." We have four elaborate biographies of Lincoln—Arnold's, Raymond's, Dr. J. G. Holland's and Lamon's. The first three say Mr. Lincoln was a believer in the Christian religion. Holland especially is clear and strong on this point. Lamon alone tries to make out that he was a skeptic.

The following points should be carefully considered respecting Mr. Lamon's "Life of Lincoln":

1. It extends only to Lincoln's inauguration as President.
2. It studiously avoids quotations from Lincoln's own utterances.
3. It bears internal evidence that the writer is *anxious* to establish this allegation. Infidelity, too, has its "interested" biographers.
4. The witnesses that Mr. Lamon brings forward are inconsistent and contradictory. One says Lincoln "sometimes bordered on Atheism," while another declares "he fully believed in a superintending and overruling Providence." One tells us he was "utterly incapable of insincerity," while another insinuates that "he played a sharp game" on the Christians of Springfield." One informs us that he was a "fatalist," and then the biographer assures us "Mr. Lincoln was by no means free from a kind of belief in the supernatural." Hon. David Davis says: "I do not know anything about Lincoln's religion, and I do not think anybody knew;" but Hon. John T. Stuart says: "He was an avowed and open Infidel."

The jewel of consistency is not to be found in this mass of testimony. The truth is, the whole thing is the result of Mr. Herndon's culling, collocation, jury-packing and special pleading. This Mr. Herndon is himself a "Freethinker," and he was deeply "interested" in showing that his famous partner held views similar to his own.

If Lincoln was an Infidel, how was it that his political opponents did not bring this charge against him in the campaign of 1860? If he was an Infidel, and "incapable of insincerity," why did he say that "*Christ is God*," and that "intelligence, patriotism, and *Christianity* . . . are still competent to adjust in the best way our present difficulty"? If he was an Infidel, how was it that he asked the people of Springfield to *pray* for him, when he was leaving them to assume his Presidential duties? Mr. Herndon said he "was mortified, if not angry, to see him (Lincoln) made a hypocrite" (Lamon's *Life of Lincoln*, p. 496). But Mr. Lincoln *must have been* either a hypocrite, or a believer in the Christian Religion, as the citations given above, and many more that might be added, clearly prove. Christians have never charged Lincoln with hypocrisy, but Infidels *have*, and Mr. Herndon is as guilty of this as anybody. (See Lamon's *Life of Lincoln*, pp. 497-504.)

Let us now take up the second proposition, THAT BELIEVERS IN THE BIBLE HAVE DONE MORE THAN UNBELIEVERS TO PROMOTE SCIENCE AND LEARNING.

I will occupy my remaining space with proof that the Bible itself contains nothing inimical to science and learning, but that, contrariwise, it praises and encourages them. When the Jewish people were, according to the narrative, objects of the Lord's special care and instruction, they were inferior to no race in their cultivation of the arts and sciences. They were eminently a civilized nation. The Scriptures never mention skill, invention, and refinement with disrespect. On the contrary, they represent the Most High as commanding the first man to discover and utilize—in one word, "subdue"—the forces and resources of Nature. In the fourth chapter of Genesis we find honorable mention of Jubal, as the first musician; of Tubal-Cain as the first foundry-man; and of Lamech as the first poet. And the first poem of this poet is preserved. Nothing is condemned in the antediluvians but their wickedness. Noah, it is said, was an object of the Divine favor. But he must have been a first-class architect, and practical builder, or he could never have constructed the ark. And he must have been no mean naturalist, when he could classify the animals according to his instructions. Even if you regard this whole account as mythical, it will still remain that Genesis speaks with approval of art and architecture.

The Tower of Babel indicates an advanced stage of civilization. The people had a language. And their applied ambition showed that they were not inferior to the builders of the Pyramids.

Abraham possessed considerable knowledge of surgery, as is evinced by his administering the rite of circumcision.

The ancient Egyptians were among the most civilized people of the world. In the course of events, the descendants of Abraham made their abode with that people for a period exceeding four hundred years. There they learned all that the Egyptians knew. The common people obtained a knowledge of the practical arts, by a hard experience, and the more fortunate Moses acquired the learning and science of the royal court. When they left Egypt they took all that knowledge with them. And they added to it by their subsequent contact with other nations, and as the result of their varied observation. If you examine Josephus and the Old Testament, you will discover that the Jews were inferior to none in their study and practice of the arts and sciences that characterized ancient civilization.

The women were exquisite cooks. They could make bread, leavened and unleavened, and cakes of all kinds. They could roast, dry, and broil meat. They knew how to make butter and cheese. In short, they could get up a meal in first-class style.

They were excellent milliners and dress-makers. They could use cosmetics to as great advantage as any of our modern ladies. If jewelry, and rich apparel, made most tastefully, are indicative of civilization, then, most assuredly, the Jewish women were highly civilized. The latter part of the third chapter of Isaiah sounds very much like a scrap from some olden Demorest.

And the men were equal to the women. Their division of Canaan shows that they possessed considerable knowledge of surveying. They were well versed in geography, as their frequent allusions to it indicate. They were interested in astronomy, as their naming of several constellations signifies (Job. ix. 9; Is. xiii. 10; Amos v. 8). They were familiar with the uses of medicine, and the diagnosis of disease, as is proved by their law respecting leprosy, and by the frequent mention of physicians and healing herbs. They were well acquainted with books, as their many ref-

erences to them show. They had a taste for poetry, and an appreciation of first-class poets, as is evidenced by their fondness of Job, the Psalms, and Isaiah. They were superior musicians. They were fine players on the organ, flute, harp, trumpet, cymbal, dulcimer, drum, psalter, timbrel, gittith, higgsaon, sackbut, and the harp of a thousand strings. They were accurate historians, as their genealogical tables, and the Bible itself attest. They were the very best of architects, as the tabernacle, their cities, and especially their Temple, demonstrate. Every Jew was required to learn some substantial trade.

They had fixed weights and measures, an established currency, and a calendar equal to Caesar's or Gregory's. They were active in domestic and foreign commerce. Their ships traversed the seas. They encouraged philosophy. They honored statesmanship. They had their seven wise men, as well as Greece. Solomon was the pride of the Old Economy, because he was a great natural philosopher. "He spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things and of fishes" (1 Kings iv. 32, 33). He was a Tupper, a Linnaeus, an Audubon, a Cuvier, and an Agassiz, all in one.

Nor is the New Testament less friendly than the Old to learning and science. Jesus wept as he contemplated the downfall of the beautiful Jerusalem. It was with profound sorrow that he foretold the destruction of the Temple—that crown of ancient architecture. His many parables show that he was a close observer and tender admirer of Nature. Very significantly, his first worshippers were the sages and scribes of the East. When only twelve years old, he sought the company of the best scholars of the land. His "learning" was the wonder of his contemporaries (John vii. 15). If he chose illiterate disciples, it was in order that he might educate them. The last Apostle whom he called had passed through the two best schools in the world in that age—the classical school at Tarsus, and the divinity school at Jerusalem. This Apostle Paul visited the greatest cities of the world. He beheld the highest monuments of genius. Did he show them any disrespect? Never. He was at Ephesus, and saw the temple of Diana—one of the Seven Wonders; but he did not utter a word against its artistic and sculptural grandeur. He was at Corinth, and looked upon the crowning achievements of culture and refinement. He found no fault with the impregnable fortress of the Acrocorinthus. He expressed no contempt for Corinth's extensive commerce, or for its invention of the triremes. He was at Athens. He quoted their own poets to the Athenians. He walked through the Acropolis and witnessed the Erechtheum and that masterpiece of Phidias—the snow-white Parthenon. The works of the Greek masters were all around him. But he never said a word derogatory to Greek literature or to Greek art. He saw, too, the magnificence of Rome. In its walls, arches, aqueducts, fortresses, palaces and Capitol, he found only objects for admiration. Paul condemned only "science falsely so-called" (1 Tim. vi. 20). He despised only the quack-philosophy that has been the plague of every age.

I have made the foregoing remarks to show that the Bible itself contains no disrespect to the highest forms of civilization. It rather sanctions and encourages it. And it is demonstrable that the most advanced type of civilization has hovered around the Holy Scriptures ever since they were written. In my next I will try to show some of what professing Christians have done to foster and expedite education and progress. Yours sincerely, G. H. HUMPHREY.

Materialism.

[It is but just to say that the following communication has been a long time on hand. We should have been glad to have given it a place earlier had not the pressure upon our columns been so great.—ED. T. S.]

MR. EDITOR: In No. 19, Vol. III., of your valuable paper D. B. Hamaker—a truth seeker, no doubt—threw down "A Nut for our Materialistic Friends to Crack." I was in hopes to see at least one Materialist open the eyes or the nut of the inquirer. But the question yet remains open for discussion, the cause of which I hope is not for lack of Materialistic correspondents in the line of your readers.

There are several questions asked, but I shall not answer all separately; nevertheless, all that require an answer shall receive one. D. B. Hamaker says, in accepting the Materialistic theory, "If force is indestructible, I will take the position that the individual conscience, or soul, is likewise indestructible." Would he assume from the basis that matter is indestructible, that an apple will never cease to be an apple and is indestructible—not resolvable into its elements?

Thought is not a power, but an effect, produced by the action of the brain; a diseased brain, a diseased mind.

"What becomes of the force that generated thought?"

It is transmuted (not necessarily into other brains, nor will this force continue to think unless it has a brain in which alone it can think).

Büchner says: "The force that moves our iron-horse, the hurricane, the lion to his prey, is alike transmuted, perhaps stored away into great coal-beds, to be used again as heat, light and power. The force that moves the locomotive is a drop of the sun's heat, exchanged into labor by a machine, just like the work that produces thought in the brain of the thinker, or beats nails in the arm of a blacksmith."

"The heat with which we warm our rooms is heat from the sun, the light by which we make night into day is light borrowed from the sun" (Liebig).

The reader, no doubt, is aware that the body of a grown person continually throws off as much matter as is taken for nourishment. Each movement of the arm, the eye, and the

brain is no exception to this rule, but requires fresh molecules, while the molecules that furnished us with new thought yesterday, are to-day thrown overboard as waste material, i. e., parts deprived of qualities essential for the production of thought. Were this not so, for what use are the veins leading from the brain?

Force is motion, and to produce motion there must be matter, in which force is inherent.

"To think matter without force is just as unthinkable as to think force without matter" (Büchner).

All forces, like water, have a common origin, and whether they propel a vessel across the ocean, drive a rolling-mill, ply a needle, pencil your likeness, or discover a great fact in the brain of man, a stratagem in the brain of a fox—Matter does it all. The sheep consumed by a wild animal will give to its brain the force [instinct!] to catch another (for the forces are not so much dependent upon what a stomach digests, but upon what kind of a brain that stomach feeds). If the sheep is eaten by a malefactor, it will give force [thought!] to his brain much like that in the brain of a lion; he may not only cogitate plans how to steal a sheep, but how to slay his fellow-man, and this "great indestructible soul" is baser and far below the "destructible instinct" of a lion. But were the sheep eaten by a philosopher, a philanthropist, an honest statesman, how many good and benevolent forces would the same matter bring into the brains of such individuals!

The matter carried to the brain for its support is arrested in death; the juice or sap carried to an apple is arrested when severed from its nourisher, and both will decay. The parts of which they consisted dissolve, perhaps nevermore to meet again. The transmutation of force is well seen in the application of steam. We there see the coal, apparently forceless, burn and pass into gas [fire], smoke and heat, which, transmuted to water, becomes steam. As long as the locomotive remains stationary, the transmutation of force is invisible to the eye, but it may be felt on the boiler and cylinders as heat, which we know is matter in motion. But as soon as the engineer opens the throttle-valve, force is transmuted to the lever, it moves, and a train with passengers is drawn swiftly along, all done by force, i. e., its transmutation. For, were force not transmutable, how could we apply steam? how could we have fire? or, in fact, how could we perform any action whatever? and how could we perceive its existence? When the engineer cuts off the steam, the feeder of force, the train does not stop immediately, but moves still along, by the transmutation of force until overcome by friction—the same as a dreaming brain still acts unconsciously. It does not reason. In sound sleep there is no more thought in the brain of man than in the brain of a sleeping animal. And are we still asked, what becomes of these forces after the train has stopped? We give the same answer as above, though perhaps invisible to the layman—"The motion of a ripple is communicated to the whole Universe." When the train has run across the rails, the force that moves it causing friction between wheel, and rail, and air, left visible marks on all; it compressed the iron, shook the embankment and foundation. The agitated air shakes grass, shrub and tree; the plant, so shaken, receives a new stimulus to growth, and growth is motion. The force continues there exhibiting itself, and when the plant is eaten by a living being, continues its action, and when this being dies, it decays and force marches again into other plants; thus there is a constant going and coming in a circle.

In eternal motion without rest,
All matter moves to meet its birth,
And all beginning strives to attain
To where the ends do meet again.

Force cannot properly be arrested, though it might appear to be, as in the coal; it will continue in either repulsion or adhesion, expanding or contracting matter. If force does not continue to exist in the rock and the coal, what then holds their parts together? If force departs from solids, the parts of which it consists must dissolve. When we extract the forces from coal, it departs as heat and light [gas]. When iron is beaten into steel, its parts are more closely united, it will take as much more force to separate and break these parts as it took to compress them. The force that revolves the earth keeps on contracting her until another force changes her equilibrium, when the same force that now contracts the earth will then be busily engaged resolving her parts into nebulous matter, until arrested again, when it again will employ itself in contracting matter.

I must acknowledge my utter astonishment in hearing scholars argue that "force is indestructible; mind [soul] is force, therefore the soul is indestructible." With as much propriety can they argue that Matter is indestructible; the lion is matter; therefore the lion is indestructible. The force, or rather the forces that generate the soul [mind] are indestructible as forces, but not as soul, for it is an aggregation of forces that constitute a soul, and when these separate, as in death, the soul separates and ceases to be a whole, a thinking medium. Or is it demonstrated that the force will always move a plow that moves a plow to-day; or that the forces employed writing these pages will always write; or that the force that moves the earth, giving us light and life, will always do the same? Is not life to one what death is to another? Must not the plant and the animal die and give up their parts, in order that another plant, another animal, yes, even man may live? Does not the force die [when transmuted] the very moment it is born [when perceived]? As long as the plant or the animal lives its inherent forces and food are required to sustain its life and its thinking medium, but in death, when the body gives up its elements by a different method, the body and the mind are both deprived of their nourisher and sustainer. And man, when dead, is no more a person, a self, an ego, than the rubbish of a prostrated steeple is a steeple.

When speaking of matter being indestructible, it does not mean that we cannot destroy a house, but it means that the element, the atoms, of which it consists cannot be destroyed or annihilated, but that they can only be made to change their position, not their inherent qualities. Truly will the force busily employed this hour in producing sound reasoning live forever, but it will be impossible to live as a thinking medium after it has left its shell—after the machinery has become cold and motionless for want of fuel. For in the whole Universe there is no production that remains as such forever. Were matter capable of producing souls that could live forever, the time would approach when all matter would become souls, when there would be no earth, no moon, no Jupiter, no sun, no star, but all would be changed into souls, human (?) souls, singing "hallelujah unto the Lord!" Some have taxed their indestructible minds, with the question: "What becomes of the light that illuminates this side of the earth to-day?" That very light in connection with gravity, is the source of all force and soul, some of which is stored away into wood that grows in our forests, and into fruit that grows in our garden. Without light our earth would be deprived of all life.

George Stephens says: "The rays of the sun stored into earth thousands of years ago, move our machinery."

And mother sun still continues sending more, and our earth keeps packing it away, body, brain, soul, and all. But when we have received all our luminous benefactor can spare we will be called back again, body, brain, soul, and all, to assist in grinding, when a similar planet with similar beings might be reproduced.

If the reasoning faculty should live as such after the body is decayed, it must have lived before the body was born, but there is nothing that proves this. We can hardly detect a germ of thought in the babe, any more than in the brain of an animal. We only find a receptacle, a reservoir, an organ capable of storing up matter, which in years will think and develop reason in man, by taking nourishment. The force that prompts the young animal to find its mother's breast, is the same in quality that actuates the sucking infant. Both causes are alike and both effects and results the same. In one it is called *instinct*, in the other it is called *soul*. After severe toil our strength is exhausted, and if hungry, the mind is also weak, but as soon as nourishment is taken both body and mind are soon restored to their former usual condition, i. e., the parts, molecules, [forces] that left the body are replaced by new ones. The convalescent takes certain prescribed victuals in order to be strengthened. So we also see here the transmutation of force into muscle and mind.

So the soul grows gradually when fed, and dies gradually if deprived of its proper food. In fact, it dies every moment, while new molecules keep reviving it. The mind of a person who is left to starve will at first become stupid, and idiotic. His limbs will refuse to carry his body, and the mind will refuse to reason. Like a maniac he devours articles that will give him no strength. Taste has left him. All the other senses are deprived of their usual acuteness from want of matter in the body, and in the brain. Speech is the next part of the soul that leaves him, then sight and hearing, and at last he feels no more. The mind died by gradual steps, as it was born; body and soul both dead as an individual being.

Davenport, Iowa.

G. H. KRUSCHKE.

A FACE that is full of the expression of amiability is always beautiful. Cosmetics are superfluous for it. Rouge cannot improve the cheeks, nor lily-white mend its complexion. Its loveliness lies beyond all this. It is not the beauty that is but skin deep. For when you gaze in the face of a noble hearted man or woman, it is not the shape of the features you really see nor yet the tint of the cheek, the hue of the lip or the brilliance of the eye. You see the nameless something which animates all these, and leaves for your instinct a sense of graceful fascination; you see an indescribable embodiment of the heartfelt goodness within, which wins your regard in spite of external appearances, and defies all the critical rules of the aesthetic. Cultivate good nature, therefore. It is better than "apples of gold, in pictures of silver," for gold will take to itself wings and fly away, silver will tarnish in time, and both, when abundant, lose their comparative value; but good nature will never lose its worth—never abandons its possessor to the mental poverty or the esteem of the world. It is always in fashion, and in season. Everybody admires it. It costs little to acquire, and nothing to keep. It is beyond diamonds in its worth to its owners, and can neither be stolen nor lost, however neglected. Surely it is a jewel that merits protection.

THERE is dust on sea and land; in the valley, and on the mountain top; there is dust always and everywhere; the atmosphere is full of it; it penetrates the noisome dungeon, and visits the deepest, darkest caves of the earth; no palace door can shut it out, no drawer so secret as to escape its presence; every breath of wind dashes it upon the open eye, and yet that eye is not blinded, because there is a fountain of the blandest fluid in Nature incessantly emptying itself under the eyelid, which spreads it over the ball at every winking, and washes every atom of dust away. But this liquid, so mild, and so well adapted to the eye itself, has some acidity, which, under certain circumstances, becomes so decided as to be scalding to the skin, and would rot away the eyelids were it not that along the edges of them are little oily manufactories, which spread over their surface a coating, as impervious to the liquids necessary for keeping the eyeball washed clean as the best varnish is impervious to water.

Good words, like dew drops, fall silently; but who can tell their effects.

The road to ruin is always kept in good order, and those who travel it pay the expenses.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 27.

Great Jehovah, were not the persons who wrote thy book, the Bible, greatly at fault when they talked about the stars falling from heavens to the earth?

Are not all the stars that we can behold on a clear night many hundred times larger than this diminutive globe, and if one body was to be attracted to another, would not the earth be far more likely to fall to one of the stars than for the stars to fall to the earth? and would not the earth be far more likely to be attracted to the sun than to the far more distant stars?

Was not the writer of Genesis greatly in error when he said there was no rain upon the earth until after the existence of vegetation of all kinds? Could it hardly be possible for trees and plants to perfect themselves when there had never been a drop of rain upon the earth?

Do not geologists find abundance of proof by the impression of raindrops in both the Silurian and Devonian rocks which existed on the surface of the earth long before the earth produced any vegetation?

Is it not true that rains fell in immense quantities, and evaporated again rapidly when the surface of the earth and the surrounding atmosphere was at a high degree of heat, and this for thousands of years before there was a spear of grass, a tree, or a shrub growing upon the earth?

Did not the writer of Genesis have a very crude and imperfect idea of how the operation of rain is produced when he talked about "the fountains of the great deep being broken up," and "the windows of heaven being opened," that the water might descend?

Did he not think that heaven had a water-tight floor interspersed with windows, gates, or sluice-ways, which had to be opened when rain fell to the earth?

Could an ignorant Esquimaux or Hottentot have a much more childish and erroneous idea of the phenomenon of rain?

Were there not thousands of ages after the surface of the earth cooled so that the rocks crystalized or congealed before they oxidized or decomposed to make soils and to produce the conditions by which there could be any vegetation, and during all this time was there not abundance of rain on the earth?

Was not the writer of Genesis much mistaken when he said that grass, herbs and fruit-trees were created before the lower orders of animal life?

Do not geologists find proofs that cannot be disputed that the lower orders of life, such as the *radiates*, the *mollusks* and the *polyparia*, and these followed by fishes and reptiles existed before there were fruit-trees or even grass growing upon the earth?

Did not sea-weeds and other water plants grow for incalculable years before trees bearing seeds and fruits, or grass and flowers had an existence?

Do not all geologists agree that the lowest fossiliferous rocks yield only marine forms of vegetation and low down in the scale of organization?

Is there not a great discrepancy, too, in the statement that birds and fowls of all kinds came into existence at the same time with the lower orders of animal life, the jelly-fish, star-fish, the coral animals, clams, oysters and fishes?

Did not all these lower grades of animal life which exist in the water have an existence for a great length of time before birds, quadrupeds and mammals came upon the stage?

Was it not untrue, then, to say they were all created on the same day?

Is it not equally untrue that man was created on the same day with beasts, cattle and creeping things?

To the reverse of this, do not geologists find the remains of creeping things or reptiles as low as the time of the carboniferous period, while the signs of cattle are not found till the tertiary, which must have been long ages after, and did not man come into existence near the close of the tertiary period, possibly millions of years later than the advent of beasts and cattle?

Does not thy book teach that man first came into existence less than six thousand years ago? Is there not abundance of proof showing that the bones of the human race have been found in caves and under deposits, side by side with the bones of races of animals long since extinct, proving that man in a wild, savage state has lived on the earth twenty times as long as the Bible says he has lived here?

Is it not strictly true that there were many races of men in existence at the time when the Bible was written, and whose offspring have since continued to occupy the same portions of the earth with whom the Bible-writers had no acquaintance at all?

Is not the Bible nearly as defective in what it omits to state as in the incorrect details which it purports to give?

Does it make any allusion to the original highly-heated condition of the earth, of which there are so many positive proofs?

Is not the surface of the earth much cooler than when

penetrated to the depth of a few hundred or a few thousand feet?

Is it not true that the temperature of the earth increases one degree to every fifty feet as we descend towards the center, and is it not highly probable that if two hundred miles could be penetrated everything would be found in a state of complete fusion?

Was not the surface of the earth during an immense period so hot that no organized life could possibly exist upon it?

Had the writers of the Bible the slightest idea of this state of things, and does not their silence upon the subject prove their utter ignorance of the facts?

Is not the Bible entirely silent upon the subject of the *glacial period* which scientific people find abundance of proof had a real existence, and that by the movement of vast bodies of ice immense rocks were moved great distances?

Does not the Bible ignore the vast changes that have taken place upon the surface of the earth—the changes in the bounds of the sea, the sinking of some islands and the rising of others?

Did not the Bible writers think the earth was permanent and unchangeable; that the bounds of the ocean were set, beyond which the waves could not pass?

Are there not large portions of our own country now covered with cities, villages, and productive farms, that were once below the surface of the sea?

Are not sea shells and other marine fossils now found in elevated grounds hundreds of feet above the level of the sea? Did the Bible writers know anything about the existence of the great American continent? and could they have had the necessary information to write an intelligent history of this globe while totally ignorant of the existence of more than half of it?

Were not the writers of the Bible ignorant of the character of many of the phenomena of nature? Did they understand the causes of eclipses? Did they know the causes of the changing of the seasons?

Did they have correct ideas of the nature and origin of the rainbow? Is it true that the first rainbow appeared about four thousand years ago? Is it not a perfectly natural phenomenon produced by the rays of the sun falling upon mist or descending rain? and has not the bow been produced for four hundred thousand years—as long as there has been a sun to shine and water to fall in rain?

Were not those writers ignorant of the existence of volcanoes, of burning mountains, and of the causes and nature of earthquakes?

Is it not a crude and incorrect idea that thou didst become weary with labor and wert under the necessity of abstaining from labor that thou mightest rest and be refreshed?

Who conducted the operations of the Universe whilst thou wert resting? Who caused the earth to revolve daily on its axis and to keep up its steady yearly course around the sun? Couldst thou do this and abstain from labor at the same time?

Is not the story of the Flood untruthful in many respects? Is it true that thou couldst get so angry at the thousands of persons thou hadst brought into existence that thou wouldst wish to drown them, together with great numbers of innocent and helpless animals?

Is it true that all the water that exists in connection with the earth is sufficient to rise to the tops of the highest mountains—thirty thousand feet, or more than five miles in depth?

Is it not correctly estimated by scientific men that all the moisture the atmosphere is capable of carrying would not amount to water enough to make more than one foot in depth over the entire earth?

Where, then, did all the water come from to reach an altitude of five miles? and where could it all go when dry land appeared?

Is it true that a vessel or ark five hundred and fifty feet long, ninety-one feet wide, and fifty-five feet high, could contain seven of every kind of bird and seven or two of every kind of animal and insect, together with the food to sustain them over a year?

As at the present time there are known to be 6,266 distinct varieties of birds, seven of each would be 43,852; of beasts over 5,000; reptiles nearly 1,000; of snails, etc., more than 9,000, and of insects 1,500,000—taking them in pairs as commanded, would it be possible for all this mass of animated life, with a year's supply of food, to be packed in such a vessel?

Could Noah and his family have gathered all these varieties from the various zones, continents, and islands of the earth, though they had worked centuries at it, and none of the animals or insects had died while being thus gathered together?

Or are we to understand that thou movedst upon the minds or organizations of the nearly three millions of animals, little and big, to induce them to march up to Noah from all parts of the globe for the purpose of taking a sea voyage to "be saved"?

Would it be possible for that great aggregate of diversified animal life stowed into that ark at the rate of 120 animals, insects, etc., to the square yard to live for three hours shut up in that vessel pitched without and within, and with but one door and window, and those closed?

Would it have been possible for old Noah, Mrs. Noah, their four sons and their wives to take care of that numerous family, each of the ten persons having over 200,000 birds, animals, and reptiles, and insects to look after?

Must not the stench of all those wild animals, reptiles,

etc., thus so closely and compactly confined have been terrible in the extreme? Was not the accumulation of the dung a pretty big affair in the course of thirteen months? Was it not a pretty hard task for Noah and his family to put up with it all for so long a time?

Would it not have required two or three arks of the size occupied to hold the food alone for such a great number of animals? Was it not difficult to supply such animals as lived upon the flesh of other animals, that required fresh leaves altogether, that required ants, worms, bugs, insects of all kinds, and even honey? Where were the supplies obtained?

Did not the animals require their daily food in the ark as well as elsewhere?

Did not the food have to be provided in advance, or didst thou perform a miracle every day, and extemporize all the various kinds of food the animals needed?

Would it not have taken hundreds of men a long time to gather, cure and store in the ark all the different kinds of food those animals required?

Did not the soaking of the roots of the trees and of all kinds of vegetation, for a year or more, completely drown them out so that thou wert under the necessity of re-creating all kinds of trees, shrubs, and plants? Should not two of each kind of trees and plants have been taken into the ark as well as the animals? Would not a year under water be as fatal to vegetable as to animal life?

As the top of Mount Ararat, where the ark is said to have rested, is about 17,000 feet above the level of the sea and 5,000 feet above the line of perpetual snow and ice, was not the cold intense enough at that high altitude to have destroyed a large portion of the animals in the ark before they could possibly have descended where the temperature was mild? How could the animals of the torrid zone possibly have stood such an extreme degree of cold?

What, again, did that vast number of animals, birds, and insects, find to live upon when they emerged from the ark and when all animal and vegetable life had been destroyed upon the face of the earth? Would not great numbers inevitably have starved to death?

Are there not altogether too many utter impossibilities connected with the "Flood Story" for any such state of things ever to have happened or for thee to ever have engaged in writing such an untruthful narrative?

It is not probably an old legend that was handed down from early days of ignorance, and is it not far more likely that no such events ever occurred, or that thou ever employedst thyself in dictating to anybody such a tissue of impossibilities and falsehoods?

Is a book made up of such wild vagaries and untruthful stories worthy the consideration, veneration, and belief of intelligent people in this enlightened age of the world? and is it not far better for rational, reasoning beings to examine what they are called upon to believe, rather than to gulp down every kind of false and ridiculous story that may be handed down from past ages of the world?

[TO BE CONTINUED.]

"The Wonders of Prayer."

A 12mo volume of 408 pages, bearing the above title—Henry T. Williams, author and publisher, of this city—has been sent us for examination and notice. It is a rich volume for this age of the world, giving over four hundred instances in which prayers of a great variety of kinds have received direct answers. If this book is to be believed, there is no necessity for a man or woman going hungry, having empty pocket-books, being in debt, wearing poor clothes, or poor boots and shoes. All that is necessary is to go to God or Jesus with these little wants, and they will be promptly supplied. Among the many requests granted in answer to prayer we notice, in running over the volume, are the following: Four dollars in cash, preservation from lightning, a horse, a wife, peace in a quarrelsome church, supplies for a minister's family, a servant, \$18.75, a bag of flour, a good supper, \$200, \$50, \$90, a good home, recovery from sickness, the paying of rent, healing a child, money to pay railroad fare, the life of a child, a lost thimble, \$25, a new hat (old hat not mentioned), money to pay postage, a spring-mattress, healing Mary Theobald, a locomotive controlled, \$25, a cow, exactly \$80, conversion of a sinner, rescued from shipwreck, winning a lawsuit, a wagon-load of wood, a stolen sleigh returned, a new coat, calming the wind, insanity cured, suicide prevented, a sackful of potatoes and some corned-beef, another load of wood, compelling an unwilling debtor to pay up, a pair of boots, cure of spinal disease, under-garments, cure effected for heart and brain diseases, wood and flour, a pair of shoes, \$5 in cash, interest on a mortgage, taste for tobacco removed, another \$5, \$3, another barrel of flour, a pound of tea, a lost pocket book, small-pox cured, sight to the blind—several cases,—baked meat and garden stuff, help to get a lesson, rain produced, relief in business, a skeptic overpowered, an infidel converted, lost religion regained, employment furnished, a drunkard of thirty years cured, food to a hungry person, etc., etc.

How strange it is that simple-minded, infatuated people in this enlightened age of the world should entertain the idea that the Ruling Power of the Universe is changed and influenced by the supplications that are constantly being offered up to him from millions of persons and in millions of different places, and thus be persuaded to do things which would never otherwise be accomplished! Can they think there is an intelligent, overruling Being who controls all things and yet is so ignorant or inattentive to the affairs of this world that he requires to be informed

of what is necessary for him to do, and that he will feel disinclined to perform such easy acts and duties until begged and importuned to do so?

How partial and unjust they also make their God to be! While some by offering up perhaps a single petition obtain a new coat, a pair of boots, a bag of potatoes, a load of wood, a sewing-machine, or \$18.75 in money, other poor starving wretches cry out day after day, and far more piteously and earnestly, and not the slightest attention is paid to their supplications. Take this city alone; there are hundreds, yes thousands of poor widows here who have no means of obtaining the food necessary to sustain the life of themselves and their little children, save by the mere pittance they receive for sewing and similar half-paid labor, which is often impossible for them to procure! How in their famishing want they cry to the God of mercies and loving kindness to send them food for themselves and their starving little ones, and though they cry never so piteously and fervently, not the least attention is paid to their cries. And so it is all over this great country and all over the world; millions upon millions of such grief-laden prayers are offered up to the throne of mercy, and without a response ever being received.

What vast numbers of shipwrecked mariners have floated upon the surface of the ocean in open boats and on improvised rafts, devoid of food and water, suffering the pangs of starvation, until in many instances they have resorted to the terrible expedient of drawing lots to see which of the unfortunate number should be put to death to serve as food for his companions, and this continued till but one of the original number was left. How have these poor, starving beings cried to heaven and prayed most fervently that food might be sent them, that some friendly sail might heave in sight and bring them succor and life; and O! how often have they prayed in vain. This fearful experience has been repeated hundreds and thousands of times.

How many millions of sick chambers, with fathers, mothers, brothers and sisters, languishing with mortal disease, have resounded with the most fervent prayers that the suffering ones might be spared and be restored to good health again; but in what a vast proportion of these cases have no answers been received! No response given! Not the least indication that the prayers were heard!

Not very many years ago, over three thousand devout worshippers gathered in a church in a South American town to do pious honor to some distinguished occasion, when some of the combustible ornamentations of the church by accident caught fire, and in a few moments the whole edifice was wrapt in flames, and the frantic audience rushed for the doors, completely blocking them up, cutting off all possible means of escape. What moments of acutest agony! How the imprisoned sufferers cried to heaven for aid! How they implored God for mercy! But how were their prayers answered? Over two thousand men, women, and children were burned alive, and when within a few feet of life and safety! If prayers are answered, why were not these? Were they not earnest? Were not the sufferers engaged in a laudable occupation? Was it not a splendid opportunity for the Answerer of prayer to show his power and goodness had he had the slightest wish to do so? Could a being of kindness and mercy placidly hear those cries and shrieks, and not move a muscle to save one of the agonized wretches?

How often have similar catastrophes been enacted in other parts of the world—one in a church at Holyoke, Mass., and several times in this city, when the most earnest and piteous prayers were offered up, and not the least attention paid to them. When poor mortals most need the help of an invisible power, the gods appear to be least willing or able to come to their relief.

How many tornadoes, hurricanes and cyclones have devastated the earth, and how many thousands by these terrible forces have been remorselessly hurried into the unknown world, and how little prayers, cries, and supplications have done to prevent them! How many times have earthquakes shaken the surface of the earth and thrown down dwellings, towns, and cities, causing great numbers of deaths. An instance of this kind has just occurred in South America, by which nearly a thousand lives have been destroyed, and millions upon millions of dollars' worth of property lost. How little the most humble and earnest supplications did to prevent all this!

How frequently have famine and grim want and starvation stalked over this fair earth! How often have the failure of crops, wars, and destructive storms deprived the inhabitants of food necessary to sustain life? Millions upon millions have thus been made to experience the most bitter deaths known to mankind. India passed through this last year, and at the present time it is peaceful China that is the sufferer. The utmost want and destitution prevail. Thousands have already starved to death and thousands upon thousands more must meet the same inexorable fate. Think of the millions of most piteous prayers that have been offered up for succor, but O! with how little effect!

How often have pestilence and contagion prevailed among earth's inhabitants, sweeping thousands and millions to untimely graves. Imagine for a moment the helplessness, the suffering and destitution that disease has caused among men. Think of the prayers without number, the piteous moans and the heart-rending cries from billions of unhappy beings that have gone up to the imaginary great and good God of mercy for aid and relief, for even a temporary release from pain and suffering, that never were answered nor noticed in the slightest degree. The unchangeable laws of nature have had their rule, and *causes* in all cases have pro-

duced their inevitable results. If in all these numberless instances, and millions upon millions more, where the deepest and most earnest prayers have not in the faintest degree been noticed, how idle to talk about "a new hat," "a cow," "a pair of boots," "a sewing-machine," "a bag of potatoes," "a load of wood," or "\$18.75" being directly sent for the simple asking. Can it be thought that the Father of Mercies can be equally kind and just to all when he so promptly answers now and then the most frivolous prayers that can be imagined and leaves quintillions of the most earnest appeals totally disregarded? Can it even be thought that the Merciful Father is all kindness and sympathy and love, who not only sees but causes the immense and incomputable amount of sorrow, suffering, misery, want, and unhappiness that exists, and has existed, will want to be importuned and entreated before he will deign to move a finger in mercy, and then in the merest fractional number of cases?

Think for a moment of the countless numbers of prayers that for eighteen centuries have been offered up by Christendom for the conversion of the Jews—the old chosen people of God—to Christianity, and how meagre has been the result.

Verily if a small volume can be made up of instances where it is imagined that prayers for trivial objects have been granted, millions upon millions of volumes could be filled with the most earnest, fervent, heartfelt prayers that have for thousands of years been sent up to the throne of loving mercy which have never received the slightest recognition.

If the author of the book alluded to, prayerful Mr. Williams, will give satisfactory security that he or any other individual can procure answers to such prayers as may be indicated, we will gladly pay him \$10,000 or even \$100,000 per year for his services. But probably if he prayed for big nuggets of gold to fall from the moon, that prayer would be as effective as any.

Men are learning that, in the language of Theodore Parker, "*The only effective prayer is effort.*" Frederick Douglass has precisely the right estimate of prayer. Born and reared a slave, his soul earnestly yearned for freedom, and he prayed for it with all the earnestness of his nature, but in looking back to those times, he says the only prayer that availed anything was the prayer he made with his legs. If we wish certain results accomplished, let us go to work like men and remove the obstructing causes and impediments. Let us do, and bravely do, all that is possible to be done, and cease our inane cries to unseen and non-existent deities for impossibilities to be performed. The gods have done very little for man. He has had and still has his work to do for himself.

How weak and puerile it would be in the inhabitants of this great city to pray that contagion might be stayed and disease and death be removed from our midst, while we suffered the vilest stench and reeking filth—the very sources of malaria and miasma—to pervade our streets, areas and dwellings. Let us learn to be men and women of common sense. Let us discontinue idle gibberish and meaningless mumblings and be intelligent beings. Let us do our duty and cease asking imaginary gods up in the sky to do it for us. Let us give up *superstition*, and in its place let us cherish *science, reason and well-directed effort.*

"The Truth Seeker Collection."

This volume is now ready to send out to those who wish a copy. We have forwarded copies to those who have ordered them, but we must confess that the number is much less than we could wish. The work contains some five forms, constitutions, by-laws, etc., for organization, fourteen forms of invocation, eight forms for the marriage service, one for the naming of infants, twelve for funeral service, six for obituary notices, fifteen epitaphs, three forms for benedictions, three for wills, thirty-six sentiments and toasts, five hundred and twenty-five Liberal and Spiritual Hymns, nine doxologies, and twenty-seven choice poetical selections for Recitations.

There has long been a need of a work of this kind. It has been gotten up with much expense and labor, and we would be glad if our friends would appreciate it enough to avail themselves of it. It is furnished very low—at less than cost, in fact—seventy-five cents, post-paid, for nearly six hundred pages, and this to induce a general use and a large circulation. Those persons who are afraid to risk their little seventy-five cents for such a work, will of course be very cautious about ordering. Still we would be glad to send out a thousand or two more copies, and wish there were not so many of our friends disinclined to have it.

Christian Councils.

MR. EDITOR: I wish to say a few words through your truth-loving and truth-proclaiming sheet upon Bible history. There is great and wide-spread ignorance in regard to the times and the councils pronouncing decisions upon sacred plenary or canonical characters of the Bible. I am not far from the truth when I say there is not more than one in a thousand of its worshippers who possesses a correct idea of its formation, and the numerous councils and synods' decrees by which its divine authenticity has been sought to bind the consciences of men. And as most persons have not the time, means, nor disposition to go into extensive research on this question, I wish to present a correct statement of dates of councils, their objects and decisions. There is a prevalent error as to the objects of the first Nicene Council under Constantine the Great, so-called. This occurred A. D. 325 to

settle the Arian controversy. Arius and Alexander were bishops of Alexandria in Egypt. The former denied the eternity and Godhead of Jesus, and Alexander affirmed. The controversy was acrid and persistent, and after several years was liable to rend the Church to fragments. Constantine was appealed to to allay the excitement, and by his order a council of bishops was summoned to meet at Nicea, in the Roman Province of Bithynia, about sixty miles south-east of the sea of Marmora in Asia Minor. There were three hundred and eighteen bishops convened. Constantine presided over their discussions. And as he had but recently espoused the Christian cause and wished to triumph over pagan religion he used his best diplomacy to amicably adjust differences. There was heated controversy, and hard names and recrimination were freely used. Trinitarians triumphed and Arius was banished to Illicum with several bishops of his party. The council of Laodicea, 363 A. D., accepted Origen's list of sacred books presented for their acceptance, viz., all the Hebrew books and the Apocryphal Baruch (the old Testament compiled by Ezra, 547 years B. C.) of which books Athanasius rejected Esther. The council of Carthage, 375 A. D., adopted the list presented by Augustine, viz: all the Hebrew books, Tobit, Wisdom of Solomon, Ecclesiasticus, and first and second book of Maccabees. Jerome rejected the Apocryphal books as not inspired. Please note that there is no mention made of the New Testament authors yet.

The council of Constantinople, 381 A. D., met by order of Theodosius to confirm the doctrine of the Holy Ghost. The council of Hippo, 393 A. D., decreed that the books under the new or Christian régime should be as follows: New Testament, four gospels, Matthew, Mark, Luke, and John. Acts, 13 Epistles of Paul; 1 to the Hebrews; 2 of Peter; 3 of John; 1 of Jude, and the apocalypses of John. The council of Carthage, 397 A. D., adopted the same list as those of Hippo, preceding, except designating fourteen Epistles of Paul, that to the Hebrews included. About A. D. 400, Pope Innocent I confirmed this catalogue of sacred books by a decree, which finally decided the canon of the Latin or Roman Church. At some of the councils, pride, domination, ignorance, and high-handed ruffianism were conspicuous. The council of Ephesus, A. D. 431, met to condemn the Nestorian heresy; the council of Chalcedon, 451 A. D., by Emperor Marcian in Bithynia to assert the divinity of Christ against the growing doctrines of Arius, and the one under Justinian at Constantinople, 553 A. D., to protest against the doctrines of Origen, Arius, etc. Another was held under Constantine IV., 681 A. D.; another at Nicea, 787 A. D., under the Empress Irene to establish the worship of images; another at Frankfort, called the Synod of Charlemagne, to overthrow image-worship, 794 A. D.; another by Emperor Basilus at Constantinople, 870 A. D.

All these councils were called and presided over by the then reigning emperors. Besides the Eastern councils there were ten Western, under the rules of the Latin and Roman Catholic Church and continued at various periods until the last Ecumenical council at Rome in 1870. Arius was in exile eleven years, and on his restoration Alexander, the religious foe of Arius, was banished into exile twenty years. Notwithstanding the Trinitarian struggles against Arianism it continued to greatly augment and many able bishops were drawn to it, so that soon after the first Nicene council 250 Arian bishops held a council at Nicodemia. Thus early Unitarians sought to establish the one-God idea. As one result of their deliberations, they sent letters to all the bishops in the Christian Church entreating them not to exclude the friends of Arius from their communion and requesting them to intercede with Alexander, that he would not do so. They being as good as the Trinitarians, they believed they should enjoy the rites of the church, but were excluded. Alexander was a metropolitan bishop, and recognized as Pope, but Popery did not become established until A. D. 700, under the tyrant Phocas. Bishops were called Popes 350 years previously. Another council of Arian bishops met, A. D. 330, at Antioch, another at Constantinople, A. D. 356, but as Trinitarians held sway at different periods, with persecutions and carnage, and a disposition to wipe out all traces of historic records appertaining to the learning, struggles and triumphs of the party they had not the goodness to tolerate, their records have perished 'mid gibbet, smoke, and flame.

Thus has the prestige and influence of the Bible been stamped by ignorant and bigoted Latin councils, thence passed into Protestantism as the offshoot of that old mother of harlots and abominations, and rests to-day like a leaden weight upon the naturally elastic, hopeful and investigating mind of the nineteenth century, and makes possible such men as Moody and Sankey, Talmage, etc., with their old stupid and barbarous notions of the fall of man, vicarious atonement, total depravity, forgiveness of sins, etc., with an army of 63,000 priests to perform before the altar of superstition such pranks in sight of high heaven as make the angels blush and avert their faces at the ignorance and stupidity of man. Never can the race rise to its destined height of enlightened reason, common sense, refinement, love and lofty endeavor while this terrible weight like a hideous nightmare frightens and crushes the souls of men. Then pound away friend Bennett, at these hoary walls of ignorance and bigotry. The sun-God is climbing the eastern hills, the invincible squadron of truth and reason are rapidly sweeping into line, and old medicine, old theology, and old superstition will die. The stalwart sons of truth will give them decent burial, and drop a manly tear on their graves, and with souls aglow with light and love to reconstruct society will proffer to the race the Religion of Science. As authority for the above brief synopsis of dates consult Mosheim, Watson, Clark, Neander, and Dean Dudley, the latter a small work giving the history of the council of Nice. Price \$1.00.

Mungerville, Mich., April 4, 1877.

D. HIGBIE, M. D.

Breaking the Sabbath.

The following sensible remarks on the Sabbath are from the *Saturday Review*, one of the best of the English periodicals:

If Friday fasting has always been regarded as a distinctive mark of Papists and Popish-minded persons, the strict observance of "the Sabbath" is considered no less characteristic of sound Protestants. Yet it seems strange at first sight that those who inveigh so fiercely against the superstitious observance of "days, and months, and times, and years"—in which catalogue St. Paul unquestionably included the superstitious observance of the Sabbath—should cling with such rigid pertinacity themselves to the keeping of a particular day, which, after all, is not the Sabbath. We will not undertake to say whether the usage in question is or is not "a fond thing vainly invented;" but an invention it certainly is, and an invention of very late date. If those who maintain the observance of fasts and festivals are fairly charged, as they often are charged, with "teaching for doctrines the commandments of men," they can at least plead in their defense a tradition of eighteen centuries. But the Sabbatarian tradition is little more than two centuries old. It derives as little countenance from the fathers of "the Blessed Reformation," English or foreign, as from the fathers of the primitive Church. The Confession of Augsburg expressly condemns it; Cranmer, in accordance with his general Erastianism, calls the observance "a mere appointment of the magistrate;" even the Puritanical Calvin used to play at bowls on Sunday at Geneva. And to this day the countrymen and co-religionists of Luther and Calvin have nothing in common in this respect with their English and Scotch followers.

The "Continental Sunday," which Protestants are so fond of denouncing, is really characteristic of Protestant more than of Catholic countries, so much so, indeed, that the measure of influence exercised by the Church may usually be gauged in a foreign city by noting what proportion of the shops are kept open. Thus, at Munich and Lucerne they are closed; in Paris only very partially so; at Berlin and Zurich they are open. The Sabbatarian view is an invention, not of the sixteenth century but the seventeenth, when the Puritans so fiercely railed at "the Impious Book of Sports" issued by authority of Charles I. and Laud, and contrived under Charles II. to secure the passing of what Lord Shaftesbury has designated "the most remarkable and one of the most valuable acts on the statute-book." Baxter displayed his wonted moderation in saying—what is perfectly true—that "from and in the Apostles' days the Churches everywhere agreed in the holy use of it [Sunday] as a separated day." But a very brief retrospect will suffice to show that their agreement was far from covering the modern Protestant estimate of the day. In the New Testament there is no injunction on the subject, and the Sabbath is never spoken of there, any more than by ecclesiastical writers, except as a purely Jewish ordinance. But it may be gathered from scattered intimations, especially with the light reflected on them from later tradition, that the first day of the week, which is called in one passage "the Lord's day," had already begun to be observed in memory of the resurrection by the celebration of the Eucharist. The Sabbath, or Saturday, was, indeed, also kept holy in many churches by fasting and religious services, not at all in connection with the defunct Jewish law, but in memory of the burial of our Lord, just as Wednesday and Friday are kept in honor of the betrayal and the passion. When, after the conversion of Constantine, Christian institutions first received the recognition of the State, an edict was issued enjoining the cessation of all judicial business, military exercises, and ordinary labor on "the venerable day of the sun," excepting only agricultural work on account of the uncertainties of the weather. This was confirmed in the year 386 by an enactment of Theodosius, which also prohibited public spectacles on Sunday. Similar regulations had been made by the Council of Laodicea some years earlier, enjoining Christians to abstain from worldly business on Sunday and to attend the mass.

But as regards theatrical entertainments, it must be remembered that these had all along been forbidden Christians, not on one day of the week, but on all days, on account of their idolatrous and licentious character. When, after the lapse of several centuries, sacred dramas began to be introduced into Christian practice, they were usually performed in churches and on Sundays or festivals. For medieval usage, while enforcing the abstinence from "servile work"—and that no doubt partly, and very rightly, in the interests of the serfs and laboring classes—always favored Sunday amusements. The day was treated as the weekly festival of the people, combining recreation with religious worship, which last was itself a kind of recreation and helped to add something of brightness to their dull and monotonous lives. Charlemagne renewed in his Capitularies the civil enactments of the Roman Emperors about the observance of Sunday, and many later Councils confirmed or supplemented the canons of Laodicea on the subject. The same end was promoted by the wide circulation and belief of stories of miraculous penalties, of disease or death, which had befallen those who profaned the day, many of which may be read in St. Gregory of Tours' work *De Miraculis*. Of course St. Gregory did not talk about "Sabbath breakers," but these legends remind one strongly of the popular tales of modern evangelical tract-writers about the awful judgments—miraculous in all but the name—which came upon Tom the poacher, or Jim the burglar, who began by playing truant from Sabbath-school, and rapidly advanced with the fatality of a judicial process from his boyish neglect of the Fourth Commandment to the gallows.

Notes from the Lecture Field.

SEATTLE, W. T., May 20, 1877.

D. M. BENNETT, Dear Brother: It affords me pleasure to say—and will no doubt be of interest to the many readers of your paper on this coast—that, preparatory to my contemplated trip East, I will visit, for the third time within three years, the various points in British Columbia, Washington Territory, and Oregon.

I have finished my work in Victoria for this year. I lectured eight consecutive nights to large audiences. The people here are alive and generous in their support of Free-thought. They have organized, and have a hall of their own. I was the guest of James Fell, who is a great big man, body and soul—a fine specimen of English generosity and hospitality—and who made me feel perfectly at home in his family. My thanks are due also to Captain Walker, Mr. Duck, and others, for kind support. When I presented the claims of THE TRUTH SEEKER here one year ago I found only one subscriber. I now have eleven names with the coin (\$22.00) to send for THE TRUTH SEEKER.

The people of Victoria are much exercised over the attitude of the Catholic Bishop of British Columbia relating to the free school system of the country. This Bishop, in a recent sermon, denounced in unmeasured terms our school system as a hot-bed of corruption, and our educators as slaughterers of innocence, reserving his special curse for mixed schools where both sexes are educated together.

I could not help thinking what a pity that God should have made woman at all, since she has been the reputed cause of so much sorrow in this world. What a crown of shame Christianity, the mother of abominations, has placed upon the brow of woman, and yet to-day she finds her warmest support from the willing hearts and hands of woman; and will, until woman is redeemed from superstition and ceases to be the property of priests.

This opportunity to sow the seed of reformatory thought was too good to be lost, hence I devoted the opening lecture of my course here to Romanism as Free Schools and a review of the discourse by the learned Bishop; showing the attitude of the Mother Church against our free institutions, not only our schools but the government which gives them protection. What an enemy is this which permeates with its deadly virus the whole land, and has the unmitigated effrontery to charge our school system as the source of wide-spread immoralities! She, the head and front of physical and moral degradation in all the past, with the blood of millions on her hands, claiming to be the foster-parent of education and the conservator of good morals! A devil whitewashed into an angel of light! She, "Satan rebuking sin," with a priesthood living, or professing to live, in such an unnatural condition as celibacy, with an army of miserable recluse women trampling upon their own crown and the glory of their own sex, maternity; hiding themselves away in the darkness of convent life under the pretext of nearness to God! Could the veil of darkness resting over the cess-pools of the nunneries be lifted, as in the case of Maria Monk and others who have escaped from the toils of this damnable system, the light of day might reveal in reality the evidences of slaughtered innocents and debased womanhood. What a record has she upon which to claim the right to confess our wives and daughters and educate our children!

I am not only surprised but indignant that Protestants, knowing the character of this insidious foe to natural human freedom, should patronize Catholic schools, placing the dear children under the constant fire of superstition where they cannot turn the eye where it does not rest on a Catholic emblem or the black garb of this unnatural sisterhood, or the ear where it does not catch the sound of prayers and mummeries for Christ's sake. Let parents beware of this deadly upas of sin that is spreading its influence over the country.

Many Protestants claim justification on the ground that Catholic schools are more secure and give better protection to their daughters from contaminating influences incident to mixed schools.

To me it seems like straining at a gnat and swallowing a camel. It is not a safeguard to virtue, nor the road to true character nor well-rounded womanhood or manhood, that the sexes should be separated at any period of education or discipline from the cradle to the grave. To have the girl away from the opposite sex is to lessen the chances of true virtue and build up a weak character all the more incapable of resisting evil when they do formally enter society, simply from ignorance of their true relation to the opposite sex. It seems to me that true character is to be built up in the presence of temptation, else there is a sad defect in the economy of nature. Self-respect cannot be taught best in schools where the sexes are separated.

Education must begin in the family, and the school should be but a continuation of development. If parents will instruct their children early in life about many things which are usually hidden from them until too late, and not leave so much for the school-teacher to do, social disorder would be greatly mitigated.

It is said, "Familiarity breeds contempt." But I believe a greater familiarity between the sexes in early life, with proper instructions of the true nature of all the functions of body and mind, infusing into the minds of the young the dignity and sacredness of incipient manhood and womanhood, would tend toward social order. Forbidden fruit carries with it the greatest temptation, and undue repression has also its evils lurking beneath the saintly garb of Mrs. Grundy, who will have it that social intercourse between the sexes must mean marriage or mischief. Hence, she says, watch them! How much better to properly instruct them and then trust them, as watching implies suspicion, and tends to make liars and thieves of our children. There must be a ground for kind and tender friendship between the sexes without a view to marriage, as there is a large number of

young people who are not physically adapted for the marriage relation, who may be refined and blessed through proper social relations.

Our school system is the crown and glory of our country, and, although incomplete, is our only safeguard to liberty and progressive life.

After leaving Victoria I gave six lectures at Port Townsend, a beautiful spot, and port of entry for Puget Sound. My thanks are due to Bro. Hastings and family; also, to our friends Learned and Hunt for kindness and support in our work.

My work at Seattle has been attended with marked success—have given ten lectures to large audiences of the best thinkers in the city. This is highly gratifying, as the churches here have kept up one continuous blast ever since my last visit, one year ago.

I leave Seattle with kindly regards for all, and many thanks to our friends Booth, Crane, and Mrs. Yosler, for many expressions of kindness to me during my stay here.

Puget Sound is one of the most beautiful bodies of water in the world, interspersed with islands deeply wooded to the water's edge with living green grateful to the sight, and especially so to new-comers from portions of the East where wood and lumber are scarce. I thought I had seen large saw-mills in Michigan, but they are babies compared with these huge machines for cutting lumber, some of which is 120 feet in length, clear of seam or knot.

What a store-house Nature has prepared of wood and coal! Enough for many generations to come, if avaricious greed does not monopolize and waste the common heritage of man.

I go from here to Astoria and Portland, and from thence home, as I hope to start East about the first of July, speaking at various points on my way to Chicago, and will be glad to respond to any calls to lecture at any intermediate points between San Francisco and Detroit, on various topics embraced in the Gospel of Nature.

Dr. J. L. YORK.

Importuning Heaven.

OFFICE OF The World, PRINCETON, MASS., June 11, 1877.

EDITOR OF THE TRUTH SEEKER: So your "Interrogatories to Jehovah" are to continue two months yet, which will make the prayer thirty-five weeks long! This is going, in Moody's phrase, into "grips with God," into a divine "wrestle," at a length which may seriously damage the object of your devotions. I do not like to interfere, but private advices from heaven indicate that the terrific pile of tough conundrums which you have thrown into that "prayer" have so taxed the wits of Jehovah that his health is giving way under the tremendous task of answering them. Besides, you have so monopolized Jehovah's attention that he has had no time or strength to answer other people's prayers, even to help Moody through with his revival job in Boston; hence its failure. I beg you to be merciful, for even "Infidels" desire to see enough left of God to recreate at some Long Branch in Andrew Jackson Davis' "SUMMER LAND!" and to go permanently into Winter quarters in Moody's "HELL!"

Beseechingly yours, E. H. HEYWOOD.

REPLY.—Well, Bro. Heywood, possibly we are a trifle too hard upon Jehovah, but his servants, the clergy, tell us he delights to be entreated of, and that he commands us to go to him with all our wants; so as there happens to be a good many things we want to know about, we just thought we would make a business of it, and finish up the job. We will, however, be done with him after a little, and will give you and all our other pious friends a chance to commune with him. We really hope our enquiries have not so disconcerted him that you cannot secure a respectable hearing.—ED. T. S.

Right and Wrong.

YREKA, CAL., May 26, 1877.

MR. EDITOR: I would own it in advance, it's hardly my "put in," in this case, yet it's so seldom I have a show to disagree with you, that when I have one I should not fail to let you know it. You say in THE TRUTH SEEKER of the 12th inst., in reply to Mr. Thomas Robinson, that right is only "relatively so"; that what is right to-day may be wrong to-morrow, etc.; and by way of illustration, say it's not right to kill a neighbor's dog; but if the dog becomes rabid, and the danger of the community is apparent, it's right to kill him; also, if a raging fire is consuming a town, and the authorities decide it's impossible to arrest the fire without blowing up a house, it's right to blow it up. Now, sir, I differ with you in both these cases. It cannot be strictly right to either kill the dog or burn the house, though we admit it's highly expedient to do both. Things are often expedient that are not right within themselves, and conditions can do a great deal, but can't change wrong to right, or right to wrong.

I will suppose a case, if you please: A famine exists in a certain country. In a town of some hundred inhabitants in that country lives a certain miser, with his iron-bound, safely hoarded treasure. He refuses to give the smallest part thereof to relieve and save the hundreds of famishing men, women and children by whom he is surrounded. They implore, entreat, threaten and curse him by turns, and to no purpose. Finally they only succeed in getting possession of his treasure by taking his life. With this treasure they procure food and live. But consider a moment. Did they do right in killing that miser? Who can say yes? None! But all can readily say that they did that which was unquestionably expedient. Hence I maintain that "right is always right, and wrong is always wrong." Whatever agrees with Nature's laws is right, and whatever disagrees with them is wrong. This gives us a datum from which to reckon. T. M. KELLY.

REPLY.—Friend Kelly is both right and wrong. Right in maintaining that the great principle of right is always right. Wrong in insisting that what is wrong at one time may not be right at another. In one sense right is as unchangeable as a strictly perpendicular line, or a true level. In another sense it is to a certain degree conventional. Among the meanings of right, according to Webster, are, "suitable," "proper," "becoming," "most favorable," "convenient," "well placed," "orderly," "well regulated." According to our views it is right to pursue that course which confers the greatest good upon the greatest number, and wrong to do that which entails the greatest unhappiness upon the greatest number. If the miser by greed and oppression had accumulated a large amount of treasure, and that treasure alone could save the lives of thousands, it would be right to take it; and if a life, even, had to be sacrificed to save the lives of thousands, it would be right to take that life. "The greatest good to the greatest number," is a good rule to be governed by.—ED. T. S.

SALAMANCA, JUNE 5, 1877.

MR. EDITOR: The friends of human progress held their 29th yearly meeting near Waterloo, last Saturday and Sunday. It was a large, earnest, and interesting meeting, and was addressed by Stebbins of Detroit, Taylor of Buffalo, Harter of Auburn, Green of Salamanca, and others. Not less than six hundred people were present. It was a season long to be remembered by the lovers of Free-thought and progress. I am pleased to inform the readers of your paper that at this meeting arrangements were made to hold a three-day's grove-meeting near Cosad's Liberal Hall near Wolcott, on Friday, Saturday, and Sunday, the 17, 18, and 19th of August next. The speakers invited are Brown of Binghamton, Mills of Syracuse, Stebbins of Detroit, Harter of Auburn, and Green of Salamanca. Mr. Cosad and his friends are making arrangements for a large gathering. An effort will be made to organize the Free-thinkers of Central and Western New York. FREETHINKER.

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Friendly Correspondence.

A. S. KINSEY, Gervais, Or., writes: I have been a subscriber from the first number of your paper, and kept every copy of it till I moved here from Iowa, when I scattered them all along the way. Since I came here I distributed the remainder of them. I kept about fifty copies of the paper, besides an assortment of your books, lying on the ear seat, and as our train had about seven hundred passengers and was ten days on the road, you see I had a good chance for missionary work. "Dirty," "blasphemous," "corrupt," and "rotten," were the common epithets applied by the pious to your little sheet. My adventures as an infidel colporteur on that train would fill several numbers of your paper. I am an old "soldier of the cross," and know how to stand Christian fire. I held my ground till the enemy's ammunition was completely exhausted. I met many who were highly pleased with your publications, and some who were regular readers of the paper. It was hardly hard of here till I commenced circulating it. I can assure you that it will not be long before it is better known.

M. S. AUSTIN, Rockland, Me., in requesting his address changed from Thomaston to Rockland, writes: Thomaston is three miles walk from where I live; but I had rather walk there every week than go without your paper. When I first subscribed for your paper, it was not a very welcome visitor to our house. Its Liberal and common-sense views have since caused it to be respected. It is now not only diligently perused by every member of the family, but is eagerly sought after and read by all the neighbors. The writings of Mrs. Stenker are splendid, and if they were written in the cause of the Church, the Christians would claim that she was inspired from on high. They are certainly very refreshing reading. The "Humphrey-Bennett discussion" alone is well worth the price of one year's subscription. The Rev. Humphrey appears to be a man of uncommon intelligence and candor for a clergyman, and he would make an effective advocate for any cause which would afford him any show of right and reason on his side. But in his present position there is no point of argument upon which he can lay his hand. I trust the discussion will continue until he is converted to the only true gospel of reason and

common sense. Your paper deserves a prosperous future, and for such has my very best wishes.

Special Notices.

I WOULD like to correspond with some Liberal-minded lady of middle age, for matrimonial purposes. Address W. G. R. East Dayton, Tuscola Co., Mich. 2:24

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Gems of Thought.

A LIGHT heart lives long.—*Shakspeare.*

NOTHING, not God, is greater to one than one's self is.—*Wall Whitman.*

THE quality of Truth in man supports itself through all changes.—*Wall Whitman.*

IF what is said be not to the point, a single word is yet too much.—*Chinese Proverbs.*

I SEE not any road of perfect peace which a man can walk, but after the counsel of his own bosom.—*Emerson.*

IN marriage we begin by knowing little and believing much, and often end by inverting the quantities.—*Geo. Eliot.*

SWEET are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.
—*Shakspeare.*

A HELPING word to one in trouble is often like a switch on a rail-road track, but one inch between wreck and smooth rolling prosperity.—*Anon.*

THE man who has nothing to boast of but his illustrious ancestry is like a potato-vine—the only good belonging to him is under ground.—*Sir, Thos. Overbury.*

SOCIETY never makes the preposterous demand that a man shall think as much about his own qualifications for making a charming girl happy as he thinks of hers for making himself happy.—*Geo. Eliot.*

THE web of life is of a mingled yarn, good and bad together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.—*Shakspeare.*

WHO shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters? Who shall count the hosts of weaker men, whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party.—*Huxley.*

NATURAL phenomena sometimes occur by which whole countries become desolate, and the memory of things past is erased; accident may intervene to occasion the loss of the arts themselves, but the exigencies of men, in the process of time, cause the recovery or revival by the same uses of natural means, and by the necessity of man's having recourse to art for administering to his wants; and, notwithstanding these interruptions and revolutions, yet the machinery of the world subsists without infringement.—*Aristotle.*

LET us plant in our hearts the precious flowers of love, charity and forgiveness, and make the light of a beautiful spirit to shine out radiantly from our countenance; let us each day pluck some flower of thought from the great tree of knowledge, and twine it in the garland of our minds, that it may be an amaranth unfading in hue and undying in sweetness. Let us plant the seeds of beauty everywhere through the windings and avenues of our lives, and make beautiful by our souls' rejoicing the hours of our daily labor and our Sabbaths of rest. Strive always for the good, the true, and beautiful, and life shall be to us a song of joy and bliss, garlanded everywhere with the brightness of beauty.—*Mrs. E. D. Slenker.*

YOU touch me on a very tender point, when you say, that my friends on your side the water cannot be reconciled to the idea of my abandoning America even for my native England. They are right. I had rather see my horse, Button, eating the grass of Bordentown or Morrisania, than see all the pomp and show of Europe. When we contemplate the fall of empires, and the extinction of the nations of the ancient world, we see but little more to excite our regret than the mouldering ruins of pompous palaces, magnificent monuments, lofty pyramids, and walls and towers of the most costly workmanship; but when the empire of America shall fall, the subject for contemplative sorrow will be infinitely greater than crumbling brass or marble can inspire. It will not then be said, Here stood a temple of vast antiquity, here rose a Babel of invisible height, or there a palace of sumptuous extravagance; but here, ah painful thought! the noblest work of human wisdom, the greatest scene of human glory, the fair cause of freedom rose and fell. Read this, and then ask if I forget America.—*Thomas Paine.*

IF there is any heaven on this earth, it is where just the right man marries just the right woman, and there is no way to be happy except with perfect liberty. I hate a man who thinks a woman should obey him. I despise a man who wants to make everybody obey him. I had rather be a slave than a master. I had rather be robbed than be a robber. All that I ask for all womankind is simple liberty, and let the man love the woman as she should be loved. As one of the old sacred books of the Hindoos says: "Man is strength—woman is beauty; man is courage—woman is prudence; man is strength and woman is wisdom; and where there is one man loving one woman, and one woman loving one man, in that house the very angels love to come and sit and sing." I believe, then, in perfect freedom; I believe in perfect justice, and where a man loves a woman she never grows old to him. Through the wrinkles of age and through the mask of time he sees the sweet maiden face that he loved and won. And where a woman really loves a man he does not grow gray; he does not grow decrepit, he is not old, but to her he is the same gallant gentleman forever that won her heart and hand.—*Ingersoll.*

Odds and Ends.

A SIMPLE peasant from the wilds of New England was alighting from the cars at the Washington depot, in company with a friend, when the latter pointed out the first distinguished person he saw, and exclaimed: "Look, George! there goes one of the greatest statesmen in the country." "Dew tell!" ejaculated the simple peasant. "How much has he stolen?"

"Do you believe there are any people who never heard 'Old Hundred'?" asked a young lady at the family table. "Lots of them," interrupted her precocious young brother. "Where are they I should like to know?" "In the deaf and dumb asylum!"

BROWN sent Smith a present of a painting of a pair of ducks, nicely finished in oil, and accompanying the gift was this note: "Dear Smith—I send you a present of a pair of ducks—real canvas backs. Yours B."—Smith acknowledged the gift, and in return sent an engraving of "catching Green Turtle in the West Indies," with a note as follows: "Dear Brown—Thank you for your ducks, I send you a nice dish—a plate of turtle. Please accept. Yours S."

EXPLAINING A DIFFICULT PROBLEM.—A negro was convicted in our Superior Court the other day for hitting another negro with an axe. A party of colored savans were discussing the case in old Si's presence.

"What I want to know," said one of them, "is jiss diss: How ken a man hit anudder man wid de eye ob der ax?"

"Why kan't he—tell me dat!" said old Si.

"Kase hit stands ter reezen, don't yer see—for de eye ob der ax is whar de handle goes in, an' how is er man gwine ter 'sault anudder man wid er contempt to murder by hittin' him on de head wid der hole?"

This was a clincher the other darkies thought; but old Si remarked:

"Fore de wah me an' you used to work in de same cotton-yard, didn't we?"

"Yes, we did."

"Well, I 'spose you members when massa Threlkill, down dar at Griffin, used ter lamb yer 'bout forty wid dat paddle dat he had?"

"Oh, you go 'way!"

"Well, dis are de pint; when he used fer ter paddle yer, an' yer used fer ter grose 'round an complain of de blisters what he raised on yer, wuz it de paddle or de holes in de paddle whar raised deskin an' made de sore? Now whar's yer scientific argyment?"

The case was settled—nobody in the negative.—*Atlanta Constitution.*

THE ROMANCE OF THE CARPET.

Basking in peace in the warm spring sun,
South Hill smiled upon Burlington.

The breath of May! and the day was fair,
And the bright motes danced in the balmy air.

And the sunlight gleamed where the restless breeze
Kissed the fragrant blooms on the apple-trees.

His beardless cheek with a smile was spanned;
As he stood with a carriage whip in his hand.

And he laughed as he doffed his bob-tailed coat,
And the echoing folds of the carpet smote.

And she smiled as she leaned on her busy mop,
And said she would tell him when to stop.

So he pounded away till the dinner bell
Gave him a little breathing spell.

But he sighed when the kitchen clock struck one,
And she said the carpet wasn't done.

But he lovingly put in his biggest licks,
And pounded like mad till the clock struck six.

And she said in a dubious kind of way
That she guessed he could finish it up next day.

Then all that day, and the next day too,
The furze from the dirtless carpet flew.

And she'd give it a look at eventide,
And say, "Now beat on the other side."

And the new days came as the old days went,
And the landlord came for his regular rent.

And the neighbors laughed at the tireless broom,
And his face was shadowed with clouds of gloom.

Till at last, one cheerless winter day,
He kicked at the carpet and slid away;

Over the fence and down the street,
Speeding away, with footsteps fleet.

And never again the morning sun
Smiled at him beating his carpet dun.

And South Hill often said with a yawn,
"Where has the carpet martyr gone?"

Years twice twenty had come and passed,
And the carpet swayed in the autumn blast;

For never yet, since that spring day fine,
Had it ever been taken down from the line.

Over the fence a gray-haired man
Cautiously clim, clome, clem, clum, clamb.

He found him a stick in the old wood pile,
And he gathered it up with a sad grim smile.

A flush passed over his face forlorn,
As he gazed at the carpet tattered and torn.

And he hit a most resounding thwack,
Till the startled air gave its echoes back.

And out of the window a white face leaned,
And a palsied hand the dim eyes screened.

She knew his face, she gasped and sighed,
"A little more on the under side."

Right down on the ground his stick he threw;
And he shivered and said, "Well, I'm blowed."

And he turned away with a heart full sore,
And he never was seen, no, not no more.

Burlington Hawkeye.

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{ SCIENCE HALL, 141 8th St., } \$2 per Year.
NEAR BROADWAY.

Notes and Clippings.

THE Rev. J. P. Roberts, of the Methodist church of Utica, Wis., has been arrested and brought to trial for lying and slander.

THE Rev. Joseph Regis, of Fond du Lac, Wis., has brought suit against the Rev. Louis Dael for malicious prosecution. Dael had caused the arrest of Regis, as a vagrant and an impostor.

"There was once a clerical gent
Had the courage to say what he meant,
When they said "You're heretical"
He became energetical.
And they didn't feel good for a cent."

NEVER in his life did the Rev. Mr. McGhee have such a large congregation as that which assembled to see him tried for the murder of Mrs. McGhee. Most of those who came were ladies. Some of them climbed in the windows of the court-room.

THE Principia Club, an association of gentlemen in Cambridge, Mass., has just published an aggressive little volume, bearing the title "Vaticanism Unmasked; or, Romanism in the United States," by a Puritan of the Nineteenth century.

THE Russo-Turkish conflict is proclaimed to be the "Jihad," or Holy War. The greater the numbers that are killed, and the more wretchedness and suffering caused by it, the holier it will be! The "holy" wars of the world have all been of this character.

THERE is a merchant possessing decided ideas where the line of credit should be drawn, who announces by a placard in his show window on Broadway: "In God we trust. All others are expected to pay cash." Is it not possible that even this man trusts too much?

MR. BEECHER, in his Friday-night's talk, said that when young, in imitation of some celebrated Bible character, he prayed seven times a day, but finally came to the conclusion that this might be very good spiritual diet for some, but that it was not adapted to his taste.

THE Tribune insists that only the most valuable of our coins is legally a coin at all—that it is far better to keep the millions under the harrow, than to "disappoint the expectations" of the bond-holders. A large number of people are getting to think differently.

A BELIEF in the value of fresh blood as a medicine in cases of consumption is entertained by several St. Louis physicians, and every morning the chief slaughter house of that city is visited by patients. Very possibly it may be discovered that fresh blood is a better remedy for bodily ills than blood eighteen hundred years old is for ailments of the soul.

THE Rev. A. J. Carney, who is known up the river as the "fighting preacher," uttered the plain truth when at Newburgh, the other day, he said: "All, or nearly all, the ministers now-a-days were preaching for money, not to win people to Christ and save their souls. Take away their salaries, and they would all be lawyers, insurance agents, or merchants, trying to get a living by doing nothing." The danger of souls being lost would trouble them very little were their salaries withheld.

BISHOP FINK, of the Catholic church in Kansas, has ordered all of his clergy to say mass every Tuesday until the 8th of September for the destruction of the grasshoppers. It remains to be seen what effect this will have on the pestilent creatures. The Protestants of Minnesota tried fasting and prayer, and are divided as to their views of success or failure. Anything which will exterminate the 'hoppers will be pronounced satisfactory by people, regardless of sectarian persuasion.

THE flock recently gathered by that irrepressible brother, the Rev. Jeremiah Beulah Murray, in Brooklyn, has begun the festive part of its existence by a huge strawberry entertainment and cake walk. So inspiring were the exercises of this occasion, that the perspiring company remained together till after one o'clock in the morning. A good deal of money was raised, and brother Jeremiah is not in the lamentation line. The enterprise which he now leads is called the "Metropolitan Mission."

THE clerical wife-murderer, Rev. Samuel H. McGhee, was found guilty of murder in the first degree, in the district court, Dixon, Ill., for poisoning his wife that he might marry Miss Lorilla Paddock, and the jury gave him the lightest penalty—fourteen years' imprisonment at hard labor. Efforts were made for a new trial, but Judge Heaton decided that the prisoner had had a fair trial, and had been ably defended. Sentence has been passed upon the wretched man—fourteen years at hard labor, with one week of solitary confinement each year. It is not expected that the brilliant and fascinating Miss Paddock will wait for him till his time is out.

THE following cable dispatch has been received here: LONDON, June 18.—The case of Charles Bradlaugh and Mrs. Annie Besant, who were arrested some time ago on a charge of printing and publishing a pamphlet alleged to be of an immoral character, which was adjourned to allow the defendants time to prepare their defense, was begun to-day before Lord Chief Justice Cockburn and a special jury. The Solicitor-General spoke condemning the book as indecent. Mrs. Besant replied defending the book and denying that it was obscene. The trial was unfinished at the adjournment of the court. Since the beginning of the prosecution the circulation of the book has increased from 700 copies yearly to 100,000 copies.

TRIALS for heresy are becoming of more frequent occurrence than almost anything else, except trials for clerical crimes and delinquencies. Doctors Miller and Blauvelt have but just got through with their trials, before intelligence is received from Halifax of the trial of the Rev. Mr. McDonnell also for heresy. If all the clergymen who dare to differ from the old creeds were brought to trial, a great many new courts would need to be organized. Some disbelieve in the divine origin of the Bible; some in the divinity of Christ; some in the existence of hell and the devil, and some even in the existence of God himself. When the clergy and the laity have purged themselves entirely of the old and darkening and stupid creeds, "the world will be the better for it."

MORE clergymen left this port for Europe last Saturday than ever left the county before in a single day. Some forty of them who took passage on the Bolivia were delegates to the great Pan-Presbyterian Council, which is to convene in Edinburgh, July 2d, and at which 20,000,000 Presbyterians, in a dozen different countries, will be represented. In other steamers numerous other clergymen took passage. Among the number are the Rev. Doctors Chancellor Howard Crosby, Hepworth, Wm. C. Roberts, Manning, Taylor, Geo. Norcross and family, Nicholl and family, Edward Hayes, the Reverends Arthur Lawrence, T. M. Lester, J. N. Galliger, and numerous others. Some will make the tour of Europe; some will go to the "Holy Land"; some will spend the summer in the Alps, etc., etc. It may be a wonder to many how the people can spare so many clergymen all at once without serious detriment to the poor sinners who remain at home; but there is no trouble in the matter, the number could be multiplied by ten or twenty without the slightest injury or danger. The people are learning by degrees that clergymen are not a "vital necessity," and when they become sufficiently convinced of this fact to let the 65,000 clergymen, who are supported at an annual expense of \$200,000,000 to this country, go permanently to Europe, or any where else they see fit, America will be no loser by it. We shall always need teachers of science, of Nature's laws, and everything that is true, but it is to be hoped that the masses will not always be compelled to support an army of pious, well-dressed gentry to cram down the throats of the people old myths, dogmas, and superstitions. Let them go to—Europe.

Geo. FRANCIS TRAIN takes a gloomy view of things. A letter of his in the Sun contains the following: "Yet forty days and Nineveh shall be destroyed! Enjoy yourselves; amuse yourselves. The dark days are coming. A short life and a merry one. Eat, drink, and be happy, for to-morrow ye die! I am neither Jeremiah nor Cassandra nor Daniel come to judgment, yet never before did I so plainly read the mystic signs on Balshazzar's banquet-hall. Great physical convulsions always foreshadow great social

revolutions. When the houses crack in San Francisco, the Mikado trembles in Tokio, the Nabob quakes in the Himalayas, and Vesuvius belches its lava over the village of Naples. The quarter of a million holocaust in the Ganges tidal wave, the dozen shipwrecked cities in the Chilean earthquake, are only forerunners of the coming political upheavals. The perennial grasshopper, cutworm, potato-bug, black grub, and seventeen-year locust, are but the shadows of the Coming Famine. The dead fish floating in the Passaic, the scabbed sheep rotting in the pasture, the mad dog epidemic on every street corner, the epizootic horse choking in the stable, the murrained cattle dying on the plains, the four million trichina hogs killed by the Washington Bureau (explain why the instinct of self-preservation made me stop eating meat) all point toward the Coming Pestilence. A deadlier poison than spitz, moccasin, cobra, or rattlesnake gnaws greedily at the vitals of Church, State, and Society. The Hyacinthe, Dollinger-Cumming, Bismarck, Gladstone, Russo-Turkish imbroglio indicates the dissolution of the Anno Domini era. The bankruptcy of old style journalism in brain, in finance, and manhood suggests that the new educational method will be telephone and psychology. That man who conserves the most of the Sun element will furnish light for all the rest. Babcockism, Belknapism, Beecherism, Tweedism, Grantism, Robesonism, and the murders, suicides, and abductions of the hour are only balled down demonology! The German Schonbergs, French Mires, English Petos, Colliers and Baron Grants, Philadelphia Cookes, California Ralstons, New York Flisks, Clewesses, Duncans, the scenes of shipwrecked banks, hundreds of defaulting railroads, and 100,000 bankrupt merchants, only point to the coming universal Repudiation.

HOW SHALL INFIDELITY BE TREATED?—We clip the following from the N. Y. Sun: Not long since the subject of religious faith and its present hold on society was introduced in a party of gentlemen who had all been bred in orthodox Protestant churches, nearly all of whom were pretty regular church-goers, nominal professors of the evangelical belief, and not negligent in observing the conventional religious customs. Yet of the whole number, including men of different ages, there was not one who hesitated to avow that he was skeptical about the doctrines which he had been brought up to reverse. Of this party some even went so far as to question the immortality of the soul, holding that the soul was no more immortal than any other manifestation of force. They suffered themselves to be ranked with the faithful while all the time they are really rank infidels. It is undeniable that very many of our young men now being graduated from the colleges are afflicted with religious unbelief. This skepticism is also noticeable in the universities of England, spite of their ecclesiastical surroundings; it is well-nigh universal among the German students; it is very extensive among those of France; it is pervasive in Russia; and even in Italy and Spain it is too common to excite remark. We see, too, that skepticism has entered the ranks of the orthodox ministry here. The Rev. Dr. Blauvelt, having boldly announced that the old orthodoxy is a dead force, and that it is in opposition to the principles of religious truth, has been rightly driven from the pulpit of the Reformed Dutch Church, the most conservative of Protestant sects. In leaving the communion in which he was reared, he declares that he is not the only heretic who requires to be cut off, and prophesies other convictions on similar grounds, though how many even of those ministers who substantially agree with him will dare to announce their heresy is doubtful. Yet if they are honest men they cannot help doing as Dr. Blauvelt did. Whatever may be the opposition to his religious opinions, there can only be respect for a man who upholds what he believes to be true, even at the expense of his denominational standing. So far as orthodoxy is concerned, it is really in less danger from avowed opponents than from lukewarm advocates—preachers who pretend to believe in it, in order to retain their places. How shall infidelity be conquered? Is it an enemy to be treated with, or shall the campaign against it begin with renewed intensity all along the line? These are questions which may well engage the serious attention of the Presbyterians at Edinburgh next month, for religious skepticism seems to be gathering force.

Events of the Week.

JOHN G. SAXE, the poet, is lying dangerously ill at his home in Brooklyn.

An entire class of college boys were suspended from Princeton for "hazing" new comers.

THE weather for the past week has been warm and showery. Grass and vegetation of all kinds are growing rapidly.

THE Indians in Canada have been making a disturbance. They fired a Catholic church and other buildings. Bloodshed is feared.

THE partisans of ex-President Lerdo of Mexico have captured the city of El Paso. Another civil war threatens that unfortunate country.

A TERRIFIC hail-storm passed over Milford, Pa. Hailstones the size of hens' eggs fell in abundance. Crops were badly injured in the vicinity.

TWO attempts have been made by some unprincipled villain to burn out the Shaker Community at Mt. Lebanon, N. Y. The attempt was fortunately thwarted.

ALBA W. DENNETT, a law student at Milwaukee, Wis., smothered his own infant child to death, and wrapped it in a shawl with a brick and threw it into the river. It was afterwards found and he confessed his crime.

GEN. B. F. BUTLER lectured before a full house at the Academy of Music, on the evening of the 19th. Subject, "The Irish Soldier in America." Should Ben ever run for President, possibly he might need all the Irish votes he can get.

MRS. A. T. STEWART has given \$1,500,000 to the Catholics at Garden City, L. I., for building a Cathedral. Could she have had the good taste to give one-tenth that amount to THE TRUTH SEEKER for publishing Liberal books and pamphlets, how much more good it would have done!

FREDERICK HENDRICKS, a wealthy farmer near Old Town, McLean county, Ill., fifty years of age, in a drunken rage shot his wife with whom he had lived twenty-five years. He returned from Bloomington, bringing a girl with him, who he told his wife was to supply her place. He commenced firing at her, and in a short time shot himself.

THREE tramps called at the house of D. B. Dennison, Great Falls, N. H., in the absence of the owner and ordered the servant, twenty years of age, to deliver to them all the money and valuables in the house or be murdered. She pleaded for her life, and upon pretense of going up stairs for the money, obtained Mr. Dennison's revolver and shot the leading tramp and frightened the others away.

TWO brick tenement houses in Twenty-third street between First and Second avenues, this city, in which some forty families were living, fell in last Saturday night, but fortunately the warning given by the creaking of walls and timbers was sufficient to enable all the residents to get out of the buildings before they fell in with a crash. Two women were paralyzed with fear, and taken to the hospital, from the effects of which it is feared they will not recover.

THE Russo-Turkish war has not made remarkable progress since our last issue. The Russians are still preparing to cross the Danube. It looks very bad for the Turks. Their armies are badly handled and indifferently supplied. A serious outbreak or rebellion is threatening among the Softas, or fanatics, at Constantinople. If they should be compelled to withdraw a corps from the front to suppress the rebels at home, they might as well yield to the Russians all that is required of them. Three thousand brave Montenegrins are reported as having routed ten thousand Turks at Plana, in Montenegro. Four separate attacks were made upon them by the Turks, who were repulsed every time. The Turks fled and the Montenegrins pursued. The route was complete. The Turks were driven out of Montenegro. A reign of terror prevails in the suburbs of Constantinople in consequence of the excesses committed by the Bash-Bazouks, a tribe of lawless, half-savage Turkish soldiery. A strong peace-party is growing in Constantinople, which is directly opposed to a continuance of what must be a hopeless war. It now looks as though this war might end in a few weeks, with the Turks' side of the ledger in a decidedly bad condition.

Career of Religious Ideas.

BY HUDSON TUTTLE.

CHAPTER IV.—CONTINUED.

Polytheism is accused of worshipping images for gods, but no one acquainted with its genius can for a moment entertain the idea that the humble worshiper regarded the image as anything more than a bond between himself and the deity it represented. He had outgrown this early belief, yet his mind, unable to grasp the conception of the gods, employed images as assistants. Some nations discarded artificial images, and with keen intellectual perception paid direct homage to the life-giving sun and the starry hosts. The Jews discarded images, but, by concealing their deity behind the veil of the Temple and creating an awful mystery, before the veil of which they knelt, were as real idolaters as the surrounding peoples.

Polytheism taught a narrow patriotism founded on the partial and exclusive character of its national gods, comprised in the love of country and hatred of foreigners. This exclusiveness was subdued by the conquests of Alexander and policy of Rome, whereby nations were brought into direct contact and amalgamated. The comparison of the gods assembled in the Pantheon prepared the way for the reception of Monotheism. The multitudes of gods were amenable to the control of the One God. This was not a new theory, but rather the sweeping away of old poetic garniture of subsidiary deities. When the apostle spoke of the Unknown God, he was readily understood by the Athenians. Monotheism was a direct growth of Polytheism, but various deflections were made on the way as various obstacles to growth were interposed. Of these, Dualism and Pantheism are the most important. The belief in a supremely good and a supremely evil being antedates the birth of Zoroaster. Involving a contradiction, it has been one of the most annoying and perplexing problems, over which to this day the Christian world wrangles. Two infinite and supreme beings cannot exist; hence it was taught that the evil god, once good, had fallen from his high estate. But an infinite being cannot change. The evil god must be less in power than the good god, and if the latter is all-powerful and good he could not allow the evil one to exist. The Persians solved this problem by referring both as emanations from one source, which Supreme Fountain became identical with the One, and Dualism ran its course. This belief, through the Eastern disciples, entered early Christian theology, and has ever since made it a system of Dualism instead of Monotheism. The Persian god of evil, Siva, became Satan, and has acted a most conspicuous part in the religion of the Christian world. Even at present his name is pronounced in the pulpit quite as frequently and with as much unction as that of God.

Pantheism regards Creation as God. It was a favorite theory of the ancient philosophers, who advocated both its material and spiritual form. Creation is the result of the laws inherent in matter itself. Nothing is fortuitous; all change is by the fixed fiat of law. God is the sun of Nature. Spiritual Pantheism is based on a metaphysical dream. God is the sun of the Spirit, from whom every thing is evolved. He is ever the same, yet constantly unfolding into new forms. God only possesses substantiality. He becomes self-conscious only through man. This mystical doctrine is capable of many changes, and bewilders and deludes by seeming to present tangible ideas when it presents only dreams.

CHAPTER V.

HISTORICAL REVIEW—MONOTHEISM.

In all departments, progress for the Indo-European people will consist in departing farther and farther from the Semetic spirit. . . . Our religion will become less and less Jewish, BENAN.

CONFINED to narrow limits, and numerically insignificant compared with the other leading races, the Semite has made a deep influence both for good and for evil on the destinies of the world. It was first to engage in commerce, and invent a phonetic alphabet, which, more than any one cause, by the facilities it affords for the preservation of ideas, has tended to elevate mankind. From it sprang those great religions, Judaism, Christianity, and Mohammedanism. The character of this people is a reflection of the geography of the country they inhabit. Roaming the arid deserts, or concentrating around narrow fertile belts and centres of commerce, they were most deeply impressed with the stern and implacable aspect of Nature. Their belief in their own one god excluded all others, and reacting on their arrogance and self-conceit, made them intolerant and overbearing, and declare all religions but their own unmitigatedly false. The Semetic race has never comprehended civilization, never founded an organic empire, made any discovery in science or mechanical invention, or even produced a work of plastic art. Deficient in power of organization and discipline necessary for military undertakings, its battles have been fought by mercenaries. The Israelitish branch shows less aptitude for political life than the others. It seems to have placed no value on liberty except so far as its religion was concerned, accepting vassalage without a struggle if this was not interfered with. Their wisdom never surpassed parables and proverbs. Even the higher branch, the Arabians, were only able to seize for a brief time the products of Greek thought. Their science was only a miserable translation of the Greek sages; and it has been shown that even these translations were the work of Spaniards and Persians. Pure as are the moral precepts of Jesus, son of Sirach, or Hillel, or the Bible, they are not purer or more exalted than those of Grecian writers. The aphorisms by which the chief relations of morality are expressed are common to all peoples. Of all nations, the Jews should be the last to become the moral standard-bearers. They were hard, narrow, egotistical,

arrogant, presuming, superstitious, ignorant, and a type of bigotry. Their dull minds received from their forced contact with Persia all the spiritualism which enlivens the dreary realism of their theology. At Babylon they imbibed the idea of angels and demons, the terrestrial manifestation of Deity, faith in immortality, resurrection of the body, Messianic longings, and belief in the near approach of the end of the world. Dwarfed in everything else, they were characteristically religious, but their religion had no relation to their morality. David, with all his abominable vices, was a man pleasing to the Lord, and no one found fault with him. The Semitic standard was by no means such as Europeans would adopt. In religion, in its strictest interpretation, distinct from morality—the observance of rites and ceremonies, and the bigoted and superstitious opposition to innovation—the Jews are preëminent. They cannot be accused of being excessively moral, but their religion has bound them together and preserved them through the vicissitudes of two thousand years of oppression. Utterly selfish from the beginning, they expressed no sentiment suggestive of the fatherhood of God or brotherhood of man. Jehovah was only a God of the Jews, and gave all other peoples to them to slaughter or enslave if they pleased. They did not wish to extend the sway of their religion. They sought not converts; they rather objected to Gentile dogs professing their faith. Such was the Jewish spirit. It was concreted in a series of books called the Old Testament, pronounced an inspired writing, and really the means whereby its possessors achieved their lofty standing. The claim has been most unfortunate for mankind. The book cannot pretend to teach science, for whenever it attempts to explain natural phenomena it is false. It is not to teach rules of government, for the precepts it presents are in favor of theocracy, slavery, and despotism. If its mission is to teach morals, the national character was none the better for it, the Jews being among the most immoral and turbulent nations of antiquity. A compilation might be made from classic authors which would have a higher moral tone and fewer degrading examples. It is only useful as part of a religious system exclusive and arrogant. Its critical study reveals the fact that the Hebrews were subject to the same law of development as other races. If they received a divine revelation, it did not change the course of evolution. Indelible traces of Fetishism are visible in their latest theology, and Polytheism was for ages entertained. Frequent reference is made to strange gods, whose existence is not denied. Jehovah is not the only god—he is only the most powerful. The claim that he is the One God is of comparatively recent date. The character given him by the Old Testament is contradictory and changeable. He is the Creator and Divine Father, and again only the God of the Jews; almighty and omnipotent, omniscient, eternal and unchanging, and again environed with all the limits of human nature. He walks on the earth, carries on conversation, sleeps, rises early in the morning, is angry, jealous, revengeful, vindictive and avaricious. The advance is easily traced. The family god became that of the nation, and at length the only God. Monotheism was attained in Palestine at nearly the same time it was in Greece. Human sacrifice to this god—most dreadful superstition!—lingered long in the Jewish mind. It is met with in the histories of all nations, and its ultimate form is the foundation of Christianity—the sacrifice of Christ. The offering of Isaac, and of his daughter by Jephthah in fulfillment of a vow—not rashly given, but on a momentous occasion—are not condemned, but rather considered worthy examples of piety, showing beneath a black and fathomless abyss of superstition.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. VI.

REV. G. H. HUMPHREY, *Dear Sir*: As I cannot see that in your last you refuted any of the positions I had taken, it will be necessary to give but little space to that portion of your letter. You bring no new argument to relieve John Wesley of the charge that England had no greater foe to the cause of the American colonists than himself, and that he espoused the arguments of Dr. Johnson, who denounced the colonists as a race of "convicts," and insinuated that they ought to be hung. Johnson thanked Wesley for joining him and espousing his cause; the friends of the American colonists in England were much incensed against Wesley for the course he pursued, and he was most bitterly denounced in numerous pamphlets and publications. Wesley wielded a great influence at that time, and England had no greater and no more ardent foe to American independence. I think you cannot disprove this.

In regard to Lincoln's infidelity, I am quite content to rest it upon the testimony of a score of life-long friends and acquaintances who knew him intimately, and had many times heard him express himself pointedly upon theological questions, and in opposition to the belief of Christians. I place their evidence far above that of interested parties writing in the interest of the Church, or with a purpose to show him to be what he was not. The discrepancies you enumerate are more apparent than real. There is no material disagreement. They merely illustrate how different men may express themselves upon a given subject. Nothing is better proved than that Lincoln was an infidel for more than a quarter of a century, and there is no reliable testimony that he changed his belief after going to Washington. His private secretary and intimate friend, John G. Nicolay, testified that he did not change. That he occasionally made use of ambiguous remarks which might give the impression that he had confidence in prayer, etc., is quite possible, but there is no probability that he believed that "Christ is God," and I do not believe that he ever said so.

If Mr. William H. Herndon is an unbeliever or a "Free-thinker," it by no means invalidates his testimony or his

labors. That class of men have proved themselves as capable of telling the truth as any men in the world.

As to Colfax, you misrepresent me. I have not found "his testimony against me." He *did* say in his speech that Lincoln was an unbeliever in Christianity, and he admitted the same when a friend called upon him at his home. When you reported that you had written to him and he appeared to "hedge," and that he meant "Lincoln did not belong to a church," I remembered that on other more important subjects he had been accused and convicted of falsehood, and I said I would not insist upon his evidence.

As to the Constitution of the United States, the simple fact that God, Christ and the Bible are entirely ignored in it, or never mentioned, goes much farther with me in deciding its character than all that Christian pettifoggers can say upon the subject. If the framers *were* Christians, and they did not think enough of their God, their Savior and their "Book from heaven" to even allude to them, their Christianity did not amount to much. They were no better than Infidels.

Now for the second proposition. I must confess myself amused at your efforts to make the Bible appear to be a book of science or especially friendly to it. A person who can perceive much science in that volume has either a very acute or a very accommodating perception. Is the Bible account of the creation a scientific one? Does science teach that light and darkness were originally blended together and had to be separated? Does science teach that the countless burning suns or stars that stud the vault of heaven were not brought into existence until after the earth was formed, and were then "set" in a firmament which held a vast body of water above the earth from falling to it? Does science teach that the earth existed, had days and nights, brought forth plants, herbs, shrubs, and trees, perfecting seeds and fruits before the sun existed or before a drop of rain had fallen upon the earth? Is it a scientific idea of the way in which rain was produced—by opening the windows of heaven (probably placed in the floor, or firmament,) letting the body of water stored up there descend to the earth, without any provision being made for its getting back again?

Would science teach that it required Omnipotence to work five days to make this little globe, while the sun, a million times larger, Jupiter and Saturn, thousands of times larger, the countless millions of celestial orbs and suns, larger than the entire solar system, could all be made in one day?

Are the two accounts in Genesis of the formation of woman equally scientific—the one that she was formed of clay at the time Adam was, the other that she was not formed until after the animals were made and named, when a surgical operation was performed upon Adam and a rib abstracted, from which she was made? Would science teach that a female weighing one hundred and twenty-five pounds, principally composed of hydrogen, oxygen, nitrogen, and carbon, could be produced from a rib of phosphate of lime, weighing less than a pound?

The Bible states that the earth was created in five days, in which time all forms of vegetable and animal life were produced. Science teaches that the earth for vast ages was a ball of highly-heated or fused matter, and that immense periods necessarily had to pass before there could have been soils, vegetation, and animal life. The Bible teaches that the earth, the sun, and all the vast number of shining orbs, were made less than six thousand years ago. Science has brought to light stars that are so distant that thousands and millions of years are required for their light to reach our earth, though it travels at the rate of 200,000 miles per second! The Bible teaches that the earth was made and finished in the five days that Jehovah devoted to it. Science teaches that for incomputable ages the earth has been growing by the aggregation of falling bodies of matter accumulated in contiguous space, and called meteors, aerolites, etc. Stratum after stratum has in this way been added to the earth's surface, but it has taken ages upon ages to effect it. The growth has been slow and gradual.

The Bible teaches that the first formations of organized life were grasses, herbs, and fruit-trees. Science teaches that the lower orders of animals which exist in water, as the hydrozoa, jelly-fish, star-fish, etc., classed as *radiata*, and clams, oysters, etc., termed *mollusca*, and the *polyparia*, existed ages before grass and trees could possibly have had an existence. The Bible teaches that vegetation of all kinds was produced on the same day. Science teaches that seaweed and water-plants of various kinds existed long, long before grass and fruit-trees came into being. What is called the coal-plant, of which the strata of coal over various parts of the earth were composed, grew luxuriantly thousands of years before grass, shrubbery, flowering plants and fruit-trees had an existence.

The Bible teaches that birds and quadrupeds were brought into existence on the same day with reptiles or creeping things. Science teaches that birds, quadrupeds, and mammals could not have existed until long, long after reptiles and cold-blooded animals had been upon the earth. The Bible teaches that man has existed less than six thousand years. Science shows by incontrovertible proofs that man has existed on this earth not less than one hundred thousand years. The Bible teaches that man was created intelligent, highly developed, and perfect, and that he fell into ignorance, degradation, and barbarity. Science teaches that man in prehistoric times lived in caves, roved about like wild animals, was little above the brutes, and has gradually risen in the scale of intelligence and civilization.

All these truths which science teaches can be demonstrated by the history that for ages has been recorded in the rocks that make up the crust of the earth, but want of space will not allow me to refer to it now. What, then, becomes of your harmony and friendship of the Bible for science? They utterly fail. There is nothing clearer than

that the writers of the Bible knew nothing of geology, little or nothing of astronomy, very little of cosmogony, nothing of chemistry, nothing of anthropology and ethnology, very little of biology, very little of botany, very little of zoology, very little of meteorology, very little of mathematics, very little of hydrostatics, and very little of psychology. Their knowledge of geography was extremely crude and limited or they would not have talked so much about the *ends*, the *corners*, the *pillars*, and the *foundations* of the earth. What did they know about the earth's being a round ball; about its revolving daily on its axis and coursing around the sun every three hundred and sixty-five days? Simply nothing at all. What did they know about the real causes of day and night, spring and autumn, summer and winter? Nothing whatever. An ordinary school-boy ten years of age knows more upon this subject than did all the Bible writers combined, adding your God and Jesus Christ to the number. Revelation has never brought these simple truths to light. Jehovah seemed to know nothing about them. It has been left to science to bring them to the knowledge of mankind.

Had you undertaken to show that the stories of Robinson Crusoe and Old Mother Hubbard and her Wonderful Dog harmonize with science and are friendly to it, I think you would have been more successful. The first was written by a man of far more intelligence than the Bible writers. It contains nothing like the number of improbabilities and impossibilities that the Bible does. It has amused and instructed millions of young people without filling their minds with false representations of angry gods, malicious devils, and vindictive torture. Even in Old Mother Hubbard, though the tale of a dog's dressing in man's clothes and talking is perfectly absurd, it is no more so than an ass talking and holding an argument with his master. Old Mother Hubbard and her dog, equally with the Bible, recognized many of the arts and trades, and said nothing derogatory to them.

You speak of Noah's skill in building the ark, and of his science in classifying the animals. The ark appears to have been a mere box, or "flat-boat," and did not require a vast amount of skill; besides, it is not just to give much credit of it to Noah, for God told him how to make it in every particular. Nor can I see why Noah should be credited with having classified the animals, when there is no account of his doing anything of the kind. According to the pictorial representations I have seen, the animals marched into the ark two by two, like trained soldiers, and of their own accord, while Noah seemed to pay very little attention to them. But really, my friend, do you attach much importance to that silly "Flood Story"? Do you regard it as a scientific statement? Does it seem scientific to you to pretend that the atmosphere could support moisture enough to rain over the entire earth to the depth of five miles, to the tops of the highest mountains? If it did not come from the atmosphere, where did it come from?

Does it seem scientific to say that two or three millions of animals, birds and insects would voluntarily and simultaneously congregate from every zone and continent of the earth unto Noah, to be placed in the ark? If they did not come voluntarily, what brought them together? Noah was busy building the ark for them, and he could not attend to it. Is it scientific to believe that animals from the tropics, and animals from the frigid zone, and from all parts of the earth, all of different natures, could be shut up in a tight box—the only door and window closed—and remain alive for any length of time? Is it scientific to believe that the food of such animals as require fresh meat, fresh fish, fresh grass, fresh leaves, quantities of worms and insects of all kinds, and even honey, could be provided and kept in the ark with all that aggregate of animal life—some 120 animals and insects to every square yard the ark contained—sufficient to last them more than a year? Is it a scientific supposition that when the animals from the warm countries disembarked on the top of Mt. Ararat, said to be 17,000 feet above the level of the sea, and 5,000 feet above the line of perpetual snow and frost, they could live till they descended 15,000 feet or more, where the weather was mild? Is it scientific to think they could find anything to eat after all the animals had been killed and every plant and tree inevitably destroyed by being a year under water? Is it scientific to hold that a rainbow never appeared until Noah left the ark some four thousand years ago? Does not science teach that rainbows have been produced for as many hundred thousand years as there has been a sun to shine upon descending drops of rain? Can you scientifically account for the disappearance of the water, which reached to the tops of the highest mountains? Where could it possibly have gone to?

You mention the tower of Babel as being a great work of science and architectural skill and compare it with the pyramids of Egypt. There are pretty good proofs that the pyramids were built, for they still exist nearly as good as ever, but is there a stick or a stone or a brick to show where the tower of Babel stood? Is there a person living who has any definite idea where it stood? Did anybody ever live who *knew* anything about it?

Do you think it a scientific statement where Moses is described as having turned rods into snakes, all the water of Egypt—including the river Nile—into blood, changing dust into lice, producing spontaneously immense quantities of frogs, locusts, etc. Is it a scientific thought that the waters of the Red Sea separated and stood up perpendicularly like walls while two millions of people, and at least as many cattle passed over dry shod, and several hundred thousand Egyptians followed in and were drowned? Did a scientist ever see water behave in that way? Is it scientific to think that Joshua, Elijah and Elisha were able to divide the rapid Jordan in a similar manner? Is it scientific to think that a man could stop the sun and moon or any other of the heavenly bodies? Is it scientific to pretend that Elijah could manufacture meal and oil from nothing, that he

could prevent the fall of rain and dew upon the earth for three years, and that men and animals and vegetation could live after such a protracted dry spell? Is it scientific to claim that he could call down fire from heaven and burn up stones and twelve barrels of water and over one hundred men? Is it scientific to think he could travel up into the upper atmosphere in a chariot of fire, and that he could live for a minute where there is no air or oxygen? Would a real scientist believe that Elisha could make an axe float on the surface of the river; that Samson could with his naked hands tear the jaws of a lion, kill one thousand men at one time with the jaw-bone of an ass, and finally that he could, by laying hold of the pillars of a temple, throw it to the ground and kill many thousand people? Could a scientist believe that muscular strength could be produced by long hair instead of well-developed muscles? Could he believe that a fish could swallow a man whole, retain him in his stomach three days, and under water, without the man's suffering for want of air, and at the end of the time throw him up on dry ground as good as ever?

Does a real scientist believe that a ghost could hold intercourse with a young virgin and beget a child? Does he believe that there is any mountain in Syria from the top of which a person could see all the kingdoms of the earth? Does he believe that a dead man was ever brought back to life? Does he believe that water can be changed into wine? Does he believe that the light of the sun could be extinguished for three hours? that the graves could be opened and the dead walk forth and hold intercourse with their former companions? Does he believe that a person could make a trip of four thousand miles, through the internal fires of the earth to the centre and return in thirty-six hours? (Would it not have been pretty warm traveling?) Could a man who is a real scientist, and who believes in the immutability of nature's laws, intelligently believe that any of these things could take place? To believe them, does not all scientific knowledge and observation, all human experiences have to be set aside, and a blind superstitious faith and credulity substituted in their place? Is not, in fact, a belief in impossibilities utterly at variance with science? and can they, in any true sense, be said to harmonize and to maintain friendly relations towards each other?

You speak of Abraham's showing his wonderful surgical skill in performing circumcision upon his son Isaac. Was that a feat to brag about? Could not any Hottentot have done as much? Does it not require far more skill to put a ring in the nose of a hog or to emasculate him? If Abraham had performed the surgical operation of cutting his boy's head off, as he intended to do, would it not have shown more skill than cutting off a little loose skin? You claim that the Hebrew women were excellent cooks and bread-makers. Do you allude to the peculiar cake or bread which God commanded them to make, mixed with human excrement and cow-dung, as described in Ezekiel iv? Was that scientific bread-making? Is there the slightest proof that the Hebrews cooked any better or baked any better than the neighboring nations? You speak about the Hebrew women being excellent milliners and dressmakers, and that they knew how to use cosmetics. Have you any certificate of this fact? I call for proofs. You speak of their jewelry and rich apparel; do you mean that which they stole from the Egyptians? I think there is no special account of their making any jewelry, but they were adepts at stealing, robbing, and murdering, invariably taking the jewelry and other valuables from their victims. About the greatest feat in the jewelry line mentioned in the Bible is where the priest Aaron, while Moses was up on the mountain helping God to get up the Ten Commandments, took the jewelry that had been stolen from other people and melted it together and made a golden calf for the Israelites to worship as a god. Did that require much science?

You quote Job to show how much the Israelites knew about astronomy; but are you not aware that the best Hebrew scholars have long since decided that that book was not written by a Hebrew but was probably borrowed from the Chaldeans or the Edomites? The fact that not a person or place is mentioned in it that is spoken of in any other part of the Bible goes far to confirm this opinion. It is not Hebrew in style or character, and neither mentions any other part of the Bible nor does any other part mention it. As that is the only instance where the least astronomical knowledge is indicated in the book it hardly proves the Jews to have been astronomers. All they knew of the stars was from observation; they had no knowledge of calculation in that direction—they knew nothing about calculating eclipses, transits, etc.

You claim the Israelites as "superior musicians." I cannot admit it. They doubtless had several crude instruments, and were able to play them promiscuously, and "make a joyful noise," as David called it, but they knew nothing of *harmony*, without which there can be no real music. Oriental nations have never known anything about harmony, nor do they to this day. It is only within the last two or three centuries that the world has known anything about harmony, the knowledge of which was perfected in Europe. The Orientals had nothing to do with it.

Are you sure the Israelites played on "a harp of a thousand strings"? Will you please point out the part of the Bible that mentions such an instrument? Have you not got your Bible a trifle confounded with the Hard-Shell Baptist who preached in the Southwest, taking for a text, "And they shall gnaw a file, and flee unto the mountains of Hepsidam, where the lion roareth and the whang-doodle mourneth for her first-born; and he played on a harp of a thousand strings—spirits of just men made perfect"? Is that not the only instance on record where anything is said about the thousand-stringed harp?

You boast of the architectural skill of the Israelites. You have little grounds for it. They lived in tents, and knew very little about houses. Their *tabernacle* was only a

tent. It is thought by many that Solomon's wonderful Temple was a myth, that it never had an existence; but if the Bible story is credited, it is evident that the Hebrews had not skill enough to erect it, for they were obliged to send for thousands of skilled workmen from Tyre and Sidon. Palestine presents no relics of ancient architectural grandeur. I have it from a friend who has made four different journeys to Palestine, and who has been over every square mile of that country, that there is not in the entire length and breadth of the "Holy Land" a stone, a monument, a Hebrew inscription, or anything of the kind, to prove that a numerous and civilized people lived there three thousand years ago; while in other parts of Syria, in Chaldea, Asia Minor, Phoenicia, Egypt, Greece, Cypress, and Rome, the remains of ancient grandeur are often met with. In the Metropolitan Museum on Fourteenth street, in this city, there are some twenty thousand specimens of ancient workmanship in earthen-ware, pottery, etc., principally brought from Cypress, but among them all, not one specimen of Hebrew manufacture. Probably there is nothing in existence to-day, in the whole world, to show there was such a nation, save less than half a dozen coins, and the genuineness of these is disputed.

You say every Jew was required to learn some substantial trade. But what kind of trades were they? Tent-making, pasturing cattle, sandal-making, etc. Nothing showing a high order of civilization. In chronology they were deficient. Their calendar was inferior to Caesar's and Gregory's. Their months depended upon the moon and were ever changing. It cannot be traced with precision like the calendars of Caesar and Gregory. They never had a commerce that amounted to anything, and the ships of Palestine never made much show upon the oceans of the world. They were a pastoral people, whose country contained scarcely twelve thousand square miles—about the size of New Hampshire—and half of it consisted of mountains, ravines, lakes, etc., which could hardly be cultivated, and they never were a powerful nation, nor were they ever far advanced in arts, science and civilization. It is a noticeable fact that though the Greek historian, Herodotus—probably the most correct of ancient historians—who twice made a journey through Syria, Phoenicia, etc., never mentioned the Hebrew nation, and this nearly five hundred years before the Christian era. They were a nation or a race of shepherds, too obscure to attract his attention or to be worthy of mention in his writings.

There is little doubt that Jewish history is very much exaggerated, that there never was as large a population in that country as represented. It would be wholly unable to support such a population. The impossibility of this can be very readily seen by a little calculation. To turn out an army of one million fighting men—and this number it must have had at least, to lose 500,000 in a single day—it must have had a population of five or six millions—many times denser than Belgium, the most populous country of Europe, and chiefly a level and fertile country, with but little waste land. It would be utterly impossible for such a diminutive, broken country as Palestine to sustain any such number of people.

There is but little ground for making a great man of Solomon. He was probably a myth; but, according to the Bible, he was more remarkable for sensuality than for any scientific qualities. He knew very little about the sciences. The Proverbs accredited to him were the collections of ages and from various nations. There is no proof that he wrote one of them, and if the "Song" in the Bible that is called by his name is a fair specimen of his "thousand and five" songs you allude to, it is very well that they have not come down to our time. They would do him no credit, and nobody any good. He assuredly was an inferior Tupper, a very poor Linnæus, a weak Audubon, a puerile Cuvier, and a mean apology for an Agassiz.

Does the fact that "Jesus wept" prove him to have been a scientist? Weeping was in his line. Even if he had a pretense that Jerusalem would be destroyed, did that make him a scientist? Is there proof that he attended any institution of learning; that he studied the sciences, or knew anything of them? The mention of his talking with the doctors in the temple when twelve years of age is but a trifling incident in a career of thirty years, of which nothing whatever is known. Did it show him to be a man of science to look for fruit upon a fig-tree in the part of the year when those trees do not bear fruit, and to get angry and curse the tree because he was disappointed? Your effort to make a scientist of Jesus I regard an utter failure.

What if Paul did visit Athens and look upon the temple of Diana and found it far more splendid than anything he ever saw in Palestine; did that make him a scientist? Could not an Esquimaux equally as well look upon the Capitol at Washington, the Croton aqueduct at High Bridge or upon our East River Suspension Bridge without being a scientist? It is very doubtful whether he ever visited Rome. In the last chapter of Acts it says he did, but afterwards, in the first chapter of Romans, he talks as though he was very anxious to visit Rome, but says nothing about his having done so, nor does it afterwards state that he ever visited the "City of Seven Hills;" but be that as it may, he was a very small part of a scientist, and taught very few scientific truths. The only time he used the word science, he called it *false*. He was great in extolling the virtues of *faith* and blind credulity, and had literally nothing to say upon scientific subjects. Like his master, he was dogmatic, dealt in parables, enigmas and absurdities, and knew little or nothing of science. His positive assertion that he "was determined not to know anything save Jesus Christ and him crucified," decides forever just how much of a scientist he was. A man favorable to scientific investigation would never thus declare himself. Peter and the rest of the apostles were equally scientific! *Faith* with all of them was the *sine qua non*; science was tabooed. Perhaps the nearest that Peter

ever came to being scientific and dexterous was when he so neatly took off the ear of Malchus, the servant of the high priest, with his sword. It seems, however, you did not deem it of sufficient consequence to mention it, though it was certainly equal to Abraham's surgery. Perhaps Jesus performed the scientific part of the operation when he touched the place where the ear had been and healed it, but whether by bringing out a new ear is not stated. What business Peter, a disciple of Jesus and key-holder of the gate of heaven, had with a sword is not scientifically explained.

I am sorry, my friend, that I cannot find as much science in the Bible and among its authors as you do, but perhaps I am unfortunate to that extent. It is probable that we look through different lenses.

Yours very truly, D. M. BENNETT.

The Truth Seeker.

D. M. BENNETT, Editor.

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"The Day of Rest."

This is the title of an ably written pamphlet by Wm. McDonnell, of Lindsay, Ontario, which was first published in *The Canadian Monthly*, and was subsequently very acceptably delivered by the author before the Liberal Convention at Toronto.

He enters elaborately into the merits of the Sabbath or Sunday question, and quotes many authors, early and modern, who touch upon the subject. He shows in the pamphlet that the divisions of the days into months of twenty-eight days, from one new moon to another, and its subdivision into quarters or weeks of seven days each was an older institution than the Jewish nation, and originated in ancient India, Chaldea, and Egypt. In the latter country the Hebrews learned its use and adopted it.

He shows that Jesus paid little attention to the Jewish Sabbath and was arrested for violating it by straying into the fields and plucking corn. In the new religion which he inaugurated he practically abrogated the Jewish Sabbath. Neither he nor his disciples, at any time, by precept or example enjoined its observance.

He shows conclusively that Sunday or day of the sun was not substituted for Saturn's day or Saturday as a holy day by any authority of Jesus nor any of his apostles; that centuries passed away after his death before any formal movement was made towards effecting the change. The first Christian Emperor, Constantine, called the "Great," whose sudden change from Paganism to Christianity—and in the same year, too, in which he put to death, in cold blood not less than seven members of his own family—made him somewhat notorious, issued the first edict in the year 321, commanding the observance of Sunday. It read as follows: "Let all judges and people of the towns (or cities) rest, and all the various trades be suspended on the venerable day of the sun (*venerabile die Solis*). Those who live in the country, however, may freely and without fault attend to the cultivation of the fields (since it often happens that no other day may be suitable for sowing grain and planting the vine), lest, with the loss of favorable opportunity, the commodities offered by Divine Providence should be destroyed."

It was not, however, until long after the promulgation of this edict that tendencies towards Sabbatarianism, or a confusion of the Christian Sunday with the Jewish Sabbath, began to manifest themselves, and it was not until the year 538 that ecclesiastical authority (the third Council of Orleans) recommended, rather than enjoined, abstinence from agricultural labor on Sunday, in order, it is said, "that the people might have more leisure to go to church and say their prayers."

"The theory of the holiness of the Sabbath and of its binding force, had its advocates and opponents down to the period of the Reformation. Luther and many of the Reformers, followed by numbers of the most eminent prelates and preachers, even at the present time, have strongly objected to a Mosaic, or an austere, or what might be called a puritanic observance of the Christian Sabbath."

Luther, the great Reformer, said upon this subject:—"As regards the Sabbath or Sunday, there is no necessity for keeping it; but if we do, it ought not on account of man's commandment, but because Nature teaches us from time to time to take a day of rest." And again: "If anywhere the day is made holy for the mere day's sake; if anywhere anyone sets up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, and to do anything that will reprove this encroachment on the Christian spirit and liberty."

Melancthon, another Reformer, said: "They who think that, by the authority of the Church, the observance of the Lord's day was appointed instead of the Sabbath, as if necessary, are greatly deceived."

Mr. McDonnell says: "Erasmus, Tyndale, Calvin, Grotius, Neander, Milton, Baxter, and Bunyan, also expressed themselves against the enforcement of any Sabbath obligation. And a writer on the views of the celebrated John Knox regarding the Sabbath, says: 'It is a mistake to sup-

pose that either Sabbatarianism or asceticism was recommended by Knox. Agreeing with the other Reformers, Knox, in setting forth his Confession of Faith, 1560, The words of the first table says not a word about the Sabbath.'"

Erasmus said: "He that ordained the Sabbath ordained it for man's sake, and not contrariwise—man because of the Sabbath day. It is meet, therefore, that the keeping of the Sabbath day give place to the commodity and profit of man."

Tyndale said: "As for the Sabbath, we be lordes over the Sabbath, find yet may change it into the Monday, or any other day, as we see neede; or we may make two every weeke, if it were expediente, and one not enough to teach the people. Neither needed we any holy day at all, if the people myght be taught without it."

John Calvin thus expressed himself on the same subject: "The day was used *only* as a remedy necessary to the preservation of order in the Church, neither do I regard the septenary number that I would bind the Church to its observance." In speaking of those who hold a Judaic opinion he further observed: "And truly we see what such a doctrine has profited, for those who adopt it far exceed the Jews in gross, carnal and superstitious observance of the Sabbath; so that the reproofs which we read in Isaiah are no less applicable to them at the present day than to those to whom the prophet rebuked in his time."

Grotius, in his comment on the fourth commandment, after alluding to the sentiments of the fathers and the enactments of Constantine, concludes: "These things refute those who suppose that the first day of the week (that is, the Lord's day) was substituted, in place of the Sabbath, for no mention is ever made of such a thing by Christ or the apostles. . . . The day of the Lord's resurrection was not observed by any Christians from any precept of God, or of the apostles, but by voluntary agreement of the liberty which had been given them."

Neander said: "The festival of Sunday was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect."

John Milton said: "The law of the Sabbath being thus repealed, that no particular day of worship has been appointed in its place is evident."

Baxter said: "The Decalogue was but a part of the Jewish law, and the Jewish law was given to no other people but to them. So that in Moses' day it bound no other nation in the world. Therefore it needed not any abrogation of the Gentiles, but a declaration that it did not bind them."

John Bunyan said: "This caution, in conclusion, I would give to put a stop to the Jewish ceremony, to wit, that a seventh-day Sabbath, pursued according to its imposition by law (and I know not that it is imposed by the Apostles), leads to blood and stoning to death those who do but gather sticks thereon, a thing which no way becomes the gospel." . . . "The old seventh-day Sabbath is abolished and done away with, it has nothing to do with the Churches of the Gentiles. As for the seventh-day that is gone to its grave with the signs and shadows of the Old Testament."

In later times the modern shining lights of the Church have spoken in a way not to be misunderstood.

Bishop Taylor says: "That we are free from the observance of the Sabbath St. Paul expressly affirms in Colossians."

Bishop Washburton says: "The observance of the Sabbath is no more a natural duty than circumcision."

Dr. McNight says: "The whole law of Moses being abrogated by Christ, Christians are under no obligation to observe any of the Jewish holy days—not even the Sabbath."

Dr. Paley says: "St. Paul evidently appears to have considered the Sabbath as part of the Jewish ritual and not obligatory upon Christians." . . . "The celebration of divine service never occupied the whole day. What remains, therefore, of Sunday, must be considered as a mere rest from the ordinary occupation of civil life. If the command by which the Sabbath was instituted be binding on Christians, it must be binding as to the day, the duties, and the penalty; in none of which it is received. The observance of the Sabbath was not one of the articles enjoined by the Apostles. The practice of holding religious assemblages on one day of the week may have originated from some precept of Christ or his Apostles, though none such now be extant." . . . "A cessation upon that day from labor, beyond the time of attendance upon public worship, is not intimated in any passage in the New Testament. Neither did Christ nor his Apostles deliver, that we know of, any command to their disciples for a discontinuance upon that day of the common affairs of their progression. The resting on that day from our employments longer than we are detained from them by attendance upon these assemblies, is, to Christians, an ordinance of human institution."

Archbishop Whately, in his essay on Paul, says: "It cannot be denied that he [Paul] does speak frequently and strongly of the termination of the Mosaic law, and of the exemption of Christians from its obligations, without ever limiting or qualifying the assertion." . . . "The fourth commandment is evidently not a 'moral' but a 'positive' precept. It will be plainly seen, on a careful examination of the accounts given by the evangelists, that Jesus did decidedly and avowedly *violate the Sabbath!* on purpose, it would seem, to assert in this way his divine authority." . . . "The dogma of the Assembly of Divines at Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly unintelligible."

Sir William Domville, in his "Six Texts," page 241, says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, A. D. 321."

Similar declarations were made by Bishop Jeremy Taylor, Dr. Barrow, Bishop Horsely, Rev. Norman Macleod, D.D., of Glasgow, Scotland, and numerous other distinguished men in the Church. The last-named gentleman brought great opprobrium upon himself from his brother clergymen because he took so firm a stand against a rigid, puritanic observance of Sunday as the Sabbath. His brother, Donald Macleod, thus wrote of him: "He believed that the authority of the Jewish Sabbath was an insufficient, unscriptural, and therefore perilous basis on which to rest the observance of the Lord's day." . . . "In proportion to the strict enforcement of Sabbatarianism, there would, in his opinion, be multiplied those practical inconsistencies, dishonesties, and Pharisaic sophistries, which prove, in all ages, supremely detrimental to morality and religion. It was, therefore, with the desire of vindicating the divine sanction of the Lord's day, as distinct from the Sabbath, that he addressed the Presbytery, and in doing so he anticipated with a deep sense of responsibility, the peril he must incur and the pain his views were certain to inflict on many of his countrymen."

For uttering his honest convictions Dr. Macleod suffered as much unkind treatment from the clergy and the Church as though he had denounced every dogma in the Christian creed. Thus wrote his brother: "His table was loaded with letters remonstrating with him, abusing him, denouncing him, cursing him. Ministers of the gospel passed him without recognition; one of these more zealous than the rest hissed him in the street. During the first phase of this agitation he felt acutely the loneliness of his position."

Dr. Macleod's own own words were these: "I felt at first so utterly cut off from every Christian brother, that had a chimney-sweep given me his sooty hand, and smiled on me with his black face, I would have welcomed his salute and blessed him. Men apologized for having been seen in my company. An eminent minister of the Free Church refused to preach in a united Presbyterian pulpit in which I was to preach the same day. Orators harangued against me in the City Hall and Merchant's Hall. The empty drums rattled, and the brazen trumpets blew 'certain sounds' in every village. 'Leave the Church!' 'Libel him!' were the brotherly advices given. Money was subscribed to build a Free Barony Church; and a Free Church Mission house was opened beside mine (though having no reference to mine, as it was said). Caricatures were displayed in every shop window." . . . "But the conviction is deeply impressing itself upon me that the gospel is not preached generally in Scotland, that so-called 'Evangelicalism' is Judaism."

In his journal he thus wrote touching the Sabbath question: "One would have to read the newspapers I have collected to comprehend the fury of the attack. Men from every pulpit and through the daily press seem to gnash their teeth on me. . . . I am persuaded that the Sabbath controversy will more and more reveal the intense Judaism of Scotland. . . . The more intelligent of the laity were more and more becoming moderate in their views and sympathizing with me. I had but dared to express in a coherent, bold form what they had long practically felt. They had long felt uneasy about the universal declamations from platform and pulpit about 'Sabbath desecration' as it is called by those who themselves employ cabs or milk-carts, etc., on Sabbath. No voice was lifted up in defense of fair Christian liberty, except by so-called secular papers, i. e. non-sectarian or non-Church papers. What could any layman do? The clergymen had it all their own way, and woe be to the man who among themselves would dare to 'peep.' If he had no influence he would soon be crushed by the evangelical battering rams. . . . There is a set of ecclesiastics who will not read a book, a newspaper, or argue with any one who does not reflect their own sentiments. They look into the glass and say, 'I see every time I look there one who always agrees with me.' That is their whole world, and of the rest they are proudly ignorant."

Thus from all these first-class authorities it is plainly seen,

1. That the Jewish seventh day or Sabbath was not original with the Jews, but was an idea borrowed from Pagan nations which had existed long before themselves.

2. That the Jewish Sabbath was disregarded, abrogated, and set aside by Jesus, and that his followers were not required to pay any more attention to it than to circumcision, keeping the "Passover," or to the burning of bulls and rams on the altar.

3. That neither Jesus or any of his apostles or disciples nor any of the early Fathers at any time enjoined the observance of the Jewish Sabbath; nor did they say a word in reference to the substitution of Sunday for it.

4. That it was the cruel murderer, Constantine the Great, who issued the first edict that Sunday should be kept in towns as the Sabbath.

5. That notwithstanding this edict more than two hundred years passed before Sunday received general recognition as the Sabbath. At that time agricultural labor on Sunday was prohibited that the people might have more time to go to church and say their prayers.

6. That the great Reformers, Luther, Melancthon, Calvin, Knox, Erasmus, Tyndale, Grotius, Neander, as well as the distinguished writers, Milton, Baxter, and Bunyan, discarded the idea of Sunday being the Jewish Sabbath.

7. That as great lights as the Church ever possessed

allowed games, amusements, and recreations to be indulged in on Sunday.

8. That it was not till within the last three centuries that the rigid and strict observance of Sunday was enjoined by the Puritans and that it was thus turned into a dull, irksome, unnatural, and gloomy day.

9. That the Christian Sabbath is altogether a Judaistic, Pharasaical, Puritanical institution, wholly unauthorized by Christ, the apostles, the disciples, the early Christian Fathers, and the great Reformers.

10. That as a day of rest and recreation Sunday is just as good a day as any other of the seven, and that it is perfectly proper for all persons to give just such observance to it as their consciences dictate so long as they do not infringe upon the rights of others. Whatever is right to do on any other day in the week is right to do on Sunday. Morality in no sense is subserved or promoted by keeping the Pharasaical, Puritanical, long-faced, unnatural, sectarian Sabbath.

To those who would like to read what the author of "Exeter Hall" and "The Heathens of the Heath" has to say upon the subject we will be happy to mail a copy of his "Day of Rest." Price, including postage, only ten cents.

In this connection we wish to call the attention of our readers to the fact that Mr. William McDonnell has been writing No. 3 of his Heterodox Novels, of which series EXETER HALL and THE HEATHENS OF THE HEATH are Nos. 1 and 2. In a few months it will be ready to present to the public, and we doubt not the thousands who have read the two excellent works of his will be more than anxious to see No. 3.

The Great Works Of Thomas Paine.

For three weeks past the works of Paine have been in press. They are now nearly completed, and before the issue of another copy of THE TRUTH SEEKER will be ready to mail to those who want them. We have received a goodly number of orders for the "Complete Works," but have made such preparations that we are able to supply many more. Every Liberal in America who has not a copy of the great works of the great Paine ought to avail themselves of this opportunity of obtaining a copy, in a large volume of nearly 1000 pages, at the very low price of \$3.00 in good cloth, \$4.00 in leather, red burnished edges, and \$4.50 in morocco, gilt edges; sent by mail without additional cost. This volume contains a Life of Paine by Calvin Blanchard, Common Sense, The Crisis, Rights of Man, Age of Reason, Examination of Prophecies, Reply to the Bishop of Llandaff, Letter to Mr. Erskine, An Essay on Dreams, Letter to Camille Jordan, The Religion of Deism, Letter to Samuel Adams, etc., with a steel engraving of Paine. The whole is printed on Small Pica type, and is undoubtedly the finest edition of Paine's works yet brought out besides being much cheaper than other editions.

Those who do not wish to purchase the entire works can obtain them in parts as follows:

"Paine's Political Works," in one vol., cloth, with steel engraving, containing Common Sense, The Crisis, and The Rights of Man. Price, including postage, \$1.50.

"Paine's Theological Works," including a Life of Paine, Age of Reason, Examination of Prophecies, and the other parts named above, with a steel plate portrait, in cloth, \$1.50; in heavy paper covers, \$1.00.

Parts still more subdivided.

"Common Sense," 15 cents. "The Crisis," 16 numbers, paper, 50 cents; cloth, 80 cents. "The Rights of Man," parts I and II, paper, 50 cents; cloth, 80 cents. "The Age of Reason," paper, 25 cents; cloth, 50 cents. "The Age of Reason and Examination of Prophecies," paper, 50 cents; cloth, 75 cents. "The Life of Paine," by Calvin Blanchard, with steel portrait, paper, 40 cents; cloth 75 cents.

It has cost us a good deal of money to bring out all these works, and we hope our numerous friends will appreciate the efforts we are making, and encourage us all they can. Every person who orders a copy of the complete works or of the parts helps us to that extent to meet our obligations. Now, friends, how many of you want a fine copy of "Paine's Complete Works?" All speak together if you wish to.

"The Truth Seeker Collection."

It is with pleasure that we report a large accession to the number of orders received for this volume since our last. We are gladly sending them to the four quarters of the compass, and are willing to "keep doing so" until every friend and patron has a copy. A considerable number of friends in ordering enclose one dollar, saying, "For the extra 25 cents send some tracts." This treatment has given no offense, and in view of the fact that, including postage, we are selling the first edition at less than cost, we do not at all object to the dollar remittance, and to sending a few tracts in addition.

It is with pride that we are able to lay the following kind and appreciative letters before our readers:

A CARD FROM PROF. WM. DENTON.

WELLESLEY, MASS., June 15, 1877.

FRIEND BENNETT: I am much obliged to you for the very handsome and exceedingly interesting and useful Collection of Poems, etc. Many years ago I commenced forming such a collection, but lost my MS., and gave it up. Such a collection as the one you have made was much needed, and to lecturers will be of great service. We need all the

help we can obtain from poetry and music, which have proved in the past great auxiliaries in the cause of error.

Sincerely your friend, WM. DENTON.

FROM MRS. UNDERWOOD.

THORNDIKE, MASS., June 16, 1877.

D. M. BENNETT, Esq., Dear Sir: I have to thank you for a handsomely bound and nicely-printed copy of the "Truth Seeker Collection of Forms, Hymns and Recitations," with whose appearance and contents I am greatly pleased. I am surprised that you are able to put the price of so large a volume at so low a figure. I had anticipated a much smaller volume, and much less varied assortment of hymns, etc. I think the selections evince much discrimination and good taste.

Such a volume has long been needed and demanded, and the Liberals of America ought to be grateful to the enterprising publisher who has supplied that need. All tastes can surely be gratified among so wide and varied a collection. I have looked over my copy with much pleasure and interest, not the least item of that interest being attributable to the surprise I felt in discovering so much poetic talent developed by many whom I had hitherto known mainly through their prose contributions to THE TRUTH SEEKER. I think your efforts are bound to be a success as most of the hymns are adapted to be sung to popular and well-known airs.

Your forms for marriages, funerals, etc., will be of great service to many who object conscientiously to using religious ceremonies on such occasions. I hope the sale of the book will be sufficiently rapid to remunerate you at least for the outlay you must have incurred by this publication, and I am quite sure no one will regret the money invested in its purchase.

With appreciation of your enterprise in publishing, and with best wishes for your success in all your publications, I remain, Respectfully yours, SARA A. UNDERWOOD.

ANOTHER.

FRIEND BENNETT: I wish to assure you of the great pleasure which your Collection of Forms, Hymns, and Recitations affords me, for in it I find something adapted to all my mental moods. I think its sentiments are the very quintessence of Liberalism, and will please alike the Materialist and the Spiritualist. Then the beauty of its dress, its fine paper, type, and beautiful binding speak largely for your good taste and judgment. I hope there will be a great demand for the book, for I fear none of us without one can be so pious as we ought to be. Blessings upon thee, friend Bennett, for issuing such a useful work.

Very truly yours, MRS. S. W. KENT.

New York, June 18, 1877.

ANOTHER.

INDIANAPOLIS, IND., June 17, 1877.

MR. EDITOR: I was never more delightfully disappointed in all the days of my life than I was upon the reception and perusal of your last addition to THE TRUTH SEEKER Library. It was a much larger work than I expected. It is better bound, better printed, better arranged and in every particular better gotten up than I anticipated. I read it right through by course from title-page to index as I would a novel. The matter, in variety and quality, far exceeds my most extravagant expectation. I cannot see how it can possibly fail to please every class of readers.

First are Forms for Agreement and Association. Now if it falls into the possession of people who do not wish to agree or associate, they can pass on to Principles of Liberalism. If they are not Liberally inclined, nor given to principles, they can pass those and proceed to the Invocations. Now phrenology teaches that there is a development of veneration in every head. Every human head with brains must have a reverence for something, and must manifest it in some way. From the infant invoking its mother for the nourishment of life to an Alexander weeping for other worlds to conquer, or the philosopher longing for a fuller unfoldment of the flower of wisdom in his soul, there is a spirit of prayer breathing all through humanity, from the humblest to the highest. And here are prayers suited to the needs of all. Here are prayers with God in them for those who would address one—prayers for those who would supplicate spirits—good pious prayers that might pass in an orthodox pulpit—prayers for those who neither believe in gods or spirits or superstition of any sort—just the natural outpourings of a heart inspired by the poetry and grandeur of the wondrous Universe. And even the casual reader, in whose heart there isn't an outpour, be he an admirer of sublimity of style, will duly appreciate them as literary productions. So, all who pray, and all who do not, will find this part of the work particularly pleasing. Some of the succeeding chapters are designed for special occasions, as marriages, naming of infants, etc., but to the parties engaged in such business, they will be of the most vital importance.

Then follow the Funeral Services. As all flesh is grass and dies, there is surely coming a time when these discourses will be specially serviceable to all flesh. And here I pause to figure. A funeral sermon (cheap sort) usually costs the bereaved about five dollars. The cheapest lithograph sermons are wholesaled to the "cloth" per barrel at ten cents each. Now twelve of the most eloquent orations ever put in print, and adapted for all the circumstances of death, at ten cents each, one dollar twenty cents. Price of the whole book, including everything but the multiplication table and receipt for stove polish, seventy-five cents. And the Hymns, and the music. A man without music in his soul fit for treason, etc. Beware of the man who don't sing Bennett's hymns. Point him out to the police. Five

hundred and twenty-five of them, not one of which but would cause celestial choirs to chant themselves hoarse.

The Recitations include all that is good in "Bryant's Library of Poetry and Song," and the choicest gems in our language. Take the book altogether, its matter, make-up, and cheapness, 'tis truly a marvelous work. And it is needed by everybody. If everybody don't sing nor pray nor name infants, they either get married or die. And they can't do either up handsomely now and in the latest style without "The Truth Seeker Collection." And any one who can't raise seventy-five cents for it is not fit to do either. I will now pause for some one else to rise.

Faithfully yours, RICHARD COOK.

Card from J. P. Mendum.

BOSTON, June 16, 1877.

D. M. BENNETT, Esq., Dear Sir: After the repeated misrepresentation to you that Mr. Seaver and myself would never make a deed of transfer of Paine Hall property to a Board of Trustees, perhaps it may surprise you to be told that yesterday the transfer was actually made, and that the deed is now in the office of the Recorder.

The Board of Trustees consists of Horace Seaver, Osmer Jenkins, B. F. Underwood, Thomas Robinson, J. P. Mendum.

When the deed is published we hope you will copy the same into your paper, with such comments as you see proper to make. Truly yours, J. P. MENDUM.

[Without shedding unavailing tears that this transfer to a legal Board of Trustees was not made thirty months ago, let every Liberal in the land be glad that it is done even now. May the sun of prosperity shine upon Paine Hall, many, many years to come!—Ed. T. S.]

The Irrepressible Conflict between Christianity and Civilization.

A LECTURE DELIVERED IN PAINE MEMORIAL HALL, APRIL 8, 1877, BY W. S. BELL.

It is a very common mistake to regard civilization as an entity, a *thing*, rather than a process. It can no more be called an entity than life or growth, but like these it is a process.

In general terms we may define it as a progressive movement of the individual and of society. In a word, it is Evolution. Its results are the highest attainments, the acquisition of the best things, as wealth, culture, morality, and the elevation of the lower classes of society. Civilization is not an end, but a means to higher ends; the results of which we have spoken are not fixed and final, but though results of previous forces, they in turn cease to be results and become causes of other results. If we speak of civilization as culture and refinement, we shall find that it is more the activity of mind or spirit which leads to higher culture—the spirit of investigation, invention, discovery, and creation, which leads ever onward and upward.

This fermentation of humanity is the product of many factors, and has been effected by all sorts of human activities. War, commerce, agriculture, inventions, crusades, discoveries, literature, art, religion, skepticism, government, languages, science, manufactures, climate, soil, food, and many other things have assisted in developing the capacities of the human intellect. In the present century science is working the greatest wonders for man's welfare this earth has ever seen. Different writers have emphasized some one of these elements. One thinks that Government possesses the secret power of progress; another claims all advancement for Religion, and others that Morality is the cause itself, while yet others attribute the magic power to the forces of Nature. Mr. Buckle claims that man's progress is due to his physical environment. Mr. Huxley explains it as a system of reflex action—mind acting on matter, and matter on brain. Spencer explains it under the law of Evolution. Guizot defines it as "the progress of society;" "the progress of the individuals; the melioration of the social system, and the expansion of the mind and faculties of man" (Bancroft). Mr. Fiske offers this definition: "Civilization, for example, is a *process*, but Dr. Whately speaks of it as if it were a *thing* which could be handed about from one nation to another, or hidden away for a time in some dark corner."

Buckle maintains that the favorable environment produces progress in the race, and that as man progresses he gains more and more control over Nature, and utilizes her forces. He makes the desert to blossom. He overcomes diseases—as the plague, leprosy—also prevents famine, and because of man's increased knowledge, wars are less frequent and less barbarous. From these facts he claims that the advance of civilization is characterized by a diminishing influence of physical laws, and an increasing influence of mental laws.

Lecky urges similar views: "The increased intellectual activities have widened the knowledge of men and increased the sum of human happiness. Enterprise, improvements, inventions, discoveries, have been outlets for the increased mental power, and efforts made in these ways have brought back rich reward to man."

[TO BE CONTINUED.]

In points of faith let graceless zealots fight—
He can't be wrong whose life is in the right.—Pope

WHILE the gastric juice has a mild, bland, sweetish taste, it possesses the power of dissolving the hardest food that can be swallowed; it has no influence whatever on the soft and delicate fibres of the living stomach, nor upon the living hand, but, at the moment of death, it begins to eat them away with the power of the strongest acids.

B. F. Underwood's Appointments.

MR. EDITOR: July 15th I speak at Kansas City, Mo. From July 16th to 22d, I will be in debate with the Rev. M. D. Todd at Pleasant Hill, Mo. July 23rd and 24th I lecture at Lincoln, Neb. Friends in other places that wish lectures by me on my way West, or when I return, should write me immediately. Respectfully,

B. F. UNDERWOOD.

Thorndike, Mass., June 12, 1877.

A Card.

I wish to inform the readers of THE TRUTH SEEKER and the Freethinkers of Western New York, Ontario, Canada, Ohio, Indiana and Illinois that I am expecting to go Westward soon after the Fourth of July, and am now ready to make arrangements for lectures on my way thither and back.

W. S. BELL.

New Bedford, Mass.

Jamieson Coming East.

W. F. Jamieson is to commence a debate with a representative of Christianity in Lanesville Station, Pa., on the 10th of July.

Organization.

SALAMANCA, N. Y., June 14, 1877.

MR. EDITOR: May I request all the Freethinkers residing in Central and Western New York, including towns as far east as Syracuse and Binghamton, who are in favor of a Freethought organization for that territory, to send me their names as soon as they read this notice?

As there is to be a three days' grove-meeting of the Liberals of Central and Western New York, near Wolcott on the 17th, 18th and 19th of August next, it is proposed, if thought advisable, to form a permanent organization at that time, to be known as the "Central and Western New York Association of Freethinkers."

H. L. GREEN.

A Liberal Book for Children.

MR. EDITOR: Prof. H. M. Kottlinger, of San Jose, Cal., is author of a work in German, entitled "Our Youths' Liberal Guide." It was published five years ago, and has since been used as a text-book in Sunday-schools of the German Free Congregations of the United States. Although designed for the education and enlightenment of children, like most works of this kind, when written by competent persons, it is well adapted to interest and instruct readers of more mature minds. It shows the foundations, and presents with admirable clearness the principles of human rights and duties, with appropriate illustrations and examples, drawn from standard English and American authors. It gives a clear and concise history of the principal religions. It contains calm and judicious criticisms on the absurd narratives of the Bible. It gives the most advanced views of the best English, German and French scientists and philosophers in regard to the origin and development of worlds, species, etc. It is just such a work as every Liberal should have in his family.

"Our Youths' Liberal Guide" has recently been translated into English and revised by competent English scholars. The author is disposed to publish an English edition of the work, provided he can obtain a sufficient number of subscriptions, pledged in advance, at one dollar per copy, to warrant him in the undertaking. Having read the work, I can from a knowledge of its merit, confidently recommend it to the Liberal public. Let all who wish one or more copies of the book, address the author, Prof. H. M. Kottlinger, San Jose, Cal.

Respectfully,

B. F. UNDERWOOD.

Robinson, God & Co.

TO THE EDITOR OF THE TRUTH SEEKER: As a dweller in the State of New York, and as a man who takes no stock in any man-made deity, I respectfully object to all celestial interference in mundane concerns, and therefore call public attention to a part of a late message of Governor Lucius Robinson, vetoing an act which proposed to open here the higher public school offices to woman.

In proof that this great State is run by the firm whose title heads this letter, I quote a part of the veto message referred to, in which Gov. Robinson declares with all the pomposity of a modern bishop that "the God of Nature has appointed different fields of duty and usefulness for the sexes. His decrees cannot be changed by human legislation." It is, however, evident that the Governor feared they might have been, otherwise he would not have felt it requisite to assist "the God of Nature" by vetoing the act above mentioned.

I am glad to be able to state that even orthodox papers are a little disgusted with the affair. *Harper's Weekly* discusses the subject in an editorial, and gravely suggests that in future it would be wise in Gov. Robinson "never to give any reasons for his opinions." It also pertinently asks, "Why should he (Gov. Robinson) not suppose that the God of Nature has provided for woman as he has for man?" Of course, *Harper's Weekly* cannot expect an answer to this question from the senior partner of the firm of Robinson, God & Co., and ought to feel content if it escapes special damnation (for the crime of asking it) in the Governor's next message.

Really, in wielding such terrific and powerful arguments, Gov. Robinson ought to be careful how he launches his thunderbolts. The curt brevity with which he lugs his junior partner, "the God of Nature," into the melee must be offensive, even to the orthodox, for the head of a firm ought to be respectful, even when speaking of his inferiors. Far better would it be for him had he commenced the veto message under discussion with "Thus saith the Lord," after the manner of the ancient prophets, even though he might deem it necessary to add after, in or-

der to give force to the document: "by Lucius Robinson, Esq."

Surely, the time must be nearly past in which potentates can venture to indulge in such kind of language! Surely, the age of priestly domination must be almost over! Five centuries ago, when Innocent III. laid England under an interdict, the whole people of that country screamed with anguish. Pío Nono now proclaims himself to be a prisoner in his own capital; why does he not lay Italy under an interdict? He knows better! The last anathema he issued raised a guffaw among the nations that almost shook the roof of St. Peter's Church. The last time ascetic Protestantism interviewed that old boy, Lord Palmerston, requesting him to appoint a day of fast and humiliation, in order to keep off the cholera, every one knows that Scotch Presbyterianism came off second-best in the encounter. Gov. Robinson, in resorting to a priestly artifice in order to justify his tyrannical veto, has done worse than to commit a crime, he has made a blunder, and ought to thank any one for pointing out to him his error.

But there are Governors who think very differently from the Governor of New York, and his idol on the question of the proper "field of duty" for women. I take the following from the *Sun* of June 8th:

Before the New York Woman's Suffrage Society, in Mrs. Dr. Lozier's house at 238 West Fourteenth street, last evening, ex-Gov. Lee, of Wyoming Territory said that he had seen women acting in the capacity of Sheriffs, Justices of the Peace, Constables, and Coroners, and that they were a great success. As jurors, they are unequalled. It seemed strange, at first, to address the jury as "Ladies and gentlemen of the jury." Mrs. Julia Weller, a Justice of the Peace, has had her husband brought before her for being drunk. She sentenced him for the full penalty—six months' imprisonment.

Gov. Lee described a scene at a local election. There was great excitement, pistols and bowie knives were in every hand, and words that could not be found in any current religious work were being used freely. Suddenly there was a shout: "The ladies are coming to cast their votes!" and all was still. "If the ladies had not appeared," Gov. Leesaid, "I think that a number of politicians would have been offered up on their country's altar."

Now let Gov. Robinson tell us what his little God thinks of that statement; surely, to him such kind of talk must seem to be, to use Dogberry's language, "flat burglary."

Yours respectfully, ROBERT W. HUME.

The Accusation of Atheism.

[We are pleased to find this outspoken, well-timed article in the July number of *The Popular Science Monthly*; in which we also find a candid notice of Viscount Amberley's "Analysis of Religious Belief."]

It has been suggested that if Dr. Draper had entitled his book "A History of the Conflict between Ecclesiasticism and Science," instead of "between Religion and Science," he would have disarmed criticism and saved himself from a great deal of theological abuse; but he preferred to credit people who profess religion with having it and being influenced by it, in their treatment of science. There is, indeed, no ground for impeaching the general sincerity of religious people who are alarmed at the advancement of science, and denounce it as subversive of faith. Their difficulty is simply that of narrowness and ignorance, inspired by a fanatical earnestness. Atheism has now come to be a familiar and stereotyped charge against men of science, both on the part of the pulpit and the religious press. Not that they accuse all scientific men of Atheism, but they allege this to be the tendency of scientific thought, and the outcome of scientific philosophy. It matters nothing that this imputation is denied; it matters nothing that scientific men claim that their studies lead them to higher and more worthy conceptions of the Divine power, manifested through the order of Nature, than the conceptions offered by theology. It is enough that they disagree with current notions upon this subject, and any difference of view is held as Atheism.

In this, as we have said, the theologians may be honest, but they are narrow and bigoted; and it is surprising that they cannot see that, in arraigning scientific thinkers for Atheism, they are simply doing what stupid fanatics the world over are always doing when ideas of the Deity different from their own are maintained. And it is the more surprising that Christian teachers should indulge in this intolerant practice, when it is remembered that their own faith was blackened with this opprobrium at its first promulgation. In a very able article by Prof. Zeller, of Berlin, on "The Contest of Heathenism with Christianity," reprinted in *The Popular Science Monthly Supplement*, No. II, this interesting subject is taken up, and the writer remarks upon it as follows:

"To the heathen nations, the Christians were in the first place Atheists; for in every age this name has been given to those who did not agree with the prevailing conceptions of the Deity; not only when they denied his existence, but when they sought to instil a more just and worthy idea of God. 'Down with the Atheists!' this was the war-cry of the heathen mob against the Christians. It was with this cry, for example, that in A.D. 156 the venerable Bishop Polycarp was received on the race-course at Smyrna. The only gods the people knew anything about, whose temples they frequented, whose statues they worshiped, to whom they offered sacrifices, and prayers, were denied by the Christians; they were declared to be the inventions of man's superstition, and sometimes to be evil spirits, devils. Can we wonder that the people who were still devoted to these gods felt the attack upon them to be an attack upon themselves, their most sacred and cherished possessions;

that they were the more deeply incensed at it the more seriously they feared by toleration of it to lose the favor of the gods on whom their welfare depended? The reproach of Atheism was therefore the most dangerous that could be brought against the Christians. In that 'Down with the Atheists!' with which the yells of the mob greeted Polycarp at Smyrna, was included the sentence of death, which they at once proceeded to execute by preparing the stake. And the cry was followed in numberless cases by the same results. If any public misfortune, any alarming event occurred, which seemed to indicate the displeasure of the gods—a pestilence, a dearth, a flood, an eclipse, an earthquake—superstition was always ready to make the Christians responsible for it, as enemies of the gods; the exclamation was sure to be heard, 'The Christians to the lions!' Both the educated and uneducated have always attributed every other wickedness to the enemies of the gods, and so it was with the Christians. Being Atheists, they were also criminals, and all manner of horrible stories were told of them. It was not enough that they were said to worship a god with the head of an ass, which we see represented to this day in a caricature of that period, the well-known mock crucifix in the Kircher Museum at Rome; it was said, also, that in their secret assemblies they practiced all sorts of horrors, killed and devoured children, and gave themselves up to frightful excesses. Scarcely any evils were attributed to the Jews in the middle ages by Christian fanatics which had not been before attributed to the Christians by heathen superstition."

It would be well if our theologians would remember these things when tempted to deal out their maledictions upon scientific men as propagators of Atheism. For the history of their own faith attests that religious ideas are a growth, and that they pass from lower states to higher unfoldings through processes of inevitable suffering. It was undoubtedly a great step of progress from polytheism to monotheism; as it was certainly a most painful transition to lose the idea of a social hierarchy of human or superhuman immortals constantly mixed up with human affairs and the working of Nature, and to substitute the idea of a solitary divine personality, related to mankind chiefly through a special theological scheme. But this was neither the final step in the advancement of the human mind toward the highest conception of the Deity, nor the last experience of disquiet and grief at sundering the ties of old religious associations. But if this be a great normal process in the development of the religious feeling and aspiration of humanity, why should the Christians of to-day adopt the bigoted tactics of heathenism, first applied to themselves, to use against those who would still further ennoble and purify the ideal of the Divinity? It cannot be rationally questioned that the world has come to another important stage in this line of its progression. The knowledge of the Universe, its action, its harmony, its unity, its boundlessness and grandeur, is comparatively a recent thing; and it is to be for a moment supposed that so vast a revolution as this is to be without effect upon our conceptions of its Divine control? Is it rational to expect that the man of developed intellect, whose life is spent in the all-absorbing study of that mighty and ever-expanding system of truth that is embodied in the method of Nature, will form the same idea of God as the ignorant blockhead who knows and cares nothing for these things, who is incapable of reflection or insight, and who passively accepts the narrow notions upon this subject that other people put into his head? As regards the Divine government of the world, two such contrasted minds can hardly have anything in common. "As a man thinketh, so is he," and as a man is, so will he think. If he is ignorant and stupid, his contemplation of divine things will reflect his own low limitations. He will cling to a groveling anthropomorphism and conceive of the Deity as a man like himself, only greater and more powerful, and as chiefly interested in the things that he is interested in. If he delights in the pious excitement of "revivals," he will think of the Almighty as the patron of camp-meetings, and as watching from on high with special solicitude the doings of Moody and Sankey in Boston. It is superfluous to say that men who look upon the Universe as science has disclosed it cannot much sympathize with this view of the Deity and all that it implies. The profound student of science will rise to a more spiritualized and abstract ideal of the Divine nature, or will be so oppressed with a consciousness of the Infinity as to reverently refrain from all attempts to grasp and formulate, and limit the nature of that which is "past finding out," which is unspeakable and unthinkable. Religious feeling may be awakened in both those minds; but its inspirations and its accompaniments will be as wide asunder as the poles. Our religious teachers ought in these days to have liberality enough to recognize this serious fact, and remembering that human nature is religiously progressive, as well as progressive in its other capacities, should abstain from copying the bad example of narrow-minded heathen thousands of years ago, who treated the Christians very much as many Christians now treat those who are devoted to the gospel of science.

The Hudson Affair Once More.

HUDSON, LENAWEE CO.,
MICH., June 10, 1877.

MR. EDITOR: In your issue of the 9th inst., I notice a correction of my statement, or report, which was printed in your paper of May 26th, 1877. There is no one who loves truth better than I do, and if I then made any misstatements I will now most cheerfully correct them. Squire George Browne of this village has very kindly undertaken to do so, and starts off by saying that he is a Liberal, and because he is one loves the truth. Well, this is my motto, and I think it is with all true Liberals. He says the truth is best under all circumstances, which I cheer-

fully concede. The report I first gave you was mostly reported to me, and I sincerely thought I was giving you the facts, as I took some pains to make inquiry. I wish to injure no one, and whenever I do so it is unintentionally and I shall always consider it a pleasure to rectify it. But I think in this case there has been considerable pains taken to shield one of the parties, or, as they call him, a witness.

First. Squire Brown says the boy is not a small boy but a young man. This boy before the law is considered an *infant*. Besides, he is called a boy, and looks like a small boy to me, and is so considered.

Second. They do not deny that Mr. Shanafelt did not complain of this boy to the deputy-sheriff or have any talk with him about this matter. It looks strange indeed that this sheriff should arrest this particular boy on his own act. He says he was present when the act was committed and heard the disturbance, but could not identify the person who caused it. In my judgment he must have received some advice or counsel from some one to do it. The answer is implied. Shanafelt testified that he had met the boy on the streets a few times, and spoke to him, and at this time the boy was about eight rods away, up in a tree with other boys when they were baptizing, and he recognized this particular boy's voice. He (Shanafelt) was then asked if the boy had any peculiarity about his voice. He answered, No. One boy who was next to this boy under him in the tree testified that he did not hear any such language as referred to. This is what appears so strange and caused so many remarks in the court-room by the counsel for defense. How could it be possible, with a large concourse of people about him, with considerable talking going on near him (Shanafelt), and baptizing going on at the same time, that he should or could possibly discern this particular boy by his voice? I leave it for you to decide whether there was any animus shown against this boy.

Third. It was reported to me that Shanafelt was baptizing a small boy, but if it was, some one did correct the report and I stand corrected.

Fourth. As to the words uttered, they were so reported to me in the court-room. If they were not the exact words used my report was wrong again, but I think there is not much choice between the words, "O, Jesus, didn't he give him a good ducking?" and the words, "Jesus Christ, didn't Bungy get it that time?" This is a small thing to stand on or quarrel over, and so I stand corrected again. I think, however, that one expression is about as bad as the other. I see the Esq. wants to crowd me down on technicalities.

Fifth. As to Esq. Brown's statement, as to Mr. Shanafelt's not trying to blacken and ruin this boy's character, his (Shanafelt's) testimony would convince any candid mind, I think, that he (Shanafelt) tried to do just that thing, and it was so argued by the counsel for the defense.

Sixth. As to our community being shocked by such treatment to so small a boy, I will say I did not canvass the whole town, neither do I think Esq. Brown has, but I did hear a good many remarks of this kind made, and from some as good citizens as we have in Hudson, or at least I consider them so. As to Esq. Brown's being a true Liberal, I am not just certain about that. He is so when we talk with him, but does not identify himself with our League, neither does he take the glorious TRUTH SEEKER, not that I know of, all of which are witnesses against him. I have no doubt he has his reason for not doing so; but as he is a fine man and a good citizen, we trust he will do so at no far distant day.

As to the verdict of the jury, I think it is begging the question largely after the jury had rendered their verdict and had been discharged, to say this boy was guilty of the offense charged, and this on the strength of what one jurymen said outside of the court. Trusting this explanation will prove satisfactory to all concerned, I subscribe myself truly yours,

JAMES S. BEDEL.

Friendly Correspondence.

DR. GEO. W. LUSK, Sebawa, Mich., writes: I consider THE TRUTH SEEKER the very best paper of its kind extant. You are doing great good to poor, priest-ridden humanity.

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Gems of Thought.

I do not call one greater and one smaller.
That which fills its period and its place is as
good as any. —Walt Whitman.

THE web of our life is of a mingled yarn, good
and evil together. Our virtues would be proud
if our faults whipped them not; and our vices
would despair were they not cherished by our
virtues. —Shakespeare.

TRUE religion is universal justice—which be-
gins at the center of the individual and widens
outwardly, wave-like and as the ocean swells,
till all are clasped in one embrace of love, pred-
icating, thus, the happiness of all upon the
harmony of each. —A. J. Davis.

No man ever lived who was of the slightest
worth to the world—who lacked the heroic man-
hood to hold up his head and say his say, in
spite of all the priests and popes and potentates
of this earth. One small man with a staunch
backbone can shake the mightiest error, though
panoplied with the power of the ages. —Sawyer.

We live in deeds, not years; in thoughts, not
breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs. He
most lives
Who thinks most, feels the noblest, acts the
best. —Festus.

LIFE is short. Man has two minutes and a
half to live, one to smile, one to sigh, and a
half to love—for in the middle of this he dies;
but the grave is not deep—it is the shining
tread of an angel that seeks us. When the un-
known hand throws the fatal dart at the end of
man, then boweth he his head, and the dart
only lifts the crown of thorns from his wounds.
—Jean Paul Richter.

New occasions teach new duties; Time makes
ancient good uncouth;
They must upward still and onward who would
keep abreast of truth.
So before us gleam her camp-fires; we ourselves
must pilgrims be,
Launch our Mayflow'r and steer boldly through
the desperate winter sea,
Nor attempt the future's portal with the Past's
blood-rusted key. —J. R. Lowell.

LIFE, to the man of wisdom, is the harbinger
of those benefits which Time's sickle cannot
mow down, nor the chemistry of death impair;
of lessons which, whether heeded and treas-
ured up or not in our early years, are the pri-
mal causes and necessary rudiments of an
eternal education. The wise man thinketh that
the life of this world, like a golden harp of in-
finite magnitude, yieldeth to the use made of
it; music floats out from its vibrating wires, or
discord goes rolling and winding through the
tissues of being, just as we play upon it. —A. J.
Davis.

WHAT are we, save as we strive to make our-
selves wise, good and great? Why care we to
live at all if we but lazily drift through the long
years of a useless existence? We should not
content ourselves with sitting and eating the
few knotty and nutty apples that fall into our
laps, nor in drinking of the sluggish and mud-
dy stream that chances to flow at our feet. But
rather let us industriously labor to gather in a
full harvest of the fat of the land, and drink
from the fresh fountain-head. Let us be ever
working with willing hands and cheerful hearts
at something good, or great or useful. —Mrs. E.
D. Slenker.

THERE are priests in the pulpit and also on
the platform on whom have been conferred,
Nature's priesthood; men and women whose lips
drop manna in the wilderness; to whom we lis-
ten and find ourselves resolving to lead better
higher, and more consistent lives. This priest-
hood laughs at creeds, and bids defiance to
every authority. It lies deeper than all for-
mulae of faith, and rises above all Church au-
thority. It exercises its functions as well in
him who is fettered by the chains of Rome as in
him who boasts of mental and spiritual free-
dom. It carries consolation to the mourner, and
comfort and hope to the despondent, whether
it speaks in the language of Romanism or Ra-
tionalism. —J. W. Mackie.

BUT of all nonsense religious is the most non-
sensical. Why does a sectarian turn of mind
always have a tendency to narrow and illiber-
alize the heart? They are orderly; they may be
just; nay, I have known them merciful; but
still your children of sanctity move among
their fellow creatures with a nostril-snuffing pu-
trescence, and a foot spurning filth—in short,
with a conceited dignity that your titled—or
any other of your Scottish lordlings of seven
centuries' standing display when they accident-
ally mix among the many apron'd sons of me-
chanical life. I remember in my plow-boy days
I could not conceive it possible that a noble lord
could be a fool, or a godly man a knave. How
ignorant are plow-boys! —Burns.

THERE are two grounds of hope of a future
life to man suggested by science. The *persist-
ence* and *indestructibility* of force suggests a
ground of hope for a continued existence be-
yond the grave. If we suppose man to be the
highest form of matter in his physical body,
and mind to be the perfection of motion, the
reason will appear why the latter continues to
exist while the former dies. The body dies
from the imperfection of its composition, as all
bodies follow this necessity; but perfected mo-
tion, in the mind, must remain as the cognate
of persistent force, unless the mind may come
in contact with still higher elements by which
its constitution can be destroyed. Another
ground is in the function of hope itself, which
is perfectly *legitimate*, even when it may be the
very last act performed in the living body.
And, if legitimate in death, there must be life
beyond. —La Roy Sunderland.

Odds and Ends.

"Ah, Jemmy," said a sympathizing friend to
a man who was just too late for the train, "you
did not run fast enough." "Yes I did," said
Jemmy; "but I didn't start soon enough."

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would be a temperance man in a minute if it
wasn't for his wife. He knows she'd be lone-
some if she hadn't something to jaw about and
find fault with.

"Good morning Donnelly! I hear your
daughter has a baby; is it a girl or a boy?"
"Sure, Miss, and it's meself as doesn't yet
know for the life of me if I'm a grandfather or
a grandmother, bedad."

POLLIWOGS.

The cat-tails all along the brook
Are growing tall and green,
And in the meadow pool once more
The polliwogs are seen;
Among the dockweed, in and out,
As quick as thought they dart about.
Their constant hurry to and fro
It tires me so to see;
I wish they knew it did no good
To so uneasy be!
I mean to ask them if they will
Be just for one half minute still?
Be patient, little polliwogs,
And by and by you'll turn to frogs."

But what's the use to consult them?
My words are thrown away,
And not a second in one place
A polliwog will stay.
They still keep darting all about
The floating dockweed in and out.
Well, if they will so restless be
I will not let it trouble me,
But leave these little polliwogs
To wriggle till they turn to frogs!

—Marian Douglass.

THE MAN WHO WEEPS.—BY THE DETROIT FREE
PRESS FIEND.

He entered a bakery on Grand River avenue,
at eleven o'clock yesterday forenoon. He didn't
look like a neat and tidy old man about ready
to join the angels, but he resembled an old man
who had slept in a barn, and was about ready to
join a big dinner.

"I think," he said, as he looked around. "I
think I'll take a huckleberry pie."
The woman behind the counter replied that
she hadn't seen a pie of the sort for six months.
"Did she have pumpkin?" He thought he
would take pumpkin pie. She handed one
down, and as he took out his knife and cut it,
she said:

"Twenty cents, if you please."
"Change a bill, I s'pose?" he queried, as he
took in the twelfth part of the pie at one bite.

"Yes, sir."
"Have you any objection to feeling down my
boot-leg and pulling up a ten-dollar bill?" he
asked, as he cut the second.

She said she had, and she furthermore hinted
that he hadn't seen a ten-dollar bill in the last
ten years.

"Oh, yes I have," he pleasantly responded as
he cleared his mouth. "I was looking into a
broker's window yesterday, and I saw over
forty such bills."

There was one more mouthful of pie, and as
he swallowed it the woman called out:

"Now I want twenty cents."

"So do I," was his quiet answer; "but I
haven't got it."

"I'll call my husband and have you kicked?"
she exclaimed.

"You will call in a young and vigorous man
and have him beat and bruise an old man like
me, weak in the legs, near gone with consump-
tion, and only barely able to stand up! That
crushes what little spirit I had left when I began
on that pie!"

He sat down by the stove and began to weep
and sob, and after a moment she said:

"You should have told me that you had no
money."

"More abuse—more recrimination—hoo-hoo!"
he sobbed, shedding tears as large as beans.

"Don't make so much noise," she chided.

"There you go again, heaping more anathe-
mas on these gray hairs! Oh what a cold, cold
world this is!"

"Never mind the pie—go 'long out doors!"

"I'll never leave this bakery with a stain on
my character—never! I have no money, but
you shall have my coat! Here—take it!"

He was peeling it off, when she said she didn't
want it—that she wanted him to get right out
doors.

"I'll never go out till I requite this claim!"
he sobbed, and he pulled off his jacket and
threw it after the coat.

"Get out, I say—you can have the pie—get
out!" she screamed.

"My character must be cleared, and if these
are not enough I'll leave my boots! Here, take
my poor old boots, and I'll go forth in my bare
feet."

"Stop—stop! I was only in fun with you. I
didn't want no twenty cents of you any of the
time. Here are some fried cakes and another
pie, take 'em and go out."

"Have I cleared my character?" he asked.

"Yes—yes—you are an honest man."

"Shall I leave you all my clothes?" he in-
quired as he dropped a suspender off his
shoulder.

"No—no—no!"

"Well, I will go out. I will take along the
fried-cakes and the pie as mementos of the
occasion, and I will go out feeling that you ap-
preciate me."

"Yes—I do—I do."

He put on his garments, took up his provi-
sions, and as his tears flowed afresh, he went
out, saying:

"Whenever any one wants to break my heart,
let 'em call me a dishonest ingrate. Good-bye."

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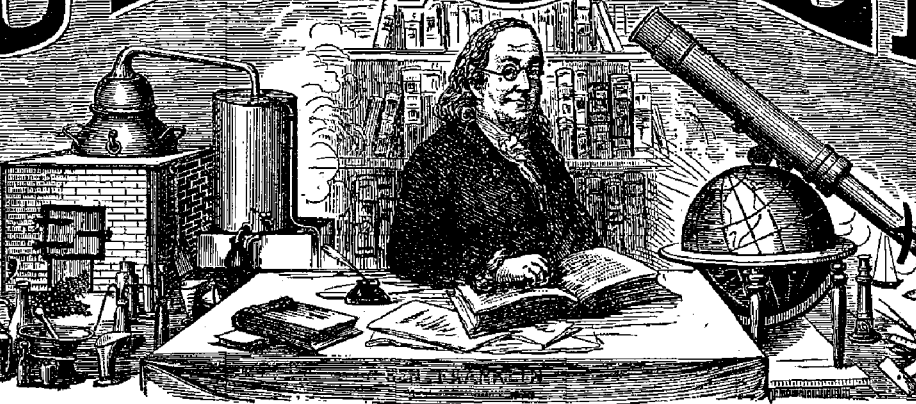
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FREETHOUGHT
AND
HUMAN HAPPINESS

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Notes and Clippings.

It is said that Sitting Bull has invaded the dominions of John Bull, and that some extensive bulldozing may be expected.

In one important respect the Stewart Memorial Cathedral will differ from many other churches. It will have no mortgage upon it.

SEVENTEEN more clergymen sailed for Europe last Saturday. Seventeen thousand more can be spared. Will the people pay their expenses?

THE trial of the Rev. E. D. Hopkins for forgery has been concluded at St. Johnsbury, Vt., and the verdict of *guilty* rendered against the clerical criminal.

Two hundred and twenty-five million dollars in specie is reported as being in the country at the present time. This is in excess of the amount we hold—75 cents!

A St. Louis woman says it is no worse to encircle a lady's waist with your arm in a ball-room than to hug your friend's sister on the back stairs. No worse! Why, it is not as good!

TWO CHURCH members in Atlanta, Ga., quarreled over the question of the control of money raised to convert the heathen, and came to blows in front of the church while the congregation was dispersing.

Puck says the Sultan can't get over Beecher's unnatural conduct in going back on him and in favor of the Czar of Russia. He thinks there is more in common between himself and Beecher than between Beecher and the Czar.

THE *Illustrated Christian Weekly* says that if the churches were as well organized for work as the political parties are, New York Island would be "rocked to its very centre with the tread of a militant host moving on to triumph."

A PITTSBURGH divine, against whom forty charges were preferred, thirty-two of which he admitted, was recently investigated and exonerated by his congregation, which refused to hear any evidence against him.—*Chicago Times*.

LAST week we said that Mrs. A. T. Stewart had donated \$1,500,000 for the erection of a Catholic cathedral at Garden City, L. I. We were mistaken. It is an Episcopal cathedral. The difference is not immense, but we prefer to be correct.

THERE are two hundred and forty Protestant churches in this city. They cost, on an average, \$10,000 each per annum to run them, or the nice little sum of \$2,400,000. But what matters it how much money is expended, if the Devil is only cheated out of a few souls?

THE *Christian Advocate* of June 14th calls the English Ritualists "bastard Romanists," and says that they claim the *privilegium immunitatis* of the Catholic clergy, or the freedom of their person from the reach of human law, while engaged in ministerial functions.

It is said that a pious hen crawled into a Methodist church in Jefferson City, Mo., a few weeks ago, and laid an egg in the contribution-box. The *Commercial Bulletin* of Boston remarks that the event clearly indicates that lay members should be urged to shell out.

THE fact that the churches of this country are mortgaged for nearly three million dollars inspires the *Chicago Times* to say: "My house is a house of prayer, but ye have made it subject to a trust deed payable in ten years, with interest at ten per cent., payable semi-annually."

OUT of thirty-seven executions which took place during the past year, twenty-seven of the culprits declared that they had found forgiveness and were going direct to the city of Paradise to wear a crown of glory. May it not be hoped that they are now all safe in Abraham's bosom?

It is reported that Mrs. Alexander Corbet, of Vermont, eighty-two years of age, has read the Bible through eighty times. The *Turner's Falls Reporter* wickedly insinuates that she has in that particular business acted as proxy for the whole state. Eighty times is certainly sufficient for a single State.

MRS. ELIZABETH THOMPSON, of this city, whose numerous charities are well known, has offered three premiums of \$50, \$75, and \$100 for the best essays on the labor question, the decision to be made by a committee selected by the Social Science Association at its meeting in July. The articles are to be presented in printed form.

THE Rev. Father Preston, in an address to the Roman Catholic Young Men's Convention, not long since, said that at no time since Christ was on earth has spiritual darkness been so deep as now; and a still, small voice from the *Rochester Democrat and Chronicle* says: "We have been insisting these three years that there should be a new set of clergymen."

SEVEN clergymen ate so much fruit while attending a Baptist convention at Rockingham, N. C., that they became sick and required the services of a physician. Possibly the good brothers, after taking a good dose of calomel and jalap all round, wished they had exercised more self-denial and not indulged so much in the pleasures of the table.

THE population of Great Britain has, since 1801, increased from 10,000,000 to 23,000,000, and the *London Times* estimates that it will be doubled in fifty-four years. How to feed it will be the great difficulty, for a leading British agriculturist said in a recent speech: "It appears to me, and it has been observed by many of our leading men, that a steady deterioration is going on in the producing powers of this island."

"THE hymns which are to be sung on this mournful occasion," said a parson who was about to conduct a funeral sermon, "are some which were selected by the corpse himself for the purpose." A grave-like smile played around the lips of some of the auditors, and they seemed to think, as the hymns were given out, that "the corpse" had, for a corpse, shown exceedingly wise discrimination in the selection.

THE clergyman in Quincy, Ill., who changed a twenty-dollar greenback for a young man whom he married to a bogus young woman, will hereafter be more discriminating as to the people whom he unites in matrimony. The young woman turned out to be a boy in feminine apparel, and the pair ran in different directions as soon as it was discovered that they were as counterfeit as the twenty-dollar note.

A YANKEE traveler in England, occupying the same room with an English clergyman, astonished his fellow lodger, on getting out of bed in the morning, by a violent explosion of profane language. The reverend gentleman remonstrated at first, but was pacified with this explanation: "Well, I calculate if you had lighted, as I did, on the business end of a carpet tack, you wouldn't have begun the day with the Lord's prayer either."

THE Prayer-Book of the Irish Episcopal Church has been so revised and altered as to rid it of the statements of doctrine which were so objectionable to the Low Church party. Priestly absolution and baptismal regeneration are omitted; the minister's proper position during the communion service is settled, and the Athanasian creed is omitted from public use. The laws which make this revision binding will go into effect in June, 1878. There is much dissatisfaction about the change, even on the part of those who were supposed to have gained all they asked for.

THE Calcutta organ of one of the Hindoo religions thus puts up its prayer in reference to the war in Turkey: "The battle-cry has been heard, O God, and hostile nations have already confronted each other and begun the fierce work of destruction and bloodshed. Who will arrest the evil? Who can? Almighty God, thou alone canst humble nations to the dust and dissuade them from bloody deeds. We humbly look up to thee and pray that hostilities may cease and peace may prevail once more in Europe." This will compare very favorably with the sentiments recently expressed in blood-thirsty rhyme by Coxe, bishop of Western New York.

THE *Christian Advocate* seems to have been studying the development theory. Concerning the development of the oyster it says: "Give an oyster locomotion and the five senses, and he might be the rhinoceros of the sea. Add reason, and he would become a philosopher. Add conscience, and he would become a candi-

date for an eternal throne. He rises on each new set of pinions." The sight of a conscientious oyster rising on several sets of pinions, and philosophically becoming a candidate for an eternal throne is fit subject for meditation almost any Sunday when oysters are in season. We deplore any such change in oysters as Dr. Fowler suggests.

A BRIGHT little four-year-old whose childish fancy manifested itself in a passion for colored picture-books of animals, and for natural history generally, was repeating, after her sister, the hymn in which occurs the verse

"The consecrated cross I'd bear,
Till death shall set me free," etc.

When she came to the first line she seemed puzzled, and looking up into her sister's face, said: "Sister, what kind of a bear is a consecrated cross-eyed bear?"

THE Methodists have had a long and weary time with their new Hymn-Book, and the work is now said to be ready for the printer. About 450 of the hymns contained in the old book have been omitted from the new one. This is well; for although many of these hymns contained pious sentiment, it was so clumsily expressed as to make the hymns almost unfit for use. Here is one, for instance, so seldom sung that few people know of its existence:

"Ah! Lord, with trembling I confess
A gracious soul may fall from grace.
The salt may lose its seasoning power,
And never, never find it more."

It is difficult to see how a congregation could get up much enthusiasm over such a hymn as this. The power of Methodist singing consists largely in the fact that hymns of this class are but little used. The book now in use was prepared in 1849, since which great advances have been made in hymnology.

THE following is clipped from a letter in the Cedar Rapids (Iowa) *Daily Republican*, in reference to the trial of a clergyman for the seduction of a young girl, a pupil of his: "I had just time to reach the court-house at Booneville when that stately edifice was struck by a storm that shook it to its very foundation, and so nearly shut out the light of day that the court there in session was obliged to light up. The dark and gloomy surroundings seemed to be appropriate to the trial then progressing. In the prisoner's box sat the late principal of their public school, who had for years been engaged in teaching the youth and proclaiming the Gospel to the adults of that most unfortunate city, noted for its grass-grown streets and unoccupied business houses. This reverend teacher was on trial for the seduction of a beautiful young girl—his late pupil—who was present, the object of pity with some and curiosity to others that crowded the court-room. We listened to a few witnesses, whose testimony was damaging to the case of the accused."

THE order issued by Judge Hilton, that no Jews should be accommodated at the Grand Union Hotel at Saratoga, has created great excitement in this city and throughout the country. Mr. Joseph Seligman, the Jewish banker, who was the party refused, has received numerous letters from all parts of the country sympathizing with him for the insult so inexcusably imposed upon him. Many in the community condemn Hilton and say that, in this advanced portion of the nineteenth century, when in Europe the prejudice against the Jewish race is fast giving way, when a Jew is Premier of England, when in French politics the Jew Gambetta is one of the most distinguished characters, when in our own country they occupy such conspicuous positions in mercantile and financial business, his snubbing them because of nationality is absurd; while others approve of his course on the ground that Jews are ill-bred, ill-mannered, and disagreeable in hotel life. Many of the Jewish portion of our population are eminently well-behaved and courteous towards others, and are very companionable in their deportment, exhibiting all the qualities of a refined education. They usually mind their own business as closely as any part of our population. They are a law-abiding and inoffensive people, being seldom in our criminal courts or prisons. They are liberal patrons of the opera and the drama, and spend their money as freely as any people. Judge Hilton doubtless committed a mistake in making such an invidious distinction against them.

Events of the Week.

OAKLEY HALL is said to have disappeared from London. As a disappearer he appears to have no peer.

VERY agreeable summer weather interspersed with showers at proper intervals. Everything is growing nicely.

ROBERT DALE OWEN, died at his Summer residence at Peerless Point, on Lake George, aged seventy-six years.

TEN thousand persons visited Rockaway last Sunday. Coney Island ditto. Ten steamers engaged. Ice cream and lager beer disappeared in enormous quantities. Thus it will be every Sunday while hot weather lasts.

ONE hundred young Mormons of both sexes arrived here from England under charge of a Mormon bishop, and have gone on to Utah. The young ladies were said to be youthful, healthy and pretty. They will doubtless find an active market.

GIENDT, a defaulting German banker, defrauded a number of poor people who placed confidence in him out of their hard earnings. He was found secreted in his own ice-box. On account of lawyers and witnesses not duly appearing against him, he was set at liberty.

MARBLEHEAD, Mass., has met with a very serious loss by fire. Two thirds of the town is in ashes. Fifteen acres burnt over. Shoe factories and dwellings alike doomed. Seventy-two buildings destroyed. Loss, \$600,000. Hundreds of people rendered homeless and penniless.

ELEVEN Mollie Maguires were hung at Mauch Chunk and Pottsville, Pa., for murder, on the 21st inst. They mostly felt confident of going directly to heaven. Other murders have been committed by their survivors since the execution, some of the witnesses at the late trials being victims.

Six disorderly houses were raided in this city last Sunday morning, and 204 persons captured, comprising men, women, proprietors, and thieves. Several station-houses were filled with the haul thus made. No distinction on account of race, color, or previous condition of servitude. "What shall the harvest be?"

A TREMENDOUS storm of wind, rain, and hail passed over the States of Minnesota, Illinois, Wisconsin, and Michigan. In many of the towns visited great damage was done—churches and dwellings thrown down, telegraph poles prostrated, railroad trains blown from the tracks. As we prepare this paper for the press but meagre reports have been received, but it is feared that immense damage has been done to crops and other property.

THE city of St. John, New Brunswick, a city of 50,000 inhabitants, was visited with a terrible conflagration on the 20th inst. The principal business portion of the city was completely destroyed. Churches, banks, business houses, printing-offices, stores and dwellings were remorselessly reduced to ashes. The inhabitants were forced to flee to the cemeteries and to the woods for safety. Fifteen lives were lost, and nearly \$18,000,000 worth of property destroyed. Nearly all the provisions in the town were consumed, the homeless people being left in a starving condition. Generous donations have been made from various cities in the country, and provisions have been liberally sent in. The English and American insurance companies are heavy losers.

THE Russians have finally effected a crossing of the Danube, and preliminary operations seem to be prosecuted with considerable vigor. Heavy engagements may be expected soon. In Asia Minor warm fighting of two or three days continuance, and consisting of a series of battles, has taken place. The Turks lost two thousand men, and the Russians about twice that number. In Montenegro the Turks have been successful. The Montenegrins were badly defeated, and the Turks took possession of Cetinje, the capital. In the vicinity of Batoum the Russians were repulsed in several attacks they made, and were finally compelled to withdraw their batteries and retreat with a loss of 1,500 men. Although the Turks are weaker than the Russians, they are showing quite as good fighting qualities.

Career of Religious Ideas.

BY HUDSON TUTTLE.

CHAPTER V.—CONTINUED.

The Aztecs furnish a striking example of this stage of religious thought carried to its fullness. Their vast pyramids were sacrificial mounds. The long line of priests winding up their steep sides, their summits crowned with gory altars where hecatombs of human victims were immolated with all the pageantry imagination could invent; the shrine before which the palpitating hearts were placed by the red hands of the priest who rent them from the bosoms of the struggling victims, all were witnessed by the trembling thousands below, impressed with reverence by the dreadful spectacle.

The progress from Fetishism, with its bloody sacrifices and horrid customs, to Monotheism is over an exceedingly long and bloody road, but one which has been traversed by all civilized nations. Religion by this progressive growth becomes a unit differing only in degree in its lowest and highest phases. The Hebrew prophets seem to have first received Monotheism, and to have attempted to raise the people out of Fetishism. The struggle was severe and bloody, the people often relapsing into grossest idolatry. They set up stone pillars, worshiped Ramphan and Chiun, made a golden calf after the bull Apis of the Egyptians, worshiped the serpent, and Baal, Astarte, Thammuz, and Moloch in the pure Fetish spirit, which was deeply impressed on their laws, sacrifices, rites, prohibition of certain food, prescription of garments, and ornaments of the priests.

The struggle between Monotheism and the old Polytheistic faith was remorseless. Extermination of unbelievers is the divine charge. The Infinite Father God rides on the chariots of war and directs the conflict. Even in modern times, when the Moslem extended the sway of Monotheism with the sword, the most horrible cruelty was practiced; and Christianity, forgetting its suffering founder and the lesson of love he inculcated, has unsheathed its sword and been equally remorseless. This is the dire result of religion. Always claiming infallibility and absolute truth, it knows no mercy, pauses at no inhumanity, stays its hand at no crime.

Fetishism, Polytheism, and Monotheism, are but expressions of one religion, differing only in degree. Standing on the high lands of science, looking down the interminable vista of the past, progress from animal worship and cannibalism to please God, the toil and struggle by which it has been achieved can be comprehended. Although its phenomena shall all vanish, its rites and ceremonies—from the repast on human flesh, the quivering heart torn from the breast by the red-handed priest and thrown palpitating before his god, to the sacramental supper of the blood and body of the crucified Jesus—sink like waves in the smooth expanse of ocean; but the effects these have wrought on human progress shall not perish, for through them we breathe the pure air of certain knowledge of the present.

Monotheism is not the goal of this advance. It is only a temporary and incomplete expression of a great theory. It is the last term in a long series of expressions—the last, for beyond, theory yields to fact, empiricism to knowledge. The night of object-worship has vanished before the dawn of the day of thought.

The age of Fetishism is the age of superstition; both are products of ignorance and fear, and indivisible. In that brutal epoch when God is everything and man nothing, where the real requirements and objects of life are unknown, the mind prostrate with fear, the wildest fancies of man's relations to God prevail. He is the great chief, the great warrior of the universe. He requires all the petty servility of a tribal tyrant, and is enraged or pleased in a similar manner. Man he created for his own pleasure, and man must bow and be his slave. But he is thrown into darkness; he cannot see the light nor understand what is wanted; he can only be guided by his experience with his petty rules. In regard to the Infinite, he is in a cave, traveling a morass, mistaking the fantastic will-o'-wisp for the beacon-light of God's laws. He is fearful of enjoying himself, for he may thereby incur the wrath of an offended Deity. He stands on some problem for which he fancies a solution, bases his conclusions on such false premises, and wanders world-wide from the truth. Matter and God are in antagonism. Man is a fallen being; he has unpardonably offended the gods; certain sacrifices are demanded as atonement. What a series of dogmas having no foundation in Nature, yet reacting with blasting effect!

God is arbitrary in his demands. The choicest furs of the savage chase, the best part of the slain animal, the finest portion of the scant harvest, the best of the spoils of war are demanded of the devotee, who, so far as God is concerned, or in the recognition of his wishes, might as well be blind. Advancing, God demands greater sacrifices—the best of the flocks and herds, a certain portion of the captives made in war, unusually fine instruments of war, the immolation of members of the tribe or family. The despotic tyrant who rules the universe loves the smoke of reeking altars; his nostrils dilate with the smell of blood; the odor of rare and costly spices is grateful to him. Isaac, the beloved son, is an accepted offering to the bloody Jehovah. Diana, in anger, demands the daughter of Agamemnon. The watchful care of Terminus must be repaid by a victim.

God will be aroused to sympathy and pity by cruelty inflicted upon ourselves. Lacerating the flesh with thongs—wearing haircloth until the bones are exposed by its constant chafing; standing on high pillars exposed to the pitiless elements; a living death in a cloister, cell, or dungeon, plunged in the wilderness; denial of the healthy appetites; endurance of hunger, thirst, cold and heat—rejoices the heart of the relentless Deity.

This is the nightmare of religion; nor has the age awakened out of the horrid dream. Ignorance is yet the master, and fear narcotizes mankind. Terrible dream! Hell yawning beneath our feet, devils innumerable with infinite power, and a heartless despot—absolute in his egotism—overriding all!

Mankind have not awoken, except to gaze, as in twilight, between sleeping and waking. Fetishism maintains its hold, and superstition—like ragweeds, rank and foul—occupies the garden of the soul.

The old Satan of Oriental theogony has a supreme place. Hell is still heated with burning sulphur. The Infinite Father is yet a God of battles. Man is a worm created for his iron feet to crush, or to hand over by the million to eternal torment. A priesthood despotically organized keeps the saddle and guides humanity with gag and spur. They demand observance of sacred days, have their sacred books, and prayers which are not to be omitted. God is not pleased that we place our children on altars and thrust the knife into their bosoms. He does not desire our enemy's blood, or the flesh of our flocks, or the first of our harvest, but he demands the sacrifice of our pleasures; he wants us to weep and wail and crucify our spirits. He loves to have us sacrifice the appetites he has given us—the emotions of love and affection. He is pleased to have us cast reason aside for blind and unthinking faith, and receive the words of his priests as the ultimate of knowledge without questioning.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER. NO VII.

MR. D. M. BENNETT, *Dear Sir:* As far as I am concerned, you are welcome to call such men as Judge Story "pettifoggers," and, in the face of three standard biographers, to deny that Lincoln said "Christ is God." My cause can afford better than yours to let you ignore authorities in that summary way.

You assume that a belief in the supernatural is unscientific. That is begging the question. For the present, suffice it to say that the men who have done the most for science have been believers in the possibility, reasonableness, and historical reality of miracles. This we shall show farther on.

I wrote my last letter with precipitate haste, just before going to the country. That will account for my inadvertence when I said the Jewish musicians played on "harps of a thousand strings." Of course, I am liable to make mistakes. But that I should even commit to writing this mistake is rather strange. A few evenings before, I had been ridiculing that very "harp." Well, I shall have to come down nine hundred and ninety strings. I should have said, "Instruments of ten strings" (Pss. 33:2; 93:3; 144:9). I stand corrected. Thank you.

It is my turn now. Your letter is rich in materials for retaliation. You fall into quite a number of rather serious errors:

Error first: "Nor does any other part mention it" (the book of Job). Job is mentioned four times in the Bible (Ez. xiv:14, 16, 20; James v, ii), and once in the Apocrypha (Tob. ii:12). Neither is it true that "the best Hebrew scholars have long since decided that that book was not written by a Hebrew." Such critics as Kennicott, Eichhorn, Michaelis, Dathe, Luther, Grotius, Doederlin, Umbreit, Rosenmüller, Reimar, Spanheim, Warburton, Hitzig, Hirzel, Delitzsch, Evans, Lange, etc., etc., are of the opinion that its author was a Jew. The name Job is Jewish (Gen. xvi:13). But granting that it is the work of a Gentile, the reception of the book into the Scriptures proves that the Israelites could appreciate its contents.

Error second: "The only time he used the word science, he called it false." On the contrary, Paul used the word *gnōsis*, translated "science," in 1 Tim. vi:20, about twenty times in his Epistles (Englishman's Greek Concordance). It was not Paul's fault that this word was not uniformly rendered "science" in the English version, as it was generally in the Vulgate and in Leusden's Latin Testament. Neither did Paul call science false. There is a vast difference between declaring that science is false and saying that there is a false "science." It was only the latter that the Apostle denounced.

Error third: "They lived in tents, and knew very little about houses." How opposite to the facts! "Houses" and "palaces," "winter houses and summer houses," built of "hewn stone," and "cedar," and "ivory," containing "parlours," "painted with vermilion," were no rare things among the ancient Hebrews (See Jud. iii:20; Jer. xxii:14; Amos iii:15).

Error fourth: "They stole from the Egyptians." "Stole" is not the word employed by Moses, but "borrowed" (Ex. iii:22, xii:31-36). Among their first definitions of *shaal*, the original word for "borrowed," Fürst and Gesenius give "to ask pressingly; to ask for; to demand urgently; to beg very urgently; to ask for one's self." Stealing is an idea entirely foreign to the word.

Error fifth: "He was great in extolling the virtues of faith and blind credulity." As regards faith, that is true; but as regards "blind credulity," it is utterly false. Scriptural faith and "blind credulity" are as different as light and darkness. Paul disclaimed and disdained the latter. He rebuked even the scientific Athenians for being "too superstitious" (Acts xvii:22). He prayed for deliverance "from unreasonable men" (2 Thes. iii:2). He regarded Religion as a "reasonable," or, strictly speaking, a "logical service" (*Gr. logikēn latreian*, Rom. xii:1). He reasoned of righteousness, temperance, and judgment to come, until the Infidel Felix trembled before him (Acts xxiv:25).

You say Solomon was "remarkable for his sensuality." It is true that he fell into that grievous sin; and the Bible condemns him for it (1 Kings chap. xi). But the modern

Freethinkers, who regard themselves as preëminently "progressive" and "advanced," are the very ones who *justify and defend* "remarkable sensuality." I refer to the doctrine of "Free-Love," which is by interpretation, Free-Lust. I am glad, Mr. Bennett, to see you uniting with the Bible to denounce an abomination which "advanced" Infidelity is doing its utmost to propagate.

You assert that the ancient Jews were "crude" musicians. Of course, they were inferior to the modern masters; but they were unexcelled in their time. They could "sing praises with the understanding" (Ps. 47:7; 1 Cor. xiv:15); and they knew how to "make sweet melody" (Is. xxiii:16; Amos v:23; Eph. v:19). "Crude" music does not have the soothing effect that David's harp did on the agitated Saul (1 Sam. xvi:23).

You say there was nothing among the ancient Jews "showing a high order of civilization." Even Rationalists, like DeWette, in his *Lehrbuch der Archäologie*, and Jahn, in his *Biblical Archaeology*, express a very different opinion.

But I cannot stop to expose all your misrepresentations. What I have given is enough to show how *false, inaccurate, and reliable* you are as an expounder of the Scriptures! Let me, however, furnish you with the proofs you call for, that the Hebrew women were excellent dressmakers and milliners, and that they knew how to use cosmetics. Read Is. iii:16-24; Jer. iv:30; Ez. xxiii:40, and you will doubtless be convinced.

The Bible does not pretend to be a text-book of science. And this is no discredit to it. You do not condemn a work on moral philosophy, because it is not a treatise on mathematics. It is the mission of the Bible to teach moral and spiritual truth. Its references to physical science are therefore only incidental. I showed in my last letter that those references are always respectful and approving.

Let us now proceed to prove that believers in the Bible have done more than unbelievers to promote learning and science.

This is shown, in the first place, by the fact that the best Educational Institutions of the world have been almost uniformly founded, endowed, and cherished by Christian people. There are over thirty Universities in Germany. Every one of them is under either Catholic, Lutheran, Evangelical, or their united control. "The motives which prompted these great establishments were without exception, pure and elevated, and generally pious and Christian" (Schaff's *Germany and its Universities*, pp. 29-32). The same is true of another country famous for its higher education. There is not one University in all France that its Infidels have brought into existence. Should you feel like contradicting this statement, please name the University, with your authority. The University of Paris was founded by the approbation of Pope Innocent III. (Barnard's *Systems, Institutions, and Statistics of Public Instruction in Different Countries*. N. Y., 1872, p. 198). This institution was suppressed by the Infidels in the riot of 1793 (*Am. Cyclopaedia*, 1876, Art. "University"). The higher schools of France were at first religious (*Ibid.*). So of England. The *American Cyclopaedia* will tell you that Cambridge University was originally a religious center; that the Colleges constituting it were founded by Christian gentlemen whose names they bear; that it was befriended by Henry III., Henry IV., Henry V., Henry VII., by Edward I., Edward II., Edward III., Edward IV., and by Queen Elizabeth. And these sovereigns were all, according to Hume, believers in the Christian Religion. I cannot find the name of an Infidel in connection with its foundation, endowment, or with the furnishing of its Cabinets and Libraries. Did space permit, I could show you similar accounts of every University in England, Ireland, Scotland and Wales. You may find the records in *Cyclopedias, Histories, and Reports* that are always accessible.

Cross over to the United States, and the same is true here. Josiah Quincy, in his admirable *History of Harvard University*, shows that the originators of that institution were all church people, and mostly ministers; that its first and best friend, John Harvard, was a preacher; that its Presidents were an unbroken succession of clergymen for nearly two hundred years; and that its professors and benefactors were Christians in about the same proportion. Our other universities and colleges, such as Yale, Brown, New York, Cornell, Bowdoin, Amherst, Dartmouth, Columbia, Rutgers, Union, Lafayette, Oberlin, Princeton, Washington and Jefferson, etc., etc., owe their very being to religious men. Only think of it! Where would the world be to-day without the universities, colleges, academies, seminaries, and schools, that Christianity has created and supported? It would be in worse than Egyptian darkness.

The Public Schools of Europe and America are the product of Christianity. In Europe religion is everywhere blended with secular instruction (See Barnard's *Systems, Institutions, Statistics, etc.*). The prime movers of the "National Society for promoting the Education of the Poor in England" were Christian benefactors, chiefly clergymen (O'Malley's *Sketch of the State of Popular Education*, 1840). The American Public School sprang up first in New England. Its religious character is shown by the fact that the Testament was a reader in it for many years. Webster's *Speller and Grammar* were among the first of American school books. But Noah Webster was a devout church member (See his *Memoir* in his *Unabridged Dictionary*). The majority of school books ever since have been prepared by religious scholars and educators. We may safely say that more than eighty per cent. of the teachers in our common schools are church members. I read not long ago, in an educational journal, that there are seventeen thousand schools in Pennsylvania, and that the Bible is read in fourteen thousand of them. Thus, the feeling still predominates that the State should not utterly ignore moral instruction. In earlier days this feeling was more pronounced than it is now. Gov. George Clinton of New York wrote to the Leg-

islature in the beginning of the present century: "The advantage to morals, religion, liberty, and good government, arising from the general diffusion of knowledge, being universally admitted, permit me to recommend this subject (common schools) to your deliberate attention." Gov. Lewis and Gov. Tompkins gave utterance still later to similar sentiments (Cheever's Bible in our Common Schools, N. Y. 1859, pp. 201-4). Our facilities, then, for popular education are to be accredited to men who were not ashamed of the Gospel of Christ. Why, Sir, if we had to depend on Infidelity for it, we would be without a respectable dictionary of the English language. Johnson, Webster, and Worcester (see Memoir in his Dictionary), were firm believers in the Word of God. And what would we be without a dictionary? In other words, what would we know if we had nothing but Infidelity to teach us?

A like account may be given of the world's greatest Museums and Libraries. The first circulating library was established in Cesarea, about 309 A. D., by Saint Pamphilus (Curwen's History of Book-sellers, p. 422). Sir Hans Sloane may be called the founder of the British Museum. But Sir Hans Sloane was no Infidel (Encyclopedia Britannica). Those who bequeathed their private libraries to the libraries of Oxford, Cambridge, Yale, Harvard, etc., etc., will invariably be found to have been Christians, and very often clergymen. Let us look at the matter nearer home. The founders of the "New York Historical Society" were godly men. We find the names of Bishop Moore, Rev. Samuel Miller, D.D., Dr. John W. Francis, etc., among its first and highest officers. There was not one skeptic among the organizers of the Boston Athenæum (see Josiah Quincy's History of). John Jacob Astor, the founder of the magnificent library that bears his name, was a life-long church member (Parton's Famous Americans, p. 435). Peter Cooper is a Unitarian, accepting the Bible as the inspired word of God. I have not been able to find anything very positive about the religious opinions of James Smithson, the originator of the Smithsonian Institution in Washington. But the current sketches of his life contain many circumstantial evidences of his subscription to the Christian system. Where are the public museums of art and science, the libraries and institutes, that Infidels have established? Ah, my friend, they are almost as few and far between as you would say that angel visits are.

Did you ever observe, in reading the lives of our Revolutionary heroes and statesmen, how that nearly all of them received their education from Christian clergymen? Where would they have been without an education? But what of their education, if they had been obliged to seek it from Infidel teachers and professors?

The greatest discoverers, inventors, and literati have been believers in the Bible as a Divine revelation. I can name but a very few of them. Among them I will mention Copernicus, the reviver of the heliocentric theory; Galileo, the inventor of the telescope; Isaac Newton, the greatest of philosophical discoverers; Bacon, who introduced the inductive method; Descartes, the prince of metaphysicians; Leibnitz, the rival of Newton; Columbus, the discoverer of America; Kepler, the formulator of "Kepler's laws;" Pascal, that prodigy of profoundness; Jenner, the discoverer of vaccination; Harvey, the discoverer of the circulation of the blood; Sir William Jones, the Sanscrit scholar; Adam Smith, the unrivaled political economist; Dr. Priestley, the discoverer of oxygen gas; George Stephenson, the perfecter of the steam-engine; Smeaton, the builder of the Eddystone Lighthouse; the Duke of Bridgewater, the first English canal constructor; Christopher Wren, the architect of St. Paul's; William Edwards, the "rainbow" bridge-builder; Sir Humphrey Davy, the chemist, and inventor of the Safety Lamp (Works, London, 1839, vol. i. pp. 114, 431; vol. ix. pp. 214-388); Robert Fulton, the first steamboat builder (Colden's Life of Fulton pp. 254, 281, 369, 371); Prof. S. F. B. Morse, the inventor of the electric telegraph (Prime's Life of Morse, N. Y., 1875, pp. 730-7); Cuvier, the comparative anatomist (Lee's Memoirs, London, 1830, pp. 10, 35, 318, 327); Audubon, the ornithologist; Faraday, Tyndall's teacher (Gladstone's Life of Faraday pp. 118-122); Sir David Brewster, the versatile scientist; the Herschels, a family of astronomers; Chatham, Brougham, Burke, Henry, Webster, Clay, the orators; Blackstone, Kent, Hale, Coke, Story, the jurists; the poets Chaucer, Spenser, Dante, Dryden, Gray, Wordsworth, Young, Thomson, Pollock, Milton and Shakspeare (see Halliwell's Life of Shakspeare, pp. 33, 270-289, and Wilkes' Shakspeare from an American Point of View, N. Y. 1877, chap. vi.); Mozart, Haydn, Handel, Mendelssohn, Bach, Beethoven, Liszt, the musicians; Da Vinci, Correggio, Carracci, Raphael, Angelo, West, the artists; Rawlinson, Lepsius, Layard, the antiquarians; Wilberforce and Howard, the philanthropists. But I might as well stop, as it will be impossible to finish the list. The names of Cullen, Hugh Miller, Count Rumford, Sir Roderick Marchison, Ferguson, Liebig, Leyden, Prof. Dana, Prof. Silliman, Prof. Henry, Dr. McCosh, Principal Dawson, Dr. Livingstone, Agassiz, Gen. Newton, Winchell, Mitchell, Guyot, Guizot, Noah Porter, Duke of Argyll, Gladstone, etc., etc., are already in the reader's mind.

Now, I ask, where would art and science be without the discoveries and inventions of those whom I have mentioned? Had we nothing to-day but such original contributions to scientific knowledge as Infidels have made, we would have scarcely anything but barbarism. We would be without our best music, our best poetry, and our best art. We would have no astronomy, no steam power, no telegraph, no America. Even now, with every advantage and incentive, Infidels are in the rear as scientists. I have looked quite carefully over the "Annual Record of Science and Industry," for the last six years, and I fail to find that the men who talk the most about science, have made any contributions to it. There is the *Banner of Light*, editor and contributors; *The Religio-Philosophical Journal*, editor and

contributors; *The Boston Investigator*, editor and contributors; *The Crucible*, editor and contributors; *Woodhull & Claflin's Weekly*, editress (?) and contributors; *The Index*, editor and contributors; and, let me add, THE TRUTH SEEKER, editor and contributors—one might imagine from their loud talk that they were scientists par excellence, and that they contributed immensely to its progress! But, alas! when we come to examine the records of what has been actually done, and who has done it, it does not appear that they have done anything whatever!

The leading Publishers of the world have been generally believers in the Christian Religion. The earliest and foremost booksellers and publishers of England have been friends and members of the Church (see Curwen's History of Booksellers, London, 1873). Quite significantly, Pater-noster—i. e. the Lord's Prayer—Row, in London, was the first to become famous for its book trade. The pioneers of the publishing business in America—Usher, Ranger, Avery, Phillips, Ratcliffe, Sewall, etc.—were men of faith (Thomas' History of Printing, vol. ii. pp. 409-412). I presume that what is true of New York is true of any large city in this respect. The religious character of the New York booksellers and publishers is reflected in their resolutions on the death of Mr. Fletcher Harper, where you will find the following sentence: "For all that he was as a man and a Christian, for all that he was permitted to accomplish in the interest of literature and education, we would render thanks to Almighty God" (*New York Herald*, May 31, 1877).

O, yes; I must mention the art of printing. That, too, was the offspring of Christian genius. Gutenberg, the inventor of printing, was a Roman Catholic (Thomas' History of Printing, Vol. I. p. 112). The first important book ever printed was the Latin Bible. William Caxton, the first English printer, lived and died in the Church (Ibid. p. 135). America is indebted for its first press to the Rev. Jesse Glover, a Nonconformist minister (Thomas' History of Printing, Vol. I. p. 205). What would the world be without the printing-press? When you give a correct answer to that question, I will tell you what it would be for aught that Infidelity has done for it in that direction.

I anticipate in reply an elaborate treatise on Paine and his iron bridge; Girard College in Philadelphia; James Lick, and the California observatory; Tyndall and his experiments; Huxley and his speculations; Darwin and his theories, and ever so much more in that line. I give skeptics credit for all they have done. But they were not the pioneers of science. They do not, and they cannot sit under their own vine and fig-tree. They have themselves, almost to a man, been trained and educated by religious teachers. In the hour of difficulty and darkness, the Christian was in the front, bearing the brunt of the battle, while the Infidel lagged behind, whining and finding fault, but doing nothing. But now, after the day of doubt and danger is past, and the victory is won, behold him scrambling forward for the booty and the glory! He beheld, passing along, the chariot of Progress, drawn by the steeds of Faith and Works. He saw that it was his only chance for a ride. Though a "dead-head," he was not refused a place. He clambered eagerly up, cocked himself on a back seat, and then began to scatter hand-bills among the spectators, inscribed, *See! see what Infidelity is doing for the advancement of Science!!*

But my article is already too long. The sum of what has been said is this: Believers in the Bible have given to mankind over a hundred universities; innumerable colleges, academies and schools; the first and largest libraries and athenæums of the world; the cardinal discoveries and inventions, such as the Western Hemisphere, the heliocentric theory, the law of gravitation, the steam-engine, the telegraph, and the printing-press, which, beginning with the Bible, has filled the earth with books. Scriptural religion has ever held aloft the primeval Fiat, *Let there be light*. This light has varied in intensity at different periods. The whirlwinds of persecution have rushed upon it. The mist of superstition has enveloped it. The choke-damp of indifference has dimmed it. Many a jack-with-a-lantern has set itself up against it. But it has never been extinguished. Its flame has always been the brightest, highest, and steadiest. The Spirit of History is waiting for a greater than Bartholdi to prepare a worthy statue of CHRISTIANITY ENLIGHTENING THE WORLD.

Yours with respect, G. H. HUMPHREY.

Evolution.

MR. EDITOR: The theory of Evolution is gaining ground every day. Among scientific men of real ability it has hardly any opponents. Information in regard to it is being diffused among all classes, and the force of the evidence in favor of it is seen and acknowledged by intelligent persons everywhere. The merely literary class now treat it with respectful consideration. The opposition to it now, as in the past, is chiefly by theologians, or in the interest of the prevalent theological system. But the theory is so well sustained, accepted by so many, by so great a number of influential minds, and is gaining so rapidly, that the more astute theologians are giving it their adhesion and trying to dissuade their less sagacious brethren in the ministry from their opposition to it. Some of the clergy at Denver criticized Braden severely for his opposition to modern science. They declared he weakened his cause and gave his opponent a great advantage in the debate. They wanted him to accept the facts and theories, and to claim they could be reconciled with the teachings of the Bible.

After the Jacksonville (Ill.) debate, some ministers sent a report of the affair to the *Christian Standard*, and stated among other foolish things that Braden had disproved the nebular hypothesis and evolution generally.

The report called out the following communication from Prof. B. J. Rodford, of Eureka, Ill. (where the Campbellites have a college). Prof. Rodford is of the same denomi-

nation as Prof. Braden, but, like many others of that denomination, he declines to acknowledge Braden as a representative of his "brotherhood" on the subject of Evolution.

"THE NEBULAR HYPOTHESIS DISPROVED."

"Many, no doubt, will be astonished to find, as they read the 'Discussion Summary' in the last *Standard*, that Bro. Braden has 'disproved the nebular hypothesis,' and 'exposed at every step the failure of evolution.' Moreover, many will be possessed of an abiding doubt as to whether he really did any such thing.

"There is something more involved in this matter than a question of victory between Braden and Underwood. Ever since the Church was established, each age has had its great intellectual question; some problem which claimed the larger share of the thoughts and speculations of men. This question compelled individuals and societies, and even the Church itself, to define their position with respect to it. At one time it was a question of astronomy, at another of geography, or chemistry, or geology; but whatever it was, it surely involved the necessity of taking sides on the part of all. Now it cannot be denied that the problem of this age is just this matter of evolution, which Bro. Braden is said to have exposed, and of which the nebular hypothesis is only a single phase. Patient workers are busy in tracing this principle not only in the genesis of their solar system, but in the growth of plants and animals, societies, institutions, arts, sciences, and I can show that Paul applies it to Christianity itself, in every feature claimed for it by the scientific men of to-day, and even beyond their present attainment.

"It is worthy of notice that in almost every such question as we have indicated, the thing which has been known in history as the Church, has been on the side of error, and has been compelled eventually to withdraw opposition and accept the inevitable, to re-adjust its spectacles of interpretation and get a better focus for the reading of the sacred text. Nor should we forget that the Copernican hypothesis was often 'disproved and exposed' to the satisfaction of the Church, by some learned champion; that the rotundity of the earth was often disproved and shown to be an impossibility by good churchmen. All this, at least, suggests that there may be danger of the Church getting on the wrong side of this question of evolution; and that she may be too easily persuaded that it has been disproved. The principles of evolution are too valuable, from a religious standpoint, to be lost, and I do not think they can be shown to be unreasonable. So long as opposition to it is simply Bro. Braden's position, it is no affair of mine, but when his position is set forth as that of our brotherhood on this great problem, I wish to put in a disclaimer. I do not desire that we shall take a position for which we shall be ridiculed and distrusted by our children, and I fear that this is what we are about to do.

"But there is something more involved in this than the mere discomfort of being laughed at. It is undeniable that Infidelity is gaining ground in the intellectual centers of the world, and much of this increase is due to the fact that the Church has in all the centuries stubbornly denied what thinking men knew to be true, and persecuted the brave spirits who have tried to carry out the command, 'Prove all things, and hold fast that which is good.'

The effort to harmonize the Bible and Evolution will not be very successful I think. In proportion as Evolution is received and assimilated, the Bible, as a work of divine authority, is thrown aside. In closing I will give an illustration of the ingenuity that may be exhibited in reconciling contradictions, by quoting from a lecture by Mr. John Weiss:

"I have heard of another Episcopal clergyman who became profoundly convinced that some theory of Evolution must be true, after reading Darwin, Huxley, and the rest. And it occurred to him, too, that it would never do not to find the Bible in harmony. So he ingeniously made it out that the modern doctrine was clearly foreshadowed and implied in the following verses of a psalm: 'My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfected; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them;' and he proposed to translate the original Hebrew thus: 'My protoplasm was not hidden from thee, when, while still undeveloped, I floated on the old Silurian Sea, a fringed and embroidered jelly-fish' (Hebrew for 'curiously wrought'); 'thine eyes did see my sarcode, still unevolved; but in this germ all my members lay involved, so fashioned as to pass through continuance of evolution, while as yet there were none of them.' Could King David have known of this, I doubt if he would have been content to cut off only the skirt of this Saul among the prophets.

The same gentleman informed a friend that the Hebrew word which is usually translated, *naked*, meant also *hairy*. So that the verse in Genesis: "And they were both naked, the man and his wife," should be Darwinized thus: "And they were both hairy, that is, anthropoid apes, and were not ashamed of it." Respectfully, B. F. UNDERWOOD.

THE true way of getting along well in the world is not to make one's self offensive to one's friends by excellence of character and habits of life, by success, or by doing anything praiseworthy. Let us strike the average as nearly as possible. Let us be good fellows rather than good men, and choke the first man who dares to ascribe to us a single virtue. Let us all keep down and out of sight. All that we do for ourselves, and all that we do for mankind, only feeds hell with slanderers, and so betrays the baseness of human nature that we may well blush to think that we are members of the human race.—Dr. J. G. Holland.

The Truth Seeker.

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The Champions of the Church.

This, the fourth volume of THE TRUTH SEEKER LIBRARY—"The World's Sages, Thinkers and Reformers" being the first, Lord Amberley's "Analysis of Religious Belief" the second, the "Great Works of Thomas Paine" the third—is now well in hand, and we propose to have it ready to present to our patrons in the coming Autumn. THE CHAMPIONS OF THE CHURCH will consist of biographical sketches of those who have been eminent and conspicuous in the origination, establishment and promulgation of the Christian system of religion—those who have fixed its creed and points of belief, those who have embraced it for political purposes, those who have fought its battles, those who have been its principal persecutors and executioners, and those who have been its brilliant lights from its incipency down to the present time, and will, in the aggregate, constitute a complete history of the character, origin, rise, progress and labors of the Church, embracing its appropriation of dogmas, rites and sacraments from Paganism, its change from diminutive and obscure numbers to a political power, its wars, its crusades, its persecutions, its inquisitions, its dungeons, its *autos da fe*, its burning stake, its scaffold and its prisons.

After an examination into the character and reliability of the Jewish Scriptures, it will treat as subjects, Jesus Christ, Peter, Judas Iscariot, John the Divine, Paul, Polycarp, Justin Martyr, Origen, Tertullian, Eusebius, Constantine, St. Cyril, Clovis, Pepin, Charlemagne, Irene, Popes Joan, John XII., John XIII., Alexander I., Alexander III., Innocent III., Boniface VIII., Benedict XII., John XXII., John XXIII., Alexander VI., and some fifty others of the popes of Rome and heads of the Church; Godfrey of Bouillon, Guy Lusignan, Simon Montfort, St. Dominic, Peter the Great, Sigismund, Louis XI. of France, Loyola, Ojida, Torquemada, Luther, Calvin, Munzer, Ferdinand and Isabella, Cortez, Pizarro, Henry VIII. of England, Alva, Cranmer, Elizabeth, Charles IX. of France, Catherine de Medici, Philip II. of Spain, Guy Fawkes, Oliver Cromwell, Jeffrey, Charles II., Louis XIV. of France, John Graham (Claverhouse), James II., Parris, Cotton Mather, Ephraim K. Avery, Bishop Onderdonk, John Newland Maffit, L. D. Huston, Rev. B. Phinney, Rev. Dr. Pomeroy, Henry Ward Beecher, Anthony Comstock, Rev. Thomas B. Bott, Rev. J. H. Foster, Rev. Samuel H. McGhee, with a mention of numerous others of olden time and other libidinous and criminal clergymen of modern times.

The following sketch of Constantine the Great—the man who probably carried greater numbers into the Church, and did more towards making it a political power than any other individual—is taken from the forthcoming volume, and may be accepted as a fair sample of its style and spirit.

CONSTANTINE.

Flavius Valerius Aurelius, better known in history as Constantine the Great, the first Christian emperor of Rome, was born at Naissus, in Dacia, 272 A. C. His father was the Emperor Constantius Chlorus; and his mother, Helena, according to some authorities, was the daughter of a British king, while other traditions represent her as having been the daughter of an innkeeper. When he was eighteen years of age his father was elevated to the rank of Cæsar. This fortunate event was followed by the divorce of Helena—Constantius after his promotion having sought the splendor of an imperial alliance. Constantine shared the disgrace and humiliation of his mother. Entering the service of Diocletian, who had abdicated the imperial dignity, he soon signalized his valor in the wars of Persia and Egypt, and ere long rose to the rank of a tribune of the first order.

Although early distinguished by the profession of arms, he showed but little inclination for study and the improvement of his mind. In person he was tall and majestic; he is described as dextrous in all the military exercises, intrepid in battle, and affable in peace; cold and insensible to the allurements of pleasure, his whole conduct was tempered by prudence, and his mind entirely engrossed by ambition. His talents, courage, and martial services rendered him a favorite of the army, and an object of jealousy to Galerius, the emperor who shared with his father the administration of Rome.

Apprehending the sure and secret revenge of his imperial foe, young Constantine left the palace of Nicodemia in the night, and traveled with such incredible diligence through Bithynia, Thrace, Dacia, Pannonia, Italy, and Gaul, as to frustrate any attempt Galerius might make to overtake him. Amidst the joyful acclamations of the people he safely reached the port of Boulogne, and joined his father at the very moment he was preparing to embark for Britain. The result of the British expedition was a victory over the barbarians of Caledonia. This closed the military career of Constantius. Fifteen months after he had received the title of Augustus, and fourteen years after he had been promoted to the rank of Cæsar, he ended his life in the imperial palace of York.

The soldiers who had followed Constantine into Britain showed their esteem for their beloved emperor by immedi-

ately saluting his son with the titles with which he had been invested. The throne had ever been the object of Constantine's ambition; and now it was his only means of safety. He was sufficiently acquainted with the character of Galerius to know that if he would live he must determine to reign. Receiving the acclamations of the flower of the western armies which had followed his father to Britain, he justified himself in usurping the imperial purple, without so much as soliciting it in the regular and constitutional manner.

By his second wife, Theodora, Constantius had six children, three of either sex. These children of royal extraction claimed a preference over the son of the divorced Helena to the succession of their father. At this time Constantine was in the thirty-second year of his age, in the full vigor of both body and mind, while the eldest of his brothers was not more than thirteen years old.

Soon after the death of Constantius, Rome became divided into hostile powers, and became the theatre of revolt and war. At one time, and the only time in its history, six emperors ruled its vast territory.

Constantine formed an alliance with Maximian, one of the most powerful contestants for the throne, by the marriage of his daughter Fausta. The nuptials were celebrated at Arles, in France, with every circumstance of magnificence. After abdicating the imperial purple the second time, Maximian at last sought refuge in the court of Constantine; but when an incursion of the Franks had summoned the latter with a part of his army to the banks of the Rhine, the crafty Maximian spread a report of the death of his son-in-law, seized the treasure, and ascended the throne. Upon the first news of the perfidy of his father-in-law, Constantine returned by such rapid marches to the gates of Arles as left Maximian no time for the establishment of his authority, or even for resistance. He was obliged to withdraw to the neighboring city of Marseilles. Without delay Constantine immediately assaulted the city. The garrison purchased their pardon by delivering up the city and the person of Maximian, against whom sentence of death was pronounced, and who was allowed the favor of strangling himself with his own hands. Had Constantine possessed the humanity to have spared this old man, who had twice been Emperor of Rome, who had been the benefactor of his father, and who was the father of his wife, he would have been more justly deserving of the title "Great." Notwithstanding the murder of Maximian, and the slaughter of the barbarous Franks and Alemanni, whose captured kings he caused to be thrown to wild beasts in the amphitheatre of Treves for his diversion, the reign of Constantine in Gaul seems to have been the most innocent and virtuous period of his life. It will thus be seen at the outset that the virtues of this first of Christian emperors were not such as to render him illustrious.

At length, the deaths of Maximian and Galerius reduced the number of emperors to four. At this period of its history, Rome comprised all the possessions of the Grand Seigneur of the present day, except Arabia; all that the house of Austria possesses in Germany, and all the German provinces as far as the Elbe: Italy, France, Spain, England and half of Scotland; all Africa as far as the Great Desert, and even the Canary Isles. Epirus, Macedonia, Thessaly, Illyria, Pannonia, Asia Minor, the African coasts, and countries which are at present nearly barbarous and deserted, were then populous and well governed. It was the ambition of Constantine to confirm and enlarge the immense power of all these nations, and reduce them all to his single yoke.

It was while marching to Rome to fight Maxentius, one of the surviving rival emperors, that, according to that Christian falsifier, Eusebius, Constantine was converted to Christianity by a miraculous vision. This was the appearance in the clouds of the grand imperial standard surmounted by a large Greek R, with a cross, and certain Greek words which signified, "By this sign thou shalt conquer." This is said to have happened in the year 312. It would have been more consistent had this vision appeared in Italy upon a day of battle, with the inscription in Latin instead of Greek. But of course only Infidels are allowed to discredit this pious narrative. Maxentius was defeated and killed near Rome.

At length only one rival remained, his brother-in-law, Licinus, Emperor of the East; but gaining a complete victory over him at Adrianople, and having treacherously caused him to be put to death in violation of his imperial pledge of safety, Constantine was left the sole master of the Roman world. By the most treacherous, bloody, unscrupulous, and cruel course of conduct he had triumphed over all the rival claimants to the throne, and had at last attained the object of his ambition. Murder, assassination, and wholesale slaughter had marked his career. He had attained undisputed supremacy over the great empire of Rome, both in the East and West. And now he wished to offer an expiation for his crimes. He applied to Pagan priests and pontiffs. They told him that in their religion there was no atonement for such guilt as his; but they referred him to the then obscure sect of Christians who undertook to guarantee complete absolution for the greatest enormities through the merits of the blood of an innocent victim. And so Constantine made an open profession of Christianity—but without becoming strictly a Christian himself, for at that time baptism was essential to any person's becoming one; and Constantine, probably with the hope that he might continue committing every act with impunity, delayed the act of immersion till near the point of death. By thus waiting till the approach of death he doubtless expected, according to Christian teaching, to expiate at once in the water of regeneration, the guilt and bloodshed of a life-time. O, the most unfortunate event that ever befell the human race was the adoption of Christianity by this crimson-handed cut-throat in the possession of uncontrolled power!

The first legal enactment for the observance of the first day

of the week, commonly called Sunday, was made by him. The edict was given A. C. 321, and was worded as follows: "Let all judges and people of the towns (or cities) rest, and all the various trades be suspended on the venerable day of the sun (*venerabile die Solis*). Those who live in the country, however, may freely and without fault attend to the cultivation of their fields (since it often happens that no other day be so suitable for sowing grain and planting the vine), lest, with the loss of favorable opportunity, the commodities offered by Divine Providence should be destroyed."

And as he must be master in everything, so he must be master in the Church. Accordingly in 325 he convoked and opened the celebrated Council of Nice, the first general council in ecclesiastical history. He had murdered his father-in-law, had cut the throat of his twelve-year-old nephew; and the very year that he convened the first great Christian council he beheaded his eldest son, Crispus, and suffocated in a bath of boiling water his wife, Fausta. In the words of an old Gallic author, "He loved to make a clean house." And after having caused seven members of his family to be put to death in cold blood, after having steeped his soul in the guilt of every crime, from private assassination to wholesale massacre, he called together the Christian world at Nicæ; and with the diadem upon his brow, covered over with jewels, seated on high in a golden chair, the first Christian emperor proceeded to settle the orthodox creed and determine the will of God for the centuries to come. In answer to the call of Constantine, two thousand and forty-eight bishops, all of different sentiments and opinions, met at the town of Nicæ, in Bithynia. The main object of this council was to decide the dispute between Athanasius, Deacon of Alexandria, and Arius, an Eastern schismatic, viz: whether Jesus Christ was God or creature, and to settle the canon of Scripture. Of course this meeting of two thousand violent and exasperated bishops, each intensely interested in having his own peculiar opinions prevail, resulted in a general quarrel; and to restore harmony Constantine, as moderator, expelled seventeen hundred and thirty of the delegates, thus leaving only three hundred and eighteen to settle the vexed question whether God the Son was the same as God the Father, as well as what writings were the word of God. "This was done," says one authority, "by placing all the books under a communion table, and upon the prayers of the council, the inspired books jumped upon the table, while the false ones remained under." But after a time, this seems to have proved a failure; the majority began to mock at the method, and the holy wrangling was renewed fiercer than before. They were then submitted to *vote*, each manuscript being subjected to two ballots: 1st. Whether genuine, or written by the person whose name it bore: 2d. Whether authentic—that is whether its subject matter was true.

Out of fifty gospels submitted, only four, viz: Matthew, Mark, Luke, and John, were admitted, and those by varying votes. Luke passed by only one majority vote. Had one more voter been kicked out of the Council the Christian world would have been minus an inspired book.

Subsequent councils received as canonical books rejected at Nicæ. One council would restore a book thrown out in a previous one. "Thus," says a writer, "were the 'sacred writings,' the 'word of God,' tossed like a battledoor from sect to sect, and altered as the spirit of faction might dictate." As illustrating the spirit that actuated the "ordained heads" at these councils, the following is quoted from Tindal, the great Christian writer: "Indeed, the confusion and disorder were so great amongst them (the bishops), especially in their synods, that it sometimes came to blows; as, for instance, Dioscorus, Bishop of Alexandria, cuffed and kicked Flavianus, Patriarch of Constantinople, with that fury that within three days after he died." And speaking of their doctrinal consistency, he says: "For though they were most obstinate as to *power*, they were most flexible in regard to *faith*; and in their council complimented the Emperor with whatsoever creeds they had a mind to, and never scrupled to recant what they had before enacted, or re-enact what they had before recanted."

From the fact that from the Council of Nicæ (325) to the end of that century there were thirty-eight councils called to settle the matter of controversy between Arius and Athanasius, and that nineteen of said councils decided in favor of the doctrines of the former, and nineteen—precisely the same number—that declared in favor of the doctrines of the latter, the inference is that the authority of the fathers, after all, was not final in the establishment of the true faith.

The Nicene council ratified the creed of Athanasius, and condemned that of Arius. Constantine gave his imperial sanction to this decision, and set the seal of the empire upon the books there declared by ballot to be the "word of God."

He also issued an edict declaring that those who resisted the divine judgment of the synod must prepare themselves for an immediate exile. Eusebius of Nicodemia, for his wavering assent, was disgraced and exiled. The impious Arius was banished into one of the remote provinces of Illyricum; his person and disciples were branded by law with odious names; his writings were condemned to the flames, and capital punishment was denounced against those in whose possession they should be found.

The Emperor had now imbibed the genuine Christian spirit, which has been ever one of persecution and intolerance; and the angry, sarcastic style of his edicts was designed to inspire his subjects with the hatred which he had conceived against the enemies of Jesus Christ. But notwithstanding his zeal for the propagation of the new religion, it does not appear that he attempted any penance or expiation for his unparalleled crimes and cruelties. It was at Rome that he had exercised his most savage enormities.

In the jurisprudence of Rome the person of a citizen had always been considered sacred from the application of the torture. Through all the annals of tyranny, from the reign of Tiberius to that of the first Christian emperor, the last

hours of a Roman citizen were secured from the danger of ignominious torture. But during the reign of Constantine there was no privileged exemption from the torments of the dreaded rack. Slaves and citizens, plebians and princes, the dignity of age and the tenderness of youth, were alike exposed to the most cruel tortures; and the terrors of a malicious information, which might select them as the accomplices, or even as the witnesses, perhaps of an imaginary crime, perpetually hung over the heads of the principal citizens of Rome. He put to death so many individuals of rank, in addition to the assassination of so many of his friends and relatives, that Rome at last cried out against him; he was openly insulted by the populace in the streets; placards were put upon the palace gates denouncing him as the second Nero; his residence at Rome ere long became hateful to him, and he quit it forever. He proceeded to the East to lay the foundations of a city that would rival Rome, a city destined to perpetuate his name, and to survive his empire and his religion.

The winding channel through which the waters of the Euxine flow with a rapid and incessant course toward the Mediterranean, became celebrated in the history of antiquity by the name of the Bosphorus. At an obtuse point commanding the opposite shores of Europe and Asia, where the waves of the Thracian Bosphorus meet and repel each other, stood olden Byzantium. Strongly guarded by nature, but yet on every side accessible to the benefits of commercial intercourse, its advantages and incomparable position had been contemplated and described by the historians of antiquity many centuries before the reign of Constantine. The place appears to have been formed by nature for the center and capital of a great empire. Here where it is said the Romans derived their fabulous origin, where every prospect of beauty, of safety, and of wealth seemed united in a single spot, Constantine determined to erect a city that should be an eternal monument of his name and reign, and that should be the mistress of the luxurious East, as Rome had been of the West. In the interminable forests that overshadowed the shores of the Euxine, and the celebrated quarries of white marble in the little island of Proconnesus, were inexhaustible materials; and the wealth, the labor, and the genius of millions were at his command.

And so he commenced the building of Constantinople in 327,—"by the command of God," he says in one of his rescripts. But it is probable if any God ever gave him a command, it would have been not to assassinate his wife and son. Some estimate may be formed of the expense bestowed by the master of Rome on the foundation of the city of his imperial residence, by the allowance of two millions five hundred thousand pounds for the construction of the walls, the porticos and the aqueducts.

Like Rome, the city of Constantine occupied seven hills. The Bosphorus and the Hellespont were the two gates, which could always be closed against a naval enemy, or opened to the fleets of commerce. The buildings of the new city were executed by the best artificers that imperial liberality could procure, and were decorated by the hands of the most celebrated masters of the age of Pericles and Alexander. Unable to revive the genius of Phidias and Lysippus, his rapacious vanity prompted him to appropriate their immortal productions; and by his commands the cities of Greece and Asia were despoiled of their most valuable ornaments. Constantine urged the progress of the work with the impatience of a lover, and the walls, the porticos, and the principal edifices were completed in a few years, or, according to some accounts, in a few months.

At length the founder prepared to celebrate the dedication of the city, and to consecrate it to the virgin Mother of God. The games and pomp of this memorable festival were such as may not be described. Constantine caused a statue of himself to be framed of gilt wood, and this, bearing in its right hand a small image of the genius of the place, was drawn in a triumphal car, accompanied by guards carrying white tapers and clothed in the richest apparel, upon each returning birthday of the city. When this arrived opposite the throne of the reigning emperor, he rose from his seat, and with grateful reverence adored the memory of his predecessor. At the festival of the dedication, an edict, engraved on a column of marble, bestowed the title of Second or New Rome on the city of Constantine. But the name of Constantinople has ever since prevailed, and after the revolution of fifteen centuries, still perpetuates the name of its founder.

In order to people his new seat of empire at the expense of the ancient capital, Constantine induced the noblest Roman families, the most opulent senators, the equestrian order and their innumerable attendants to repair thither. Indeed, it has been said that he built houses for them on the exact model of their Roman palaces, and gratified them with an agreeable surprise. He assigned his favorites lands and pensions for the support of their dignity. He alienated the demesnes of Pontus and Asia to grant hereditary estates to the citizens of the new city. As an encouragement to strangers and plebians, frequent and regular distributions of wine and oil, of corn, bread, money and provisions were made with such prodigality as almost exempted the poorest from the necessity of labor.

An annual tribute of corn imposed on Egypt was applied to feed the lazy populace of the Christian capital. The Emperor ordered that the fleet of Alexandria should transport to Constantinople the grain which it had before supplied Rome during four months of the year. The result of these regulations was a rapid increase of the population. New piles of buildings were hurriedly crowded together, scarcely affording space in the narrow streets for the perpetual throng of men, of horses and carriages; and in less than a century Constantinople disputed with Rome itself for preëminence in riches and luxury and numbers. Soon after the age of Constantine a separation was made of the two empires, Rome being the capital of the Western, and

Constantinople of the Eastern. The Eastern empire endured many centuries after the fall of the Western.

A few years before his death the Christian Emperor espoused the cause of the Arians; in fact he became an Arian himself, recalled the banished bishops, rebuilt their churches, and favored the sect that had hitherto been the object of his bitterest persecution. At the mature age of sixty-four, after a short illness, Constantine ended his memorable career in 337, at the palace Aquyrion, in the suburbs of Nicodemia, whither he had retired for the benefit of the air and the warm baths. He had celebrated the thirtieth year of his reign. None of his predecessors since Augustus had ruled Rome for so long a period. His corpse was carried to the city which was destined to preserve his name and memory as its founder. His body was adorned with the vain symbols of greatness, the purple and the diadem, and was deposited on a golden bed in one of the apartments of the palace, which had been splendidly furnished and illuminated for that purpose. The demonstrations of mourning surpassed those practiced on any previous occasion. The empire was divided between his three sons, Constantine, Constantius, and Constans.

And now we will submit to the just judgment of impartial history the character and career of the first of the Christian emperors. That he had some of the qualities of a great statesman and general is not gainsaid; but that he was a saint and a paragon of perfection, as some of his pious apologists would fain have us believe, will never be admitted by any who read the history of Rome. He built Constantinople; but it was at the expense of, and in order to revenge himself upon, the Eternal City. In founding the Eastern capital, he planted the germs of rivalry and dissension that resulted in the division of the empire; and his political policy contributed more toward the ruin of Rome than the irruptions of the Northern barbarians. In establishing Christianity and giving it the guaranty of government, he imposed upon after generations the greatest curse that ever afflicted the human race. Christ declared that he came not to bring peace but a sword. Peter, the rock upon which he established his Church, smote off an ear with the sword. That was the extent of the power of the Church in Peter's time—to strike off ears. But that imperial parricide, Constantine, established the Church upon the throne of the great Roman world, and committed to its greedy clutch the sword of universal empire. Christ's name has been a synonym for blood ever since. Says John Alberger, in his "Monks and Popes": "Had Constantine the Great, though frenzied with ambition and crimsoned with guilt, beheld the boundless ocean of gore which was destined to flow from an incorporation of Christianity with the civil power, and to roll its heavy surge over all future time, he would have been more obdurate than a fiend had he not cowed his head in horror at the frightful vision, and dropped in mercy the pen already inked to inaugurate the tremendous catastrophe."

And now, what of the character of this most celebrated of Christians? Eusebius, Gregory Nazianzen, and Christian historians thoroughly imbued with the spirit of Romans iii, 7, ("For if the truth of God hath more abounded through my lie unto his glory, why yet should I also be judged as a sinner?") will tell us that he was a great and a good man. The gratitude of Christians has invented virtues for, and excused the crimes of, this powerful patron of their religion with all the extravagance of pious flattery. He has been considered by them almost equal to the Apostles. The Church is certainly more indebted to him than to any other man. No other potentate ever did so much for the cause of Christ. Charlemagne cut the throats of 4,500 Saxons in one day because they would not be baptized. This measure, though it abolished the Saxons, still did not add numerically to the strength of the Church. But Constantine pursued a better policy. He bought candidates for baptism. He purchased souls for salvation at an easy rate. He saved sinners through the merits of a gift enterprise. A white garment and twenty pieces of gold were the premiums promised by the Emperor to every baptized convert. In one year twelve thousand men were baptized at Rome, besides a proportionate number of women and children. No wonder the Church cherishes his memory.

But though the Church has decorated Constantine with every attribute of a saint and a hero; though he was placed by the Senate of Rome among the gods, and by the Christians of the East among the saints, he stands out in the light of authentic facts, a murderous monster, and the most abhorred tyrant whose vices and cruelties ever dishonored the imperial purple. To learn the true character of Constantine, inquire of Julian, of Zosimus, of Sozomen, and of Victor. They say he was cruel, ambitious, and sanguinary; that he was a prodigal, a sensualist, and a public robber. He was all these, but still a Christian. He was, as already related, the murderer of his father-in-law, his brother-in-law, his nephew, his son, and his wife—all this, but still a zealous propagator of Christianity. The truth and candor of history will yet compel the Christian world to blush for shame at the character and career of this most infamous and conspicuous Champion of the Church.

In this connection we wish to make an appeal to our friends and patrons. It costs a pretty large amount of money to get up a crown-octavo volume of 1000 pages—the CHAMPIONS OF THE CHURCH will contain that many—and to warrant the effort and outlay, we wish to ascertain, so far as possible, how many copies will be taken by our friends. Quite a generous number have already bespoken a copy, but to justify the undertaking a much larger number should be ordered. We will surely bring it out in the coming Autumn if a sufficient number of copies are engaged. We are disposed to do all we can in publishing Liberal literature, but we have to look to friends all over the country for support and patronage. Our friends and readers have been kind to us, and by the earnest we have given of what

we are disposed to do we think we may reasonably look for a continuance of appreciation and support.

We request that every person who will agree to take a copy of THE CHAMPIONS OF THE CHURCH in the coming Fall will send in their names to that effect at an early date. The price will be the same as its companion volumes, "The World's Sages," etc., "The Analysis of Religious Belief," and "Paine's Great Works, Complete,"—\$3.00 in cloth, \$4.00 in colored leather, red, burnished, \$4.50 in morocco, gilt edges, postage included.

Those who are able and willing to advance the price will confer a special favor upon us by doing so, and will lose nothing by their kindness. Those who are disposed to do us a still further kindness of making us loans of \$5, \$10, \$25, or \$50 to aid us in the enterprise will confer a great favor upon us, and they shall surely be paid back in a few months. We trust that the evidence we have given of what we have done and of what we are willing and anxious to do towards spreading Radical reading matter is sufficient to impart confidence to our friends and to enlist their aid in helping us in the good cause.

We are pledged to spend the remaining portion of our life, energy, and ability in disseminating Liberal literature, but our capital, financially, is limited and we have rather exhausted ourselves in what we have done in the publishing line in the past few months.

We will be glad to publish the names of those who order THE CHAMPIONS OF THE CHURCH; those who advance the pay for it; and those who are generous enough to make us such loans as they are able to for the purpose of bringing out the work.

Friends, although we are nearly all poor, so far as the wealth of the Stewarts, the Vanderbilts, and the Astors is concerned, we have truth on our side, and we have a duty to perform towards our fellow-men. A great work can be accomplished if we make a good use of the means we have. If every one will help a little, the aggregate will amount to a great deal, and much good will be accomplished in the end. We are constantly gaining ground in the cause of TRUTH and MENTAL LIBERTY. Let us be encouraged to press on in the good work of human emancipation and elevation. We feel disposed to do our share if our kind friends will do theirs. How many will do it? How many will take a copy of the CHAMPIONS? How many will advance the pay for it? How many will make us moderate loans to help get it up? Friends, let us hear from you.

First Half of the Volume.

This number completes the first half of Volume IV. of THE TRUTH SEEKER. It is, perhaps, a very fitting time to call upon those who have not renewed for the present volume to do so. It is very unpleasant to be under the necessity of urging friends to pay for that which it is manifestly their duty to pay for without a word of solicitation. We are publishing by far the cheapest Liberal paper in the country or in the world—that is, we furnish the most reading matter for the money—and our rule has been to continue sending it to patrons till they request us to discontinue, unless we become convinced that those so furnished do not intend to pay for it, when, with regret that Liberals will treat us so, we strike their names from our list. We have invested every dollar we had in the world in this enterprise; we have worked early and late and constantly to perform what we conceive to be our duty and to present to the Liberals of America a paper worthy their acceptance and support. It is a source of regret that so many are willing we should continue to send it on month after month after the time has expired for which they have paid. But so it is. A good portion of our readers are prompt to pay up as soon as their time has expired. Such give us reasons for feeling grateful and under a sense of obligation to them. How pleasant it would be were all so. But they are not. A large proportion of our readers seem perfectly willing to let six months or a year, and even more, pass by in which they are in arrears, and are quite indifferent whether we have money to pay our way or not. Such are not the right kind of Liberals. They are the *sponging* kind, not the *sustaining* kind. We need every dollar that is due us. Our expenses are heavy, and we cannot run a publishing business without money; and if every one who owes us would send us the amount due they would do us a great favor and lighten our burdens very materially. We have thought to keep still and not dun our readers for money this year, with the hope that all would remember us and send us what is our due; but too many never get ready to send. Of course times are hard, but they are just as hard for us as for anybody else. Were it not for the great scarcity of money thousands would take our paper and buy our publications who now do not; but those who are furnished a paper ought to be willing to pay for it some time or other. It is certainly easier for our readers to each send us two dollars a year than it is for us to print the paper and send it out without pay. We are nearly discouraged, and hereby request those who do not want to take the paper, and pay for it, to send us what they now owe and order us to stop. We hate to strike a name from our list, but must do so if they will not pay. We cannot publish a paper and send it broadcast over the country for nothing, though we wish we could. May we hope that this appeal will be regarded?

THE GREAT WORKS OF THOMAS PAINE, Complete, are now ready to send to those who want it. Let us again say that those who have it not should possess a copy. Cloth, \$3; leather, \$4.00; morocco and gilt, \$4.50, postage included,

"The Truth Seeker Collection."

We are receiving many complimentary letters in reference to our book of "Forms, Hymns, and Recitations." We feel grateful to our kind friends for their good opinions. Trusting their letters may be as interesting to our readers as they are to us, we cheerfully insert some of them here.

LETTER FROM MRS. SLECKER.

SNOWVILLE, PULASKI CO.,
VA., Sunday, June 17, 1877.

FRIENDS AND LIBERALS: I have spent a goodly portion of this Christian Sabbath in looking over and reading various portions of this "Truth Seeker Collection," and I must say that I am well pleased with the book—every part of it! The Invocations are sublime! They are well calculated to lift the mind above the petty trials and insignificant disturbances of life, and cause it to soar aloft in the elysian fields of love, brightness and beauty. They defy no imaginary god, but speak straight to the real and living forces of Nature, and to the throbbing, beating hearts of men and women.

The forms of business for associations, marriages, births and funerals are all very good and very appropriate.

The hymns—five hundred and twenty-five of them—are sensible, reasonable and to the point. They are so varied that all can be suited, from the most orthodox Christian to the most Atheistical Atheist. There are gems of poetry from many of our best authors, and among them are poems that have long been as household words, and are woven in the heart-lives of very many of us, and are dear and precious from old and loved associations. Here they are neatly and closely compacted in an imperishable form, and ready to become a part of every Liberal library in all the land.

The Recitations are first-class. The grave or gay, the sad or merry, the philosopher or the poet, can each and all find something in this collection to suit his taste.

Surely our friend Bennett has out-Bennetted himself in this his last published work for the cause of free enquiry, and let us hope his efforts will be duly appreciated by every truth seeker and truth lover all over the civilized globe. May the United States, the Canadas and the Old World ring to the sweet music of these hymns, and may the lecture-rooms and debating-halls echo to the recitations, while the everlasting hills and echoing mountains reverberate to the glorious aspirations embodied in the Invocations.

But to publish books takes a mint of money, and we must not be content, brother and sister Liberals, to simply read and admire, but we must also put our shoulders to the wheel and help to roll along the great car of progress by sending in our orders and the indispensable dollar—seventy-five cents is altogether too little for so large and so useful a volume, especially when it comes post-paid. A few cents more is but a trifle to each buyer, but a large amount in the whole thousands of volumes which, it is to be hoped, will in a few weeks make glad the hearts and homes of all who love the cause of truth.

"The fruits of toil to toil belong,
Ever the right against the wrong."

Respectfully, ELMINA D. SLECKER.

FROM SUSAN H. WIXON.

KIND FRIEND: Please accept my thanks for a copy of your recent publication, "Truth Seeker Collection of Forms, Hymns and Recitations."

The work far exceeds my anticipations, embracing as it does almost everything of value and interest to the Liberal that can be comprised under its title. I fully agree with a remark of one of your correspondents that it contains abundant material for all one's mental moods. The only wonder is how you could get together so much matter in such pretty style and binding at so low a price. No Liberal can afford to be without a copy, for it amply supplies just what every one must feel has long been needed.

Yours sincerely, SUSAN H. WIXON.

FROM W. S. BELL.
NEW BEDFORD, MASS.

MR. EDITOR: I have looked over the pages of your last book and am much pleased with it. The need of such a work to assist those who lead in the services, especially of funerals and marriages, has been deeply felt by Liberals in the past. Now we can get along on all occasions, from baptism to burial, without a single heavenly groan from the priests. And since we are now free from them, and they no longer burden us, we shall cease to have as many groans of our own as we had when we over hell were "hair-hung

and breeze-shaken," each moment dreading that the next would find us all afloat on the burning lake.

It often happens in a community where a Liberal dies there is no surviving Liberal in that vicinity who feels capable of conducting the services. As a consequence a priest has to be called in who, though he would not speak to the dead Infidel before his decease, now says he was an "honest man," "had peculiar notions on religious subjects," but that now, "he doubtless is safe in the arms of Jesus."

The resolute, intelligent Freethinker wants no such cheap talk over him when he is dead. He would rather have plain and truthful words spoken; he would prefer less gush and slobber then and more charity and liberality extended towards him here and now while still on this side of Jordan.

If you would avoid having the priest sending you to heaven, where all the murderers (convicted) have been of late emigrating, get a "Truth Seeker Collection" now, but as Pat would say, "May the day never come when you'll have to use it."

The "Collection" contains a Constitution and By-laws for a Freethought Association. This will be a great help where Liberal Leagues or Freethought Associations are being formed. Sometimes it takes several weeks to get up a form of Constitution and By-laws, while with this book in hand a meeting of Liberals can organize at their first session.

The Table of Contents shows the number of topics treated. (1) Forms of Organization, (2) Articles of Association, (3) By-laws, (4) Articles of Agreement, (5) Demands of Liberals, (6) Thirteen Principles, (7) Invocations, (8) Marriage Service, (9) Naming of Infants, (10) Funeral Services, (11) Obituary Notices, (12) Epitaphs, (13) Benedictions, (14) Wills, (15) Sentiments and Toasts, (16) Liberal Hymns, (17) Liberal Hymns—Spiritualistic, (18) Doxologies, (19) Recitations. Five hundred and eighty-five pages, all for seventy-five cents! I trust, friend Bennett, that your liberal effort will be appreciated by the Liberal public in a liberal manner. (C. O. D., which, being interpreted in ordinary English, means "Come Ommmediately Down.") W. S. BELL.

FROM JENNIE B. BROWN.

DEAR MR. BENNETT: I have carefully read the book of Forms, Hymns, and Recitations, and take pleasure in saying that while many of the original pieces are of remarkably good quality, and all of them worthy a place in the collection, you have also done yourself credit in making miscellaneous selections from literature already in print.

The tone and general spirit of the matter you have thus collected and arranged cannot fail to enthuse all true Liberals with wholesome sentiments and aspirations, and while I most cordially recommend your book to the public, I will, in justice to myself, say that the carelessness of your printer has associated with my name one or two little mistakes which it may not be improper here to mention.

The music to which I fitted the original hymn, "Death," should have borne the name of "Ware" instead of "Zephyr;" and that above the Liberal Hymn should have received its proper appellation of "America" instead of being set down to my credit. The words I have dedicated to Truth are suited to the tune "Winchester," which is printed above them.

Yours truly,
JENNIE BUTLER BROWN.

[We regret the mistakes named, and will correct them in our next edition, which we hope soon to be compelled to bring out.—ED. T. S.]

STILL ONE MORE.

LAWRENCE, MASS., June 16, 1877.

FRIEND BENNETT: I would assure you of a gratitude I feel unable to express for having placed in my possession so cheap, complete and comprehensive a work as your "Collection." I believe I was one who suggested the demand for such a book a long time ago. It is certainly something that has been long needed. Its chiefest value to many will be that it provides suitable services for the burial of friends without the employment of a pious preacher. I have been somewhat troubled lest at last some white-craved hypocrite would have the privilege of spilling his gospel slops over my lifeless body.

You remember that before you announced an intention of publishing such a work, I preferred a request to you that your address at the funeral of M. Stein might be delivered at my burial, if I died in your lifetime. I now feel relieved from anxiety up-

on this matter, for I can place copies of this little volume in the hands of friends who can perform appropriate services for those who die first. I would not be surprised if the pious appropriated some of the invocations by putting in "Heavenly Father" and "Great God" here and there. Nor that they plagiarized from the hymns and funeral forms, for they are so superior to anything ever originated among themselves. I was greatly disappointed in the size of the book, as I was looking for one that would correspond with other books of the same price. A 12mo. volume of nearly six hundred pages for seventy-five cents! I conclude by saying that this book gives me better satisfaction than any other piece of property that ever came into my hands. Send me twelve copies, together with the other books I ordered. Yours gratefully,

BENJAMIN GRIFFIN.

SHORT BUT SWEET.

June 24, 1877.

DEAR FRIEND: The "Collection" is received. It is very nice. I think much of it. I thank you ever so much. I enclose a dollar for it. Seventy-five cents is too little for such a book.

MRS. H. BUCKNER.

FROM A YOUNG FRIEND.

30 HIGH ST., LOUIS-
VILLE, KY., June, 1877.

DEAR UNCLE BENNETT: I feel that I am ready to sing, get married or die without the aid of a preacher, and you cannot imagine how free and independent I feel. The "Truth Seeker Collection" is just what is needed all over the country by all who are truly liberal. I am perfectly delighted with it, and it was just splendid in you to send me a copy. I shall never part with it; it shall be my Bible and hymn-book combined. It lacks but one thing, and that is, your name, written by your own hand, on the fly-leaf.

I cannot imagine how you can get up a book of its size and finish for so small a sum of money; it is worth ever so much more, and as for my copy, I consider it priceless. There are some beautiful selections, as well as original pieces within its pages. Altogether it is (to use my most expressive word) just splendid. Please accept my "grateful thanks."

WINIFRED V. ALLEN.

Hymeneal.

Our young friend, Morgan R. Nichols, of Etna, Minn., recognizing the great natural fact that it is not good for an Infidel to be alone, has, with due malice aforethought, gone and committed matrimony. His *particeps criminis* was Clara L., daughter of George Parks, a thorough believer in THE TRUTH SEEKER. A Justice of the Peace had a hand in the affair simply because Morgan neglected to send for the "Collection" a few days earlier. However, it will come in play when the time for "Naming of Infants" comes round. Health and happiness, peace and paths of pleasantness be theirs, and may their household be one wherein angels may love to come and sit and sing.

B. F. Underwood's Appointments.

MR. EDITOR: July 15th I speak at Kansas City, Mo. From July 16th to 22d, I will be in debate with the Rev. M. D. Todd at Pleasant Hill, Mo. July 23rd and 29th I lecture at Lincoln, Neb. Friends in other places that wish lectures by me on my way West, or when I return, should write me immediately. Respectfully,

B. F. UNDERWOOD.

Thorndike, Mass., June 12, 1877.

A Card.

I wish to inform the readers of THE TRUTH SEEKER and the Freethinkers of Western New York, Ontario, Canada, Ohio, Indiana and Illinois that I am expecting to go Westward soon after the Fourth of July, and am now ready to make arrangements for lectures on my way thither and back.

W. S. BELL.

New Bedford, Mass.

Jamieson Coming East.

W. F. Jamieson is to commence a debate with a representative of Christianity in Linesville Station, Pa., on the 10th of July.

The Freethinkers' Convention.

As it is expected that there will be a large gathering of Freethinkers at the three days' grove-meeting, August 17th, 18th, and 19th, at Wolcott, N. Y., and consequently much expense attending the meeting, it is suggested that every Liberal who feels so disposed will send a small contribution to Mr. J. M. Cassad, of Wolcott, N. Y., to assist in defraying the expenses of that gathering. Friends of Freethought of Central and Western New York, let us unite and make this meeting a grand success. Give your money and your presence. The editor of THE TRUTH SEEKER has given us encouragement that he will try and be with us on that occasion.

H. L. GREEN,

Friendly Correspondence.

A GOOD FRIEND, at Ottumwa, Iowa, writes: Your favor of the 20th reached me in due time, and should have been responded to earlier, but other engagements prevented. I did not even acknowledge its receipt in my last postal. Please excuse my neglect and the smallness of the postal cards. The fact of your not having responded to my letters heretofore needed no apology. I have always understood your situation and hardly expected any reply for want of time on your part to devote to the amusement of friendly correspondence. After totally destroying the credibility of the omniscient Jehovah in one of the most terribly severe and searching cross-examinations that ever a witness was submitted to, and after routing, demoralizing and vigorously contending with one of the ablest of the said Jehovah's paid attorneys, and publishing three or four good books and thousands of most excellent tracts, attending to an extensive business correspondence, besides editing the best and liveliest weekly paper in America, it is not difficult for me to understand that you haven't much time for friendly letters after writing to Jesus H., and spending an hour occasionally with the devil. THE TRUTH SEEKER grows more and more in favor each week, and every one who reads it pronounces it the pluckiest and most sensibly edited paper he ever read. Its splendid mission is being accomplished in this community in the most gratifying manner. I assure you it has many more readers than subscribers. This may not be quite so gratifying to you, but there is a reasonable excuse for it. The want for bread is more keenly felt than the want for literature. Excepting this, there is no reason why you should not have one hundred subscribers here. One of its results most gratifying to me is the fact that it is materializing the Spiritualists and persuading them from the folly of dark-lantern circles, table-tipping, etc. Your discussion with Mr. Humphrey is eliciting a great deal of attention here, and it is conceded on all sides that you have jammed him up terribly.

D. JENKINS, Hannibal, Mo., writes: The evidence accumulates in favor of the theory of total depravity—of ministers, at least. I send you a copy of a Hannibal paper containing a notice of the Rev. J. Foster of this place. Two of his predecessors, the Messrs. Savage—one of whom is our Liberal preacher of Boston—were not sufficiently orthodox for this place, and Mr. Foster was procured. Mr. Foster can preach orthodox truth, unadulterated, and, as the women-saints did say, "Was such a good man." It now seems that his pious reverence has been guilty of fraud, forgery, lying, licentiousness, embezzlement and bigamy. One Eastern correspondent, in relating his exploits there, says he left a deserted wife and a young Foster after financially ruining both her and her parents, and adds that when Foster reaches his home in the infernal regions the Devil will abdicate in his favor, as Hell will have no more use for a Devil. With my acquaintance with his reverence—as a preacher and in social intercourse—I was unable to discover either the ability or astonishing fascination with which he has been credited. It was probably discernable—like other godly mysteries—only with the eye of faith. These "lusts of the flesh" are becoming too general. Would it not be well to start a "Moral Reform Society" among the clergy; a Saint Origin Society according to Matt. ix. 12, or at least try to keep them within decent bounds, and protect the lambs from these wolves in sheep's clothing? These woolly wolves are getting too numerous for the people's safety. Such Fosters are being fostered too much, and are too much screened by the bosom (and bosoms) of the Church. Couldn't an anti-intimacy society be formed among the maiden church members to protect them from such insinuating shepherds? Yours inquiringly.

G. WILDFRET, Sandy P. O., Oregon, writes: I have intended to write you a letter for some time, assuring you how much I appreciate THE TRUTH SEEKER, but the pen sets awkward between my fingers after swinging an axe all the week. I would not miss the fearless little sheet and as my term of subscription soon expires I enclose you a dollar while I have it. It is hard to get hold of a dollar out in this wooden country, else I would have the "World's Sages," etc., but I hope for better circumstances to come. I am a new beginner in a new country. I suppose you know what pioneer life is without explaining it to you. We see the hardest times, and money is a great curiosity. This is the reason I can only send you one dollar; but be assured the other one will arrive in due time. There are a good many Liberals here in this vicinity; enough to "hold the fort." We have been assailed by preachers on different occasions, but there was a poor turn-out and they had to abandon the thought of converting Infidels so stubborn as are found here. I am gratified when going through the country to come across so many homes where Liberal books and papers are found on the tables; among them THE TRUTH SEEKER is foremost. People are beginning to appreciate this thinking for themselves; they see that the priest is like a drone that eats all the honey; and I think that they ought to be treated as such. I tell you, friend Bennett, I am down on them since I knew the truth of the matter. I never believed in their hocus-pocus, for I was furnished books as soon as I was able to think, which cleared away the thick fog of superstition which might have arisen in my brain in my young days. I am now one of the Bob Ingersoll stripe, and I often talk to those benighted, be-god-ed, befuddled church members after the same text as does B. G. Ingersoll. I get them down on me, too, as he does. I wish your paper could be printed in the German language, as the majority of the settlers here

are Germans, and have not the opportunity to educate themselves enough to understand all the paper contains. No doubt, your readers would double in number throughout the land. In closing I wish you success with your bold and brave little paper. May you, as the helmsman of that gallant craft, guide it safely through the stormy sea of superstition, and spread light for many, many years to come.

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CALUMNY would soon starve and die of itself if nobody took it and gave it lodging.—*Leighton.*

THE slander of some people is as great a recommendation as the praise of others.—*Fielding.*

WHATEVER appears, whatever does not appear, we are beautiful or sinful in ourselves only.—*Wall Whitman.*

NATURE alone is antique, and the oldest art a mushroom; that idle crag thou sittest on is six thousand years of age.—*Carlyle.*

CHRISTIANITY is but a synonym for slavery—always of the mind, sometimes of the body—and only in broad infidelity can true liberty be found.—*Eugene Macdonald.*

You may build your cathedrals until they kiss the heavens, and your altars until they glow like the rainbow with precious stones—if you build them without love they are nothing.—*Henry Ward Beecher.*

THE mind is the measure of the man—grander is its empire than military fame, vaster its conceptions than the edicts of emperors; the men of all ages bow to the majesty of mental and spiritual greatness.—*Anon.*

THERE are no such things as trifles in the biography of man. Drops make up the sea. Acorns cover the earth with oaks, and the ocean with navies. Sands make up the bar in the harbor's mouth, on which vessels are wrecked; and the little things in youth accumulate into character in age.—*Anon.*

PEOPLE's lips salute only doers, lovers, satisfiers, positive knowers; There will shortly be no more priests—I say their work is done; Death is without emergency here, but life is perpetual emergencies.—*Wall Whitman.*

TO BLAME or praise men on account of the result is almost like praising or blaming ciphers on account of the total. That which ought to happen happens; the blast which ought to blow blows. The eternal serenity does not suffer from these north winds. Above revolutions, truth and justice remain as the sky lies above and beyond tempests.—*Victor Hugo.*

CUBAN soil is fertilized by the ashes of her ruined villages,—in the vineyards of Spain the grape-vines send their crawling roots through the marrowless bones of tortured heretics, and the red wine of the grapes has the tint of the blood of the sleeping heroes who wait in vain for vengeance. The policy of the Church is written in scarlet on the tombstones of her victims, and on the gloomy granite of the Inquisition was carved her fundamental dogma, "I am the way."—*Eugene Macdonald.*

IT is much easier to believe as we have been taught from childhood than it is to break away from the cherished idols of our whole lifetime, and strike out by ourselves, almost alone in the, unemployed fields of thought. It is no wonder the timid and the weak hesitate and draw back from the dreaded ordeal. They have never tasted the joys of liberty, the ecstatic bliss of free and untrammelled thought, or the luxury of discovering and reveling in the joys of the new world where truth and reason are the only guides to knowledge and wisdom.—*Mrs. Elmina D. Slenker.*

A YOUNG man once picked up a sovereign lying in the road. Ever afterwards, as he walked along the road, he kept his eyes steadfastly fixed on the ground, in hopes of finding another. And in the course of a long life he did pick up at different times a good amount of gold and silver. But all these days, as he was looking for them, he saw not that heaven was bright above him, and Nature beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought the treasure; and when he died a rich old man, he only knew this fair earth as a dirty road to pick up money as you walk along.—*Thodore Parker.*

ALL good governments were formerly administered through the ghosts. The earth was ruled by potentates and other parasites, and nobody had a right to be king unless some of the holy petroleum had been poured upon his head. Mankind had no voice in the matter; to rebel against a king was to rebel against the ghosts. The many lived in huts, that the few might live in palaces; the many dressed in rags, that the few might wear purple and gold; and all this injustice was done in the name of the ghosts. But, mark you! the ghosts lied all this time. The ghosts said the earth was flat, that eclipses were proofs of sin; that to look through telescopes was wicked, and digging down into the earth, to say the least, was a waste of time.—*Ingersoll.*

ALL good men, and, in fact, all men, are, to a certain extent, saviors. The man who gives a hungry man a dinner saves him in one sense; the woman who stands by her friend in sorrow, and comforts her in affliction, is also a savior. The wagoner who gave the young girl his great coat on a wet night—he too was a savior. Little is said about them; but there are thousands of women who are saving men, children and other women daily and hourly. To call the fanatic of Nazareth the savior of the world is to do injustice to the noblest of mankind. What a grand list is the list of saviors. Moses, Jesus, Confucius, Gautama, Socrates, Plato, Watt, Joan of Arc, Fulton, Arkwright, Herschel, Thomas Paine, Theodore Parker, Fannie Wright, Humboldt, John Brown, Garrison, Phillips and hosts of others. To many of them we owe vastly more than we do to Jesus; and justice has yet to be done them in the more intelligent future.—*Wm. Denton.*

Odds and Ends.

A HEALING medium.—A cobbler.

A HOME ruler.—The kitchen poker.

COOL, but not always collected.—An ice bill.

NO LADY is bound to bow to a gentleman until he loosens her pull-back.

IF Noah had made a failure in his shipbuilding he would probably have gone to New Jersey, knowing there is a New-ark there.

THE crockery-dealers have had their annual dinner. Wishes were made that the hotels might do a "smashing" business this year.

How can a man with no wings be said to be "winged" in an "affair of honor"? Because, in going out to fight a duel, he makes a goose of himself.

"PA, do storms ever make malt liquors?" "No, child; why do you ask?" "Because I heard malt tell Jane to bring in the clothes, for a storm was brewing."

A MAN who jumped overboard recently to save his wife from drowning, has explained to his friends. He said she had a good deal of jewelry on her person, and gold was high.

A WITNESS in a Catskill law office describes the poverty of a field of corn as follows: "The crop was so stunted and short that the toads could sit on their haunches and pick bugs off the tassels."

AT a colored funeral at Mt. Carmel, Tenn., last week, the officiating clergyman remarked fervently: "O, Lord, wade dy bloody garments ober dis misfortunate sistah, and save her soul."

IF the saying were true, how easily one could earn his living now by the "sweat of his brow." He would only have to stand in the sun for a few minutes and he would be comparatively wealthy.

AN Indiana girl at Vassar College writes to her parents: "This is the most stylish hair-pin of a boarding-school I ever tumbled to. I can eat four times a day if I want, and get a fair whack at the hash every time."

"POSTAL-CARD proposals," read Miss Pert indignantly, from the Washington news. "If a man has not got stamps enough for a letter he has not got stamps enough to get married. 'No cards' for me, if you please."

A CHICAGO boy of ten says that when his parents get into a fight, and his mother calls for a flat-iron and his father yells for the stove-handle, he is placed in a most embarrassing position, as he is sure to get licked, no matter which he minds.

IT is told for a fact that a little flaxen-haired boy of five years, who had passed the afternoon at an art museum, looking up in his mother's face, said: "If the mammas, when they die, turn into mummies, do all the papas turn into puppies?"

A SCOTTISH blacksmith being asked what was the meaning of metaphysics, replied, "When the party who listens disna ken what the party who speaks means, and when the party who speaks disna ken what he means himself—that's metaphysics."

"SMITH, seems to me you're sick pretty often nowadays. How is it?" Smith: "Cos I belong to five-cents-a-week medical dispensary. It's cheaper, and a man can afford to be sick. Couldn't when it cost ten dollars per visit. You bet I keep the hired doctor in our ward trotting."

"My boy," said a solemn-visaged evangelist to a lad who had just emerged from a hair-pulling match with another boy, "do you expect to rove hereafter in a land of pure delight?" "No," said the lad, "I've bursted another button off'n my trousers, and I expect to get licked for it."

SMITH and Brown, running opposite ways around a corner, struck each other.

"Oh dear! how you did make my head ring!" said Smith.

"That's a sign it's hollow," said Brown.

"But didn't yours ring?"

"No."

"That's a sign it's cracked," replied his friend.

HE AND SHE.—A NOVELETTE WITH NOTHING IN IT.

He was barely two-and-twenty.

She was only seventeen;

He of budding hopes had plenty.

She was graceful as a queen.

He had ordinary features.

An unusual affair.

She, the daintiest of creatures.

Was possessed of golden hair.

He beheld her and was captured;

She admired his manly style;

He professed himself enraptured

In a very little while.

She responded to him shyly.

Love she hardly knew as yet.

For Don Cupid's very wily

In the way he spreads his net!

He full often went to woo her.

Several times within a week.

And would whisper gently to her

Those soft nothings lovers speak.

She would hearken to him gladly

Just as maidens always do;

He declared he loved her madly

Which was very likely true.

He along the lane was straying.

An occurrence undesigned;

She was there engaged in maying.

Quite promiscuously, mind!

While Apollo, in his splendor.

Tinted every golden tress.

He exclaimed in accents tender.

"Be my bride!" and she said, "Yes."

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FREETHOUGHT
AND
HUMAN HAPPINESS

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BY D. M. BENNETT. }

New York, Saturday, July 7, 1877.

{ SCIENCE HALL, 141 8th St., } \$2 per Year.
NEAR BROADWAY.

Notes and Clippings.

THE Book Publishing Concern of the Methodist Church South is in a bad way for the want of money. It needs present help to the amount of about \$50,000 to carry it through.

CHINESE women set a very high value on the masculine gender, and their evening prayer to Buddha is to transform them in their next existence into men. They believe in metempsychosis.

THE *Churchman* objects to the introduction into church services of canary birds, gold-fish, tableaux, and floral displays, and wonders what children will come to if treated to as many of these things as they now are on their festive occasions.

ONE of the attendants in the British Museum was recently frightened into convulsions because he thought an Egyptian mummy, four thousand years old, spoke to him. It is not likely the mummy did anything more than to just wink his ear.

FIFTY Jewish houses in Cincinnati, representing an aggregate of over \$10,000,000 of capital, have published a card in the Cincinnati papers pledging themselves to entertain no business relations whatever with the firm of A. T. Stewart & Co. Among them are several heavy clothing houses.

DURING Theodore Tilton's late lecturing tour from Sept. 14, 1876, to June 18, 1877, he traveled 26,000 miles, visiting every State in the Union but three. He left his autograph on the hotel registers at the Mammoth Cave, the Geysers, Yosemite Valley, and many other points not often included in a lecture tour.

THE Jubilee gifts received by the Pope foot up \$1,342,000. It is consoling to know that God's Vicegerent has enough of the wealth of this world to carry him handsomely to the river that separates him from heaven. He has the comfortable sum of about \$85,000,000 in the Bank of Italy. Popping is about the best business that is now carried on. The Bridgets and the Mickles are very generous.

THE *Sun*, in a recent editorial upon the utility of the Astor and Stewart memorials—the first being an altar-screen in Trinity church and the latter a Cathedral at Garden City—closes as follows: "But though we have so many churches, so imposing in size, and so satisfactory as specimens of architecture, we yet see infidelity advancing with rapid strides, and skepticism getting hold of many of our brightest young minds."

ST. CLEMENT'S Episcopal Church, Rochester, N. Y., was so badly in debt that in addition to losing its house of worship by Sheriff's sale under foreclosure, its personal property had also to be sold. The unusual announcement was made that all the personal property of the church would be auctioned off under an execution obtained by a creditor. The altar and all its belongings, the communion vessels and rectory carpets, were thus disposed of.

AN immense camp-meeting of colored folks at Duffey's Grove, near Baltimore, has just closed with a reported result of several hundred conversions. Some of our colored brethren are so full of bouncing enthusiasm when they go to camp-meeting that they appear to be converted when the conversion does not strike in more than skin deep. Many of the converts speedily become backsliders, and are subjects for conversion again when the next camp-meeting comes round.

ANOTHER CLERGYMAN ACCUSED OF HERESY.—Rev. S. Miller Hageman, pastor of the Union Tabernacle, Brooklyn, E. D., has given offense to his congregation by entertaining heretical views, which are said to be similar to those held by his uncle, Rev. John Miller, who was recently tried at Princeton, N. J. The nephew will probably have the same hard road to travel. Clergymen, like laymen, must not presume to entertain views of their own. They must go according to copy.

BOB INGERSOLL IN A HOT PLACE.—Col. Ingersoll and family, in company with Superintendent Curtis and M. G. Gillette went through the Ophir mines recently. When Ingersoll saw the hole he was to go down he weakened somewhat,

but his plucky wife and daughter braced him up, and the party got the miner's rig on and dropped into the lower levels. In the west drift of the 1,600 feet level they struck a temperature of about 140 degrees, and when Bob came out of the drift he remarked: "If there's any place hotter than this, I'm damned if I don't join some church."—*Virginia City Chronicle*.

WE sometimes hear ministers preach about "the battlements of heaven," although the Scriptures do not expressly declare that there are any such battlements. But good Sister Van Cott goes further in the battlement line. The other evening she said: "I want some day to stand on the battlements of hell and shake my glorified white robes at old Satan." Think for a moment how the Monarch of the nether regions must feel when the valorous widow stands upon the battlements aforesaid and shakes her petticoats at him. We should advise him to surrender at once.

THE editor of the *Baptist Herald* means business when he baptizes people, and is not disposed to waste time on the exercises. He says that as a partial result of the series of meetings just closed, he immersed forty-nine persons in nine and a quarter minutes on a recent Sunday morning. This allowed eleven and one-third seconds for each baptism. A Catholic missionary among the Indians about three centuries ago baptized nearly a whole tribe by sprinkling them from the nozzle of a vessel like a watering-pot. He had climbed a tree for the purpose, and the Indians passed under him for baptism. One of our steam fire engines would make a splendid baptismal auxiliary!

THE editor of the Methodist organ which is published in Syracuse is instructed to abridge all obituary notices to fifty lines. This was made necessary by the flood of lengthy notices of deceased subscribers, which threatened to crowd out all other matter. Fifty lines is a long obituary, even for an old and important subscriber. Why not adopt the method so successfully practised by Philadelphia's greatest elegiac bard in the columns of the *Ledger*, and condense the virtues of the deceased into four, six or eight lines of flowing verse? Such verses might read thus:

O, grief's beyond description!
Our loved subscriber's gone:
He paid his cash subscription,
Then left us all forlorn.
So we in woful sorrow
These fearful lines inscribe;
But hope that by to-morrow
Some others will subscribe.

THE Macdonnell case disturbs the General Assembly of the Canada Presbyterian Church, now in session at Halifax. Mr. Macdonnell is a popular young preacher of Toronto, and the trouble is that his belief in everlasting damnation is not strong enough to satisfy the Presbyterian fathers. Last year he said he was in an undecided frame of mind on the subject, and was seeking light. By vote of the Assembly he was allowed a year to find the light he sought. He now comes before the Assembly in as dark a state of mind as before, and the brethren are in a quandary as to what to do with him. His views being as yet undefined, his only answer to questions is that he holds no views contrary to the Westminster confession of faith. On such a negative statement as this it will be next to impossible to convict him of heresy. He has written no magazine articles as Blauvelt did. A large number of the members of the Assembly are with Mr. Macdonnell, and intend to stand by him all the way through.

THE trial of Charles Bradlaugh and Mrs. Annie Besant, in London, for selling Dr. Knowlton's "Fruits of Philosophy," termed an obscene publication, has terminated by their being sentenced to six months' imprisonment and each to pay a fine of £200, or about \$1,000. The sentence seems a singular one, in view of the verdict that the selling was not done with bad intent. The judge made the sentence heavier because they had sold the book after the rendition of the verdict. That looks as though they were punished for an offense committed subsequent to their trial. The question arises, Has a judge a right to sentence a party for an offense not committed before their time of trial? Justice would say not. England evidently needs more of the liberalizing influence in her courts of justice. The imposition of this sentence reminds us of the imprisonment of Richard

Carlile, Robert Taylor, Geo. J. Holyoake, and others. Bradlaugh and Besant have obtained a stay of proceedings until a writ of error can be presented and argued. We hope they may succeed in obtaining a better quality of justice. The little work was published in this country nearly forty years ago, and for a long time has been out of print. No copies can be obtained short of London. Owen's "Moral Physiology" is very similar in character.

A TURKISH SPIRITUALIST.—Teofik Pasha, the Turkish General who is now in this country superintending the manufacture of arms for the Turkish Government, writes to the *Provincer Journal* to say that he has seen spiritual manifestations in which Mr. Charles H. Foster was the medium, and that in the course of his observations the following facts occurred: "As is well known, my native language is Turkish or Osmanli, the alphabet of which is largely borrowed from the Arabic. I am an utter stranger to Mr. Foster, never having seen or even heard of him till this morning, and I know he can not have known me or about my antecedents. In my own language I proposed to this gentleman certain questions, with names on slips of paper, which were carefully rolled up so as not to be seen or read by him, even were he able to read Turkish, and in an incredibly short space of time I had not only answers to my questions, but these were written in Turkish! And facts were given me, and revelations made, which I am free to confess completely changed my opinion on this subject. The Turkish characters are exceedingly strange to Western ideas and forms of thought; still with a slight discrepancy, no more than would be anticipated from a person who, for the first time, attempts to form them. I readily read what was communicated. Mr. Foster observed that with a little practice he was confident he could readily write all that was required in my language. I own that I was completely surprised, both at the personal information conveyed and the manner in which it was given me, viz., in my native language."

THE following sensible remarks we clip from the *Evening Telegram*: President Porter, of Yale College, has been preaching his baccalaureate sermon in New Haven. He was respectfully listened to, of course, by an intelligent and respectable assemblage. During his discourse he made one remarkable point—namely, that the young men whom he addressed—and, by deduction, everybody else—ought to believe in the doctrines of religion, by which he meant the popular theology, by mere force of will, and without regard to convictions of reason. How disgusting such an exhortation as this to every truly sensible man! Without presuming to discuss here such an important question as the authenticity of the Scriptures, we might say that, though millions profess to believe in the Bible who have never for a moment investigated the claims it has on belief, yet the very weakest thing that can be said in its behalf is that it is to be accepted without our reason having anything to do with the matter. You might as well tell a man to believe in Brahminism or Mohammedanism by a mere effort of the will as to ask him to apply that process to the Scriptures. Every man ought to have a reason for his belief; and to declare that he believes as he does because he has willed to do so is simply to have no reason at all. Our young men who are about to start in life must have more manly arguments than these presented to them. The fault with professors, whose knowledge of life is confined to the four walls of a study and the musty books accumulated there, is that they are too apt to look upon students merely as children whose intellects are to be kept perpetually in leading strings. Young men ought to be taught to think, and not to cower at any conclusion to which reason, under the instigation of Freethought, leads them. It is only in this way that individual and national minds grow. President Porter's plan keeps the minds of our young men in a state of infancy. Intellectual cowardice and supineness set in, and the race of striplings who should be growing up to a strong mental manhood have servile brains bowed beneath the tyrannous hands of dogma. It is not thus that a youth is prepared for the battle of life. A college should be the nursery of brave thought. Yale College never can be so while its president advises such a policy as that herein described.

Events of the Week.

BISHOP MAURICE DE PALAIS, of Vincennes, Ind., died very suddenly from a stroke of apoplexy.

A GANG of thieves—eight men and a woman—was arrested by the police on Stanton street, in this city.

THIRTY-FOUR young ladies graduated at the Jersey City Normal School commencement on Saturday last.

DANIEL O'LEARY began early Monday morning a great feat of walking. He expects to make 520 miles in six days.

By the falling of a bridge over the Montmorency in Quebec, a Mrs. Falkenburg was killed and her companion injured.

ONE hundred and one thousand persons bathed in the public baths in this city last week, eleven thousand of whom were women.

LIGHTNING struck the Liberty Oil Works at Lawrenceville, Penn., burned 2,000 empty barrels and 3,000 barrels of oil. Loss, \$30,000.

A SEVERE frost last week visited parts of Michigan, by which corn, potatoes, beans, tomatoes, cucumbers and squashes were badly bitten.

A CATHOLIC church at Laconia, N. H., was struck by lightning and burned to the ground. Loss, \$6,000. Was it accidental, or done on purpose?

ONE hundred and sixty Custom-House employees were discharged on Saturday last. No funds appropriated to pay with was the reason given.

THE Harvards beat the Yale crew in an exciting boat-race on the Connecticut at Springfield, Mass. The Harvards also gained a victory over the Yales at base-ball, 5 to 2.

A TERRIBLE wind-storm passed over and near Coalesville, Pa., on Sunday last. Twenty houses blown down, and the families rendered homeless. One man killed and several persons injured.

WE have been having very fair Summer weather in this locality. In parts of the West the rain has been altogether too plentiful. Some of the flat parts of Illinois have been badly drowned out.

MORE clergymen sailed for Europe last Saturday, Rev. Fred Bell among the number. It will soon be so a man will not be able to act as pastor of a church unless he can go to Europe every four or five years.

A FARM-HOUSE near Stirlingville, Jefferson county, N. Y., was set on fire by a tramp who was refused admission. Two small boys barely made their escape, and a girl eight years of age was burned to death.

SOME seventy-five mail vans, for transporting the mail matter of this city, paraded our streets on Saturday last. They are gotten up in beautiful style, and are so secured that there seems to be no possibility of the mail being tampered with in transit.

FISH have been extensively killed in the streams of Rensselaer and adjoining counties in this state with the poison designed for potato bugs. The quantity of Paris green used for bugs has been very heavy, and the price has nearly doubled.

THE total amount of silver coin issued up to the first of the month is \$33,121,587, of which \$11,981,525 was issued on account of currency obligations, and \$21,140,061 in the redemption of fractional currency. It looks more and more as though silver will be re-monetized when Congress meets. The measure is gaining ground rapidly, especially in the West. It is a step in the right direction.

THE war between the Turks and Russians is making some progress. 60,000 Russians crossed the Danube in three places with trifling opposition. Warm fighting has taken place since. The town of Nicopolis has been entirely destroyed. The Turks are making heroic resistance to the Russian advance. The cannonading is represented as being fearful and destructive. It cannot be denied that the Turks are showing good fighting qualities. In Asia Minor the Russian advance has been slow and the Turks have had time to improve their condition there. Heavy engagements are daily expected on the Danube and in Asia Minor.

Career of Religious Ideas.

BY HUDSON TUTTLE.

CHAPTER V.—CONTINUED.

The Indian loves tobacco, and he thinks the Great Spirit does also. The choicest bundle of leaves is placed on his altar. The priest hates reason and knowledge; he thinks his God must hate them too, and demands the civilized man to lay his reason on the altar of his conjuration. No; Fetishism has not passed so long as Christian churches in their most sacred communion imitate the cannibal in his worship. He sacrifices the captive seized in war, and afterwards sits down to a horrid repast with his comrades. They meet, and in "lovefeast" break and eat the body and drink the blood of a crucified God!

"Oh!" you say, "it is only as a spiritual type." Do you forget that the great Church of Christianity holds unflinchingly that the words of a priest convert the bread and wine into real flesh and blood?

With the addition of hate, superstition becomes fanaticism. Superstition and bigotry go mad. Becoming firmly persuaded that its dogmas are right, and all others wrong, it wages an unconditional war of annihilation. Religion propagates itself by the sword. Mohammedanism has been long cited as its type, but it has drawn the sword no more than Christianity.

Monotheism by its exclusiveness instills this venom into the veins of its believers. Polytheism, although occasionally spasmodically persecuting, knew nothing of this mode of proselytism. Yet this exclusiveness or persecution is not peculiar to Monotheism, only more persistent. The Egyptians were as exclusive as the Jews. It was pollution for them to drink from the same cup with one of another faith. So jealous were they of their gods, that to kill an ibis or a cat was a capital offense, and sufficient to drive a whole city to frenzy. Even the Greeks manifested this spirit inherent in religion. Their laws against Atheism were severe. Many of their philosophers were exiled, and one at least answered with his life. Even the laws written by the philosophers for their imaginary republics were intolerant. They in no instance recognized religious liberty. If the Christian system is right and true, bigotry is blessed; fanaticism, its intensest form, most praiseworthy; and persecution, proceeding to its direst extent, a blessing to the sufferers. For if believing as the Church believes is to save us from the everlasting tortures of hell-fire, does not the priestly inquisitor, who tears and bruises our flesh until our hardness of heart be overcome, and we follow his dictates, confer a favor by bestowing on us the everlasting bliss of heaven? Goodness and benevolence of heart wedded to ignorance has thus been corrupted, and it has been paradoxically but truly said, the better the ignorant man the more cruel he is as a persecutor.

Christianity is said to be a religion of love, teaching the fatherhood of God and the brotherhood of man, and thereby changing his moral character. The real influence it has exerted may be read in history. Persecuted at first, it grew strong, and turning, it fleshed its fangs in its opponent. Read of the millions of martyrs bound to racks, burned at the stake, torn by red-hot hooks and pincers, starved, lacerated, buried in thick walls of masonry, suffering living deaths in fetid dungeons. Read the narratives of religious wars—most terrible of wars—of massacres, of autos-da-fé. Read of crusades sacrificing nations of warriors for the childish possession of a vacant sepulchre. Worse than all, view a great and gigantic power, having the control of the mental atmosphere of the world, stifling every new thought, every attempt at advancement; claiming science and philosophy as tributaries, and as freely dictating in their realms, as freely employing the thumbscrew and dungeon on their votaries, as on heretics to its own incomprehensible vagaries.

Christianity has assisted human advancement in the same manner that a brake assists the progress of a locomotive. Its fanaticism forms a page of history unequalled in demonic cruelty—in foul and malignant venom—in that of any other faith. Professing universal love and peace, it has gone forth like one of the dreadful genii called into being by Arabian fancy—the Bible in one hand, a dripping sword and chains in the other, while from its black lips it has hoarsely shouted, "Believe or be damned!" Men ran wild at the approach of the goblin. Flagellants scattered themselves in armies over Europe; anchorites perched themselves on towers; hermits sought caves and mountains by thousands; the whole world would turn monk or nun.

It was high carnival. The day was darkened by the smoke of charring human flesh—the night illuminated with the blazing fagot. The plains of Europe were continually strewn with the wreck of armies bearing aloft the cross—emblem of the only true religion—engaged in exterminating warfare over unintelligible dogmas.

Deep in dungeons, far from the blushing light of day, the pious inquisitor plied his dreadful trade, and holy priests and worshipful saints stood by and smiled when the tightening screws made the heretic writhe, or a moan to fall from his ashen lips. What were these holy men doing? They were at the noblest of all possible employment—they were saving souls! They were compelling rebellious and ever simple human nature to walk in the straight and narrow way prescribed in the Bible and their creed. Alas! too well they plied their holy arts. The groans that ascend from the fields of battle are silenced by the cries from the dungeon, scaffold and gibbet, the never-ending wail of despair from the widow and orphan, where the minions of the Spectre have busily worked.

With this black record of crimes; with hands red with the blood of earth's bravest sons; with garments purple with clotted gore; and with a history showing that she has fought to the death every advance of the race, cursed every new discovery in science, attempted to suppress every invention whereby the condition of mankind has been

ameliorated; always siding with tyranny, aristocracy, and slavery—Christianity has the effrontery to raise its voice and claim itself the cause of civilization! The method it has pursued in advancing knowledge is unique. It was by substituting a blind faith in the place of reason, creeds and dogmas in the place of knowledge, miracle in the place of law. It was by silencing Kepler, burning Giordano Bruno, imprisoning Galileo, opposing its flat earth to the schemes of Columbus, excommunicating the sciences, throwing them out of the schools it carefully controlled. Outside of the Church, despite its influence, with social ostracism and death suspended over them, daring students explored the secrets of Nature; in seclusion others pursued philosophy; others in the arena of politics studied national polity. By the concentration of all, the nations were forced onward, dragging this dead weight of creeds and dogmas which now claim to be the cause of the civilization attained. As well might it be claimed for a millstone suspended to the neck of a strong swimmer, because he sustained himself despite its weight, that it sustained him and preserved his life!

At present, the fangs which projected from those gory lips cannot flesh themselves in the heterodox thinker. The talons are dulled and cannot lacerate, but the will remains as strong as ever. This hag, ignorant of Nature, of human nature, and of God—hating opposing beliefs, and trembling with brute fear—is subject to recurrent fits of madness. Within her influence the best emotions of mankind gather mould from the dank and blasting atmosphere. Outside of it, learning has thriven, morality waxed strong; and Governments, upheld by the potent strength of Justice bestowed by knowledge, chain Superstition and Fanaticism, and compel them to respect human rights.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. VII.

REV. G. H. HUMPHREY, *Dear Sir*: I do not call Judge Story especially a "pettifogger," but mean all who try to make out that our National Constitution is a Christian institution, when it contains not a word about God, Jesus Christ, or the Bible. So far as the coat fits Judge Story he is entitled to wear it.

You mentioned Lincoln again. While his name is still on the tapis allow me to refer to the fact that Robert Dale Owen, the Infidel, who has just died, full of years and honor, had not a little influence in causing Mr. Lincoln to issue his ever-memorable Emancipation Proclamation. His letter to Lincoln upon the subject, urging with powerful arguments the emancipation of the slaves of the southern rebels, was written upon the day of the battle of Antietam, Sept. 17, 1862. Mr. Lincoln wrote the Proclamation on the 20th and 21st, read it to the Cabinet and signed it on the 22d, and it was issued on the 23d. This letter by Mr. Owen has just been published for the first time in our city papers. That it had great influence upon Mr. Lincoln's mind in deciding upon the course to pursue may be learned from this extract of a letter from Salmon P. Chase—who was Secretary of the Treasury under Lincoln, and who handed Mr. Owen's letter to the President—to Mr. Owen: "It will be a satisfaction to you to know that your letter to the President had more influence on him than any other document which reached him upon the subject—I think I might say more than all others put together. I speak of that which I know, from personal conference with him." I mention this matter because it has recently for the first time been brought to the notice of the public, and to show that one of the oldest Infidels in the country had far more influence in the issuing of the Proclamation of Emancipation than all that Christians said upon the subject, including the Christian McClellan, who, in his Harrison Landing letter to Lincoln, strongly urged him to take no steps towards disturbing the institution of Slavery. So, here is another proof that the credit of the emancipation of four millions of slaves, which you claimed for Christianity, really belongs to Infidelity.

I was in hopes that inasmuch as you hold the Bible to be a book of science, and your faith in it is so strong, you would give a scientific explanation of how the earth could exist, morning and evening take place, vegetation of all kinds grow and flourish, perfecting fruit and seeds, before the sun had been brought into existence and before there had been a drop of rain upon the earth. I hoped, too, you would explain scientifically how the water was produced which covered the earth 29,000 feet in depth, and where it went to afterwards; for many thousands have wondered in their simple hearts how God could make so much water and how a little wind which he sent over the face of it could dry it all up, and where it went to when in a state of vapor. I was in hopes you would bring your science to the task of explaining how a man could stop or control any of the heavenly bodies; how the waters of seas and rivers can be divided and made to stand up in perpendicular walls and wait for millions of people and cattle to pass over. I was in hopes, also, you would give a scientific explanation of the hundreds of utter impossibilities with the accounts of which your scientific book is so plentifully filled; but it seems you found it more convenient to skip over them and thousands of years of superstition and error—for which your Bible is directly responsible—and come down to modern times, when science has been able to raise its head and wield some influence in the world.

You speak of my "misrepresentations," and enumerate several of them. I did not intend to use misrepresentation nor falsehood, and, with your permission, will look at my mistakes and see how "gross" they are. What you claim as "error first" is where I said the book of Job is not mentioned in any other part of the Bible. You show that the name of Job is used in three places. Pardon me; I cannot see how that shows that I misrepresented. I said the book was not mentioned, not the name! The name Job

is mentioned once in Genesis (and there are not the slightest grounds for supposing it was the man who had the boils); it is mentioned once in Ezekiel, and once in the New Testament. I did not succeed in finding it in the Apocrypha where you directed me. Ezekiel mentions Noah, Job, and Daniel. It cannot be the Daniel who is said to have been thrown into the lions' den, for that Daniel did not live and write until a generation later than Ezekiel, and many learned scholars believe that the book of Daniel was not written till four hundred years later than the time it purports to have been, so we are at a loss to know what Daniel Ezekiel was talking about, and it is the same of Job. It is probable that the three names he used were only myths of whom he knew nothing. The matter of James' using the name of Job, and referring to the story, has no more force than your or my using it. He knew no more about Job or his book than we do. Mark, I did not say the name Job was not used, but meant that the locality, characters, and incidents of his story were not alluded to in any contemporaneous part of the Bible.

You next attempt to show that I was wrong when I merely asked the question if the best Hebrew scholars had not decided that the book of Job was not written by a Hebrew. I made no assertion, but asked a question. But I was not mistaken. Ebnazar and Spinoza were learned Jews who so held in relation to that book. The names you give in refutation are of the past two or three centuries, and of men whose opinions were given before philology had been extensively brought to bear as an auxiliary in deciding the origin of ancient writings. If you will consult the modern learned Hebrew scholars, Ewald, Kuenen, Goldziher, and Adler, you will find that they regard the book of Job as a Gentile production, and also as having been written at a much later period than was formerly supposed—as late, at least, as the date of the Jewish captivity. The learned historian and essayist, Froude, maintains the same opinion, as you will find by reading his Essays. Chandler Halstead also entertains the same views. They all found that the personæ of the drama, or poem, were not Hebrew, most of them being Arabic; the names of the constellations mentioned are Greek, while the theological ideas employed were distinctively Egyptian, and were not written till some centuries after the translators supposed it to have been. The conception of the character, Satan, is not Hebrew, and his name is mentioned in only three other places in the Old Testament, which is the part of the Bible I referred to in connection with Job. The writers of the New Testament certainly knew nothing of him, so I did not misrepresent as to Job.

You arraign me next for saying that Paul used the word *science* but once, and say he used the word which should have been translated *science* about twenty times. I referred solely to the English version, deeming that sufficient for our purpose. If it was not translated right, so much the worse for the translation; it is no fault of mine. But the Greek word *gnōsis* does not mean *science*; it simply means to *know* and corresponds with our word *know* or *knowledge*. It does not reach the dignity of *science*, of which Paul knew and cared very little. Thus you will see I was not in error here.

You next take me to task for saying the ancient Jews lived in tents and knew very little about houses. To disprove the fact you quote the singing of visionary, dreamy prophets about Summer-houses, Winter-houses, houses of ivory, etc. Summer-houses were doubtless very slight edifices, and probably composed of vines and branches. The Winter-houses may have been of rough stones and earth. "Houses of ivory" probably had a far more ideal than real existence. I must repeat that the remains of houses of hewn stone are not to be found in Palestine. Not a hewn stone, not a monument, not a Hebrew inscription is to be found in the whole country. The Jews were a branch of the Semitic race, and more or less of a mixed character—brothers of the Arabs—and semi-barbarians. These races all lived in tents and knew very little of houses, and there is no proof to the contrary. Until there is something more reliable to depend upon than the inventions of dreamers and singers, I can hardly change my position upon the subject of Israelitish dwellings.

Let me here give a quotation, as not inappropriate, from Albert Barnes, the distinguished theologian: "The Bible came from a land undistinguished for literature—a land not rich in classical associations, a land not distinguished for pushing its discoveries into the regions of science. Chaldea had its observatories, and the dwellers then looked out on the stars and gave their names; Egypt had its temples, where the truths of science, as well as the precepts of religion, were committed to the sacred priesthood; Greece had academic groves, but Judea had neither. To such things the attention of the nation was never turned. We have all their literature, all their science, all their knowledge of art, and all this is in the Bible. Among the ancients they were regarded as a narrow-minded, a bigoted, a superstitious people" (Lectures on Ev. of Christianity, p. 257).

You next arraign me for saying the Hebrews stole from the Egyptians. Are you not catching at small straws? What is the difference morally, or in fact, between *stealing*, and *borrowing* without the slightest intention of ever returning? Besides, in Exodus xii. 36, in alluding to this very business, it says the Israelites *spoiled* the Egyptians. In Webster's *Christian Dictionary*, *spoil* is defined to mean *to rob, to plunder*. So I was not far out of the way. If I had used the harsher word *rob*, it would have been quite correct.

You next indict me for saying Paul was great for extolling the virtues of faith and blind credulity. You acknowledge the correctness of *faith*, but say as to blind credulity it is "utterly false." Now I cannot see much difference between *faith* and *credulity*, whether blind or not blind. You seem to make a distinction where there is no difference. What is faith unless it is credulity? Webster, in his *Chris-*

tion dictionary, defines it as *belief*; assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity—in other words, “going it blind.” Paul had a great deal to say about faith. He used the word over one hundred and fifty times. In the Old Testament it is used but once. Paul said, “Faith is the substance of things hoped for, the evidence of things not seen” (Heb. xi. 1). Now if the things believed in were not *seen*, was it not a kind of *blind credulity*? Have not you and all other Christians faith in many things which you never saw, and of which you never had any proof? Do you not believe that Jesus was God? that he was begotten by God or by himself? that he had no natural father? that faith in him is sufficient to save millions of poor souls from the torments of hell? that one is three and three are one? that a son can be as old as his father and equal in all respects? You have no proof of these things; you never saw them. You believe without proof—nothing more or less than *blind credulity*. I have heard Christians again and again declare the importance of having faith without proof. That is *blind faith*; nothing less. There are many things in the Christian faith that are firmly believed which have not the slightest proof. I call such faith *blind credulity*, and I can make nothing else of it. It is the same confidence which a young robin (blind) has in its parent when it opens its mouth and takes whatever is given it. I have often heard that kind of confidence and credulity extolled by Christians. It certainly is a *very blind credulity*.

You next attempt to show that I misrepresented when I said Solomon was remarkable for his sensuality. You admit the fact but seek to evade its force by saying the Bible condemned him for it. You hardly state the truth. It does not condemn him for sensuality, but for going after other gods. “And the Lord God was angry with Solomon because his heart was turned from the Lord God of Israel” (1 Kings, xi. 9), but not a word of anger was expressed because he had seven hundred wives and three hundred concubines. It was not asked of him to be any better than was David, his father, and you cannot have forgotten how his sensual love was aroused towards another man's wife, Bathsheba; how he committed adultery with her and then caused her husband to be put to death to cover his guilt. This conduct was all right enough, so he did not turn away from his God. Solomon, in like manner, could have committed adultery and gross sensuality as much as he pleased, if he had not worshiped other gods. Herein consisted his sin. His sensuality, like David's, could have been easily winked at.

Here let me say that you seem to have stepped out of your way to malign Freethinkers and make the untruthful assertion that “the most progressive and advanced Freethinkers justify and defend remarkable sensuality.” The most advanced or the most prominent Freethinkers do nothing of the kind. So far as my acquaintance goes among Freethinkers (and I ought to be as thoroughly acquainted with them as yourself), they live as faithfully and happily in their domestic relations as any class of men. Tyndall, Proctor, Holyoake, Bradlaugh and Watts in England, Owen, Mendum, Seaver, Draper, Abbot, Ingersoll, Underwood, Denton, Tuttle and scores of others, will compare favorably in this respect with the very best of citizens. Even the “Free-lovers,” so called, are not guilty of “remarkable sensuality,” as were David and Solomon. They indulge no more in “free-lust” than other persons. They simply hold that love should be *free*. Let me ask if you are in favor of forced love? Ought not love always to be *free*? As you are a member of the American clergy, let me say to you in the most friendly spirit, that you ought to be careful how you make the charge of sensuality against Freethinkers, for however virtuous you may be yourself, your brethren are certainly very vulnerable. If I were to look for acts of sensuality and adultery I know of no more prolific sources than among the clergy of our country. I think I can name some hundreds of cases where adultery has been proved upon them, and I defy you to do anything of the kind among Freethinkers. I do not say that not one among the latter has ever made a mistake in this direction, but I do insist that they are as law-abiding and as moral as other men. For every adulterous Freethinker you point out, I agree to name twenty adulterous clergymen. You do not strengthen your case by such uncalculated insinuations.

You take exceptions to my saying there was nothing among the ancient Jews showing a high order of civilization. It does not seem that I am far out of the way when nothing can be cited to the contrary. Not an ancient painting, not a piece of sculpture, not a work of fine art, no ruins of temples or splendid architecture, nothing of the kind, while in other countries there is much that speaks of ancient grandeur and art. So far as DeWette is concerned, he can hardly be ranked as a Rationalist. Some of his writings tended slightly in that direction, but he gravitated towards the Church, and he was accepted as orthodox.

You close your arraignment by saying you “cannot stop to expose all my misrepresentations.” Indeed! What haste you must be in. If I made misrepresentations I wish them exposed; but with all due respect allow me to say that I think you made out a slim case in exposing my errors. I claim that in every instance where you charge me with misrepresentation I was entirely correct.

You did not satisfy me as to proofs about the intimate knowledge the Hebrew women had of dressmaking, cosmetics, etc. You quote from Isaiah, etc., where they are complained of for being haughty, stretching out their necks, having wanton eyes, mincing steps, and making a tinkling with their feet; about their rings in their ears and their noses; all of which sounds more as though they were semi-savages than highly cultured and intellectual ladies. I must confess myself unconvinced as to their perfect and refined civilization.

You next say “The Bible does not pretend to be a textbook of science.” That is just what I think, and I looked upon it as a mistake in you to set up the claim that it had any affinity or connection with science. There is hardly a book in existence that is more unscientific than the Bible, none more at variance with the experience of mankind and with the laws of the Universe.

It appears to me that you are wide of the truth when you claim a close intimacy between Christianity and science, or that the former has been friendly to the latter. A marked antagonism existed between them for more than sixteen hundred years. Christianity found Southern Europe in the enjoyment of an advanced state of philosophy and science. The labors and scholarship of Pythagoras, Socrates, Plato, Euclid, Hipparchus, Aristotle, Eratosthenes, Ptolemy, Archimedes, Apollonius, and others, had given to the world a higher degree of philosophy and learning than it had before enjoyed. Astronomy, geology, chemistry, mathematics, mechanics, etc., had been developed and brought to the knowledge of thousands. During the five centuries before the dawn of Christianity science achieved more distinction and position than it had ever before attained. But when that system of religion became a ruling power in the world this was immensely changed.

Christianity was made up of the theology of the Hebrews, combined with the story and teachings of the reputed Jesus, incorporated with the dogmas of Paganism. Neither the accredited founder of the system nor any of the disciples or apostles whom he chose as companions were men of learning. There is no authentic record that Jesus attended school or that he was a scholar. There is no statement that he ever wrote a word or imparted a particle of practical scientific knowledge. All the narratives we have of him represent him as a strolling mendicant who taught his followers no useful pursuits of life, and who stifled all enterprise, thrift, and foresight by enjoining his followers and listeners to take no thought for the morrow—to make no provision for the future. Though he is believed to be the son of Jehovah or to be the great Deity himself—the source of all knowledge and all science—he never during his ministry gave his students one lesson in practical science. He gave no evidence of knowing anything about astronomy, geology, chemistry, mathematics, hydrostatics, mechanics, biology, philology, psychology, or any of the kindred sciences. Had he possessed scientific knowledge, and had he felt disposed to be a practical benefit to the human race, what a splendid opportunity was afforded him for imparting a great fund of information to those who listened to him! But he had not the information to impart.

The Apostles were no better. They were unlettered, ignorant men, and were capable of treating of but little save the excellence of faith in the merits of the blood of a crucified God. They did not present to the people to whom they ministered any new scientific truths, nor did they in the slightest degree advance the knowledge of the world in the practical, useful, vital affairs of life.

The early Fathers of the Church were of the same character. A majority of them were uneducated men. Some became proficient in the lore of the time, but science and learning were the least among their cares. Their object was to establish their system of religion, and to hold up the uncertain state of happiness in a future life as of more consequence than education and prosperity in this. As the Church increased in numbers, and, under the murderous Contantine, became a political power in the world, the philosophy and learning of the previous centuries receded from view and was superseded by sectarian contention, bigotry, superstition, and ignorance, until the priesthood of the Christian Church became themselves the most ignorant of men; not one in twenty could read, or write his own name. So far from aiding the cause of science and learning, it rather did all it could to retard them. The Serapion of Alexandria, which contained four hundred thousand volumes, by far the largest library in the world, was ruthlessly destroyed near the close of the fourth century by the Christian Archbishop Theophilus; and Hypatia, the daughter of Theon the mathematician, a devoted student and teacher of science and learning, and who distinguished herself by her expositions of the doctrines of Plato and Aristotle, as well as by her comments on the writings of Apollonius, was assaulted while on her way to the academy by a mob of Christian monks under St. Cyril, who had succeeded to the episcopacy occupied by his uncle Theophilus, and she was stripped naked in the street, then dragged into the church, and there killed by the club of Peter the Reader. Her corpse was cut in pieces, the flesh scraped from her bones with shells by these Christian fiends, who doubtless felt that they had done great service to their Church and their cause. Prof. Draper thus tersely speaks upon the subject: “So ended Greek philosophy in Alexandria; so came to an untimely close the learning that the Ptolemies had done so much to promote. The ‘Daughter Library,’ that of the Serapion, had been dispersed. The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Every one must think as the ecclesiastical authority ordered him—A. D. 414. In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed.”

The history of the triumph of faith over reason, learning, and science is one sickening to read. It is full and explicit, but the limits of this letter will allow me to make only here and there a quotation. “The fourth Council of Carthage forbade the reading of secular books by the bishops. Jerome condemned the use of them except for pious purposes. The physical sciences were unqualifiedly condemned, as their cultivation was considered incompatible with the practice of religious duties. . . . No importance was attached to anything of an intellectual character except the childish and unintelligible controversies which were carried

on for centuries” (Underwood). “These disputes diverted studious minds from profane literature, and narrowed down more and more the circle of that knowledge which they were desirous to obtain” (Hallam's Middle Ages, p. 453). Thus says the Christian historian, Guizot: “We saw them (profane literature and pagan philosophy) soon disappear; sacred literature and Christian theology alone remained. We no longer meet with anything but sermons, legends, etc. This decay has generally been attributed to the tyranny of the Church, to the triumph of the principles of authority and faith over the principles of liberty and reason” (Hist. Civilization, vol. iii, p. 30).

“The lives of the saints was the literature of the time. There were men who occupied themselves in collecting them, writing them and recounting them for the edification, no doubt, but more especially the intellectual pleasure of the Christians” (ibid, vol. ii, p. 339). “These lives of the saints filled fifty-three volumes. There were 1443 for the month of April alone. There were more than 25,000 saints contained in the fifty-three volumes” (ibid, vol. ii, p. 350). “The legends were to the Christians of this age (let me be allowed this purely literary comparison), what those long accounts, those brilliant and varied histories, of which the ‘Thousand and One Nights’ gives us a specimen, were to the Orientals” (ibid, p. 350). “Literature, properly so called, held but little place in the Christian world” (ibid, p. 95). “From the fourth to the eighth century there was no longer any profane literature; sacred literature stands alone; priests only study or write; and they only study, they only write upon religious subjects” (ibid, p. 317). “Toward the end of the sixth century there are no longer civil schools; ecclesiastical schools alone subsist” (ibid, p. 318). “The metamorphosis of civil schools into ecclesiastical schools was complete” (ibid, p. 318). “Not only did literature become entirely religious, but it ceased to be literary; there was no longer any literature, properly so called” (ibid, p. 320). “Doubtless nothing remains belonging to this age either of philosophy, poetry, or literature, properly speaking. . . but there was a world of writings; they are sermons, instructions, exhortations, homilies and conferences upon religious matters” (ibid, p. 331).

You must accept Guizot's authority, for he was eminently Christian; but Ingersoll portrayed much the same state of facts when he said, “In the Dark Ages the Church had the world by the throat. Every thought was strangled, every idea lost. Science was actually thrust into the brain of Europe at the point of Moorish bayonets.”

Hallam you will accept as a reliable Christian historian. Although in many instances he seems actuated by a desire to present the side of the Church in as favorable a light as possible, the facts he states are sufficient to forever damn it. I will make a few quotations from his Middle Ages: “A cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness” (p. 460). “In the shadows of this universal ignorance a thousand superstitions, like foul animals of night, were propagated and nourished. France reached her lowest point at the beginning of the eighth century, but England was, at that time, more respectable, and did not fall into complete degradation until the middle of the ninth. There could be nothing more deplorable than the state of Italy during the succeeding century. In almost every council the ignorance of the clergy forms a subject of reproach. It is asserted of one held in 992 that scarcely a single person was to be found, in Rome itself, who knew the first elements of letters. Not one priest of a thousand in Spain about the age of Charlemagne, could address a common letter of salutation to one another” (p. 460). Ingersoll stated the case in reference to the influence the Church had exercised when he said it had “reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile.”

I will make a quotation or two from Lecky: “Medieval Catholicism discouraged and suppressed in every way secular studies, while it conferred a monopoly of wealth and honor and fame upon distinguished theologians” (History of Morals, vol. ii, p. 222). “Not till the education of Europe passed from the monasteries to the universities; not till Mohammedan science and classical freethought and industrial independence broke the scepter of the Church did the intellectual revival of Europe commence” (ibid, p. 219). “Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman Republics, in the age of Augustus or in the age of the Antonines, rather than in any period that elapsed between the triumph of Christianity and the fourteenth century” (ibid, p. 13).

“The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival which forms the starting point of our modern civilization was mainly due to the fact that two spheres of intellect still remained uncontrolled by the scepter of Catholicism. The Pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christianity” (ibid, p. 18).

Here is given the true sources of the science which the civilized world enjoys: first, the learning of the ancient Pagan nations, and secondly, the Mohammedans who conserved these sciences and kept them alive while Christendom was sinking and groping in the theological darkness of the Middle Ages—the Church driving the last remains of learning from the people. It is not Christianity that gave science, education and art to the world, and it was only when they saw that the people were determined to advance in intelligence and mental culture that the priests gave any encouragement in this direction. Science and civilization exist in Christendom not by the good offices of Christianity, but in spite of it.

I would like to quote more largely from the same and

other authorities, but my letter is already too long and I must hasten along.

You name Copernicus and claim that his scientific discoveries were due to Christianity. To show how unjust your claim is, it is only necessary to state that his discoveries were rejected by the Church. They were declared to be in opposition to the Bible and to revelation; and for a century afterwards his views, though of so much importance and so true, were not accepted by the Christian Church, either Catholic or Protestant. Luther denounced him as an *old fool*, and said he was trying to *upset the whole art of astronomy* and in refutation of his views appealed to the teachings of the Bible. This discovery of Copernicus was one of the grandest ever made by man. It ended a fallacious system founded on pretended inspiration from heaven to the effect that the earth is the centre and principal part of the Universe, and created a new and truthful theory that the sun is the centre of the solar system, and that the earth, like the other planets, revolves around it. Christianity, however, cannot be credited with the discovery. She opposed it firmly and persistently, and half a century after the discovery the disciple of Copernicus, Giordano Bruno, was imprisoned in the infernal Inquisition for two years and tortured in the most cruel manner, and was finally burnt at the stake for his devotion to science and truth. This was the way in which Christianity fostered science and the doctrines of Copernicus.

Still later, Galileo had much the same experience to pass through. He embraced the doctrines of Copernicus, and made some additional discoveries in astronomy, but for this the Christian Church pursued him and punished him with the most vindictive cruelty. For holding and teaching that the earth moves round the sun he was, after he had become advanced in life and in feeble health, thrown into the dungeons of the Inquisition and kept for years a prisoner of the Church. The old man was compelled to forswear, on his knees, his honest convictions and to give the lie to the great truth that the earth is a sphere revolves around the sun. Had he not done this his life probably would have been sacrificed. This is another instance of the way in which Christianity fostered science, and now you have the assurance to claim for it the honor of the persecuted man's discoveries and teachings, when at the peril of his life it compelled him to recant the truth of his doctrine.

Vanini was another scientist—another disciple of Copernicus whom the Church persecuted unto death because he dared to entertain views which it did not approve. Oh, what a patron of science was the Christian Church for over sixteen hundred years! It frowned furiously upon every effort in that direction.

I will make one more quotation, and from Professor Huxley: "Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed if not annihilated: scotched if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and end of sound science; and to visit with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism" (Lay Sermons, p. 278).

For more than twelve hundred years the Christian Church held the world, or so much of it as was under its control, bound in the chains of darkness and ignorance. While science and learning were being fostered and cherished by the Arabians and other Oriental nations, Christianity held a black pall of superstition and degradation over its entire domain. Draper thus states the fact: "When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and creating science. Their triumphs in philosophy, mathematics, astronomy, chemistry, medicine, proved to be more durable and therefore more important than their military actions had been" (Intellectual development, p. 306). Christian nations were at length glad to receive from the Mohammedan the science and learning which for centuries it had been conserving; and had not this source been accessible it is probable the night of Christian ignorance would still be hanging over Europe to-day. Where the reign of Christianity has been most absolute, the ignorance and degradation of the masses has been the most complete. Italy, Spain, Portugal, Belgium, Ireland, and Mexico are cases in point. The Reformation raised an opposition to this rule. A spirit of rebellion or *infidelity* to the old regime actuated it. To this extent it was beneficial to the world. The more infidelity it exercised, the more beneficial its results. Protestantism is little more than the original system of Christianity with a modicum of infidelity blended with it. This is what the Church practically declared, and it has denounced as heretics and Infidels all who embraced its schismatic teachings and doctrines. This rupture in the rule of the Church doubtless opened the way for an increase of learning among the masses, though it is unfortunate that the new Church held to the same miserable and debasing dogmas which characterize the old. It made little or no improvement in the articles of belief, but that it tended to break to some extent the iron rule of the Romish Church cannot be denied.

For the last two centuries Christianity has shown more favor to science and learning than previously. It has been compelled by the spirit of the age to take this course. The priesthood have often evinced the disposition and ability to yield to the public demand when compelled to do so. They did so in the matter of education, though they used every exertion to make their old theological dogmas the dominant element. They have ever sought to make science subservient to superstition. The wily and designing Jes-

uits have established schools of learning, and numbers of them have reached degrees of advanced scholarship, but their object has been to promote their own interests and not to elevate and enlighten the masses. To keep the people in subjection has ever been the spirit and purpose of Christianity.

You make a formidable array of names of Christians who were men of education and comparative science, and mention many colleges which have been established under Christian auspices. With a large portion of these men Christianity was a mere incident, not a motive. They are reckoned Christians because they were born and reared in Christian countries. Being so born and reared did not increase their intellectuality or love of learning. The rule will be found to hold good that those who have been most wedded to science, and who were the most proficient in its pursuit, cared the least for the dogmas of the Church. From motives of policy, and to secure personal safety, they yielded a tacit allegiance to its rule—nothing more.

With an air of triumph you ask: "Where are the public museums of art, science, the libraries, and institutes that Infidels have established?" If you had taken a fair view of the field, I think you would hardly propound such a conundrum. Until within the last two centuries Infidels and scientists have been compelled to look out closely for their own personal liberty and their lives, for the minions of the Church were after them like bloodhounds upon the track of an escaping slave! What chance had Copernicus, Galileo, Bruno, Vanini and Servetus to found colleges and museums? Three of them were burned at the stake by the strong arm of the Church, and the others barely escaped. Universities and institutes are founded successfully only under government auspices, or by wealthy corporations. Governments have been in the hands of Christians, and what chance had a few ignored, despised Infidels to found such institutions? A spirit of irony must have actuated you to put such a question. It is almost adding insult to injury. But within the last half century a change has taken place. With the advance of science, and the progress of political and mental liberty, Infidels have grown a little bolder and now dare to speak aloud and say their souls are their own. For the time and means at hand, they have done nobly in the cause of science. With what James Smithson did in Washington, Stephen Girard in Philadelphia, Peter Cooper in this city, James Lick in San Francisco, the London University established fifty years ago independent of Christianity, and where its dogmas are not promulgated, Infidels can now hold up their heads with a degree of pride that Christians cannot honestly feel. You have doubts about the religious status of James Smithson. You need not have when you are aware that the matter of introducing and championing the bill for the establishment of the Smithsonian Institute was placed in the hands of the Infidel Owen, just deceased, who ably engineered it through Congress. Be assured, had there been the slightest grounds for claiming Smithson as a Christian, our cyclopedias and biographical dictionaries would have so stated it very prominently. Neither can I yield the venerable Peter Cooper, who has done more for the people of this city, in an educational point of view, than a thousand ministers have ever done. He is a good man, but he does not believe in the miraculous qualities of the blood of Jesus; he is not one of your kind. He is guilty of the same grave doctrinal crime for which your great leader, John Calvin, caused Michael Servetus to be burned to death by a slow fire. Had Peter Cooper lived at Geneva under Calvin's rule, there never would have been a Cooper Institute established. No! no! you cannot claim Peter Cooper! He has not faith enough for you!

Who are the leading men in the world of thought to-day? Are they the men who believe that the Jewish, personal, anthropomorphic Jehovah made the entire Universe of suns and worlds from nothing, less than six thousand years ago? Or are they the men who have risen above all the childish and puerile creeds of superstition and revelation, which have bound the world for thousands of years? The men who are leading and moulding the thought of the world this hour are skeptics, scientists, Infidels. They are holding up the light of science in view of the masses, and the mists and fogs of superstition are fast disappearing. Preceded by such men as Copernicus, Galileo, Bruno, Spinoza, Goethe, Humboldt, Lyell, and others, Darwin, Tyndall, Huxley, Spencer, Wallace, Helmholtz, Haeckel, Schmidt, Draper, Proctor, and hosts of others, are pressing vigorously on towards the temple of truth, rejecting the errors and follies which the theologies of the past have so persistently fastened upon the people of the world.

Some of the institutions of learning which you claim as Christian can hardly be justly so claimed. Cornell, for instance, has a very diluted article of Christianity. I am credibly informed that every one of the professors are unbelievers in the dogmas of Christianity, and are readers of Radical journals. Cornell has been denounced as an Infidel institution. Harvard is little better. It does not retain enough of the original faith to do very much harm. The great law of evolution is working in the Christian Church as well as elsewhere, and ultimately science and truth must triumph over superstition and error.

Probably the most ridiculous assumption you made in your last letter, is that a belief in Christianity is conducive to the inventive faculty. If you succeed in establishing that Christians are more inventive than other portions of the human race, will it not go far towards proving the system of Christianity itself a mere invention? Is it possible that you honestly maintain the opinion that a man who believes that a person was once begotten by a ghost, that the being so begotten is as old as his father; that the kind author of the Universe could create a burning hell to throw millions upon millions of his creatures into to suffer eternal agony; that to save a limited number from this fate, he

caused his only beloved Son to be put to an ignominious death, do you think that believing this enables one to get up a better steam-boat, mowing-machine, improved bee-hive or patent churn than other men? The Chinese and the Japanese are very mechanical, inventive people; is it because they have so much faith in Jesus and accept the Christian dogmas? The Abyssinians are a Christian nation, is that what makes them such finished mechanics? The Spaniards, Italians, Portuguese and Mexicans are very ardent Christians; if your rule holds good, they should therefore be full of mechanical inventions. Are they?

So far as my observation has extended, inventors and distinguished mechanics are not especially pious and full of faith. They are generally a practical sort of people, and think more of cog-wheels, mechanical forces, etc., than they do of Gods and Christs, sanctification and imputed righteousness. The Christian Church probably distinguished itself in the field of invention more in getting up racks, thumb-screws, pulleys, wheels, boots, pincers, burning-irons and other engines of torture without name with which to mangle and kill thousands of the poor heretic wretches whom they took under their kind protection and inventive care. Could the Church have obtained a patent for its every invention of this kind, and could have sold the patents at a good price, the revenue from this source would doubtless have equaled that from the sale of indulgences, and from the pardons in advance, for the most heinous crimes. Pollock describes the pleasure the Church took in its inventions for torture thus:

"Inquisition, model most complete
Of perfect wickedness, where deeds were done—
Deeds! let them ne'er be named—and sat and planned
Deliberately, and with most musing pains,
How to extremest thrill of agony,
The flesh and blood and souls of men,
Her victims, might be wrought; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force, well pleased to hear a deeper groan."

You have evolved a long distance from where your brethren of the Church stood two or three centuries ago. You claim now that all these useful inventions belong to the Church while your predecessors consigned them to the devil. Hundreds of the inventions which you now claim for the Church used to be traced directly to his Satanic Majesty. Even the art of printing, which you vain would monopolize, has many and many a time by your former brethren been denounced as the work of the devil and a device of hell. Gutenberg and Faust, when they invented printing, were said to be in league with the "Evil One." Leading bishops and priests of the Christian Church did all they could to suppress the art and denounced it as a great enemy to the Church. They perceived that it possessed facilities for conveying intelligence to the masses, and they feared its influence. William Tyndale, a man of note, was, in 1536, by the authorities of the Church, burned at the stake for translating and printing the Bible. I think it was Gov. Berkeley of Virginia, an eminently pious Christian who, since the settlement of this country, thanked God that there was not a printing-press in the whole State, and he prayed that there might not be.

In like manner hundreds of other inventions were piously denounced as being the works of the devil. In this category may be placed the steam-engine, lightning-rods, the telegraph, railroads, reaping-machines, sewing-machines, friction-matches, etc., etc. Even your pious Church brethren, the Presbyterians of Scotland, for many years persistently fought the use of the fanning-mill for cleaning their rye, oats and beans, and called the wind it engendered "the devil's wind." Is it not amusing to see you now turn around and claim all these inventions as the special property of the Church? Verily, who is it sitting on the back seat of the car of progress throwing out hand-bills on which is inscribed, "See what we are doing for the advancement of science"? I fancy, Bro. Humphrey, I see you among the number.

You recite a great number of names of inventors, artists, etc., who lived and died in Christian countries. You could have increased this list greatly by copying the names of artisans and mechanics from the New York Directory. Nine-tenths of these would doubtless be found tacit believers in Christianity, and they would serve to swell the list greatly. You might with equal propriety claim Christianity as the foster parent of brothels, gambling hells, run-holes, lotteries, policy-shops, stock-gambling offices, horse-races, concert-cellars, etc., etc., for you would find a large proportion of those who conduct these establishments, as well as their patrons, believers in the Christian religion, and they are just as honestly entitled to be counted and claimed by you as the inventors, painters, sculptors, poets, printers, book-sellers, etc., etc. I am disposed to yield to you all that is justly yours.

You name several Freethought and Spiritualistic journals and intimate that they have done little or nothing in the cause of science. They certainly have done something in that direction, and have at least labored to do their duty in an unpopular cause, each according to its ability. They will, I think, compare very favorably in the direction of being teachers of science with *The Observer*, *The Evangelist*, *The Christian at Work*, *The Christian Union*, *Working Church*, and the four hundred other pious Christian papers published in this country. Are they *par excellence* teachers of science? If teaching Christianity and teaching science are the same, what a vast amount of science the sixty-five thousand clergymen of the United States alone ought to be able to present to the people! With so many teachers of science, every individual in the country over fifteen years of age ought to be well versed in its great truths. But it is not the case, for all the science they all teach can be put into a very small space. \$200,000,000 are paid annually for the promulgation of antique myths

and obsolete dogmas, and the truths of science form but a small share of their instructions.

I could hardly repress a smile when I saw that you claimed the dictionary as a Christian bequest. Why, there were dictionaries in the world before a Christian was thought of. Besides, the author of our dictionary and the old spelling-book was, during a part of his life a skeptic, especially when he wrote the spelling-book (see Memoir in Dictionary). Why do you not claim the rule of addition and the multiplication table as Christian institutions? You could do so with equal justice with much that you have claimed.

At the close of your last letter you draw a very pretty picture of the Car of Progress passing by, and of a dead-head wishing a ride, and of his clambering up, taking a back seat and at once throwing out his handbills, claiming great honor for what he has done for science and the elevation of mankind. This is all very pretty, only you have made a mistake in the individual. His name instead of Infidelity is *Christianity*—another instance of where you have claimed too much. In view of the manner in which the Church persistently stifled the aspirations of mankind for mental liberty and the truths of science for fifteen hundred years, and only when compelled was induced to recognize them, it is very refreshing to now see it mount the back seat and swing its banner, claiming thousands of years devotion to science. Yes; it is very amusing.

In closing let me make one more quotation from Lugersoll: "Christianity has always opposed every forward movement of the human race. Across the highway of progress it has always been building breastworks of bibles, tracts, commentaries, prayer-books, creeds, dogmas and platforms, and at every advance the Christians have gathered together behind these heaps of rubbish and shot the poisoned arrows of malice at the soldiers of freedom."

Pardon me for my great length. To answer your generalizations in detail necessarily requires considerable space. I have not aimed at aught else but to answer the points you raised. There is much more I would like to say bearing upon the same subject, but must defer it for the present. I am very truly yours, D. M. BENNETT.

Creation.

Have we a true account of the creation of the Universe in the first chapter of Genesis? If so, will our self-constituted divines who style themselves "God's Holy Ministry," please reconcile the conflicting statements, so we, the children of the Devil, can comprehend them, that we may become as they are, transformed into children of light.

We have here evidently two separate accounts of creation. The first account is given in the first chapter and the first three verses of the second chapter of Genesis. The second account begins at the fourth verse of the second chapter, and any careful reader will detect many contradictions between the two. The first always uses the single appellation, "God"; the second, "the Lord God." In the first God gave to man the fruit of every tree for meat. In the second, he forbids him to eat of the tree of knowledge of good and evil. The first says the waters brought forth all the fowls of the air. The second, the Lord God formed them out of the ground. The first says the earth at the command of God brought forth grass and herbs. The second that the Lord God made every plant of the field before it was in the earth. The first says God created man on the sixth day: "Male and female created he them," and this was the end of creation. In the second we are told man was formed before the beasts of the field and the fowls of the air; that he had been placed "in the garden of Eden to dress and to keep it," and he gave names to all living creatures before woman was created. The first says God pronounced all of his creation *very good*. The second proves the first false, by showing that man unto whom he gave dominion over all the earth was not orthodox, for on his first temptation he falls. He follows the promptings of the Evil One in direct opposition to the commands of his Creator.

These two accounts not only conflict but plainly contradict each other. They cannot both be true, and what evidence have we that either is true? Neither will stand the test of reason, nor the light of science. Is this God's infallible account of creation transmitted to his children, or is it only man's traditions handed down from ignorant ages when man was in his infancy and science unknown? We are also told that God commanded our first parents to "Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over every living thing that moveth upon the earth." Man, with his peculiar organization and desires, was the embodiment of this command, and we cannot believe that God would utter a command without a necessity. Viewing God's love, mercy and goodness to us in the divine economy of nature around us, we have too much reverence for him to believe him guilty of many things our Christian brethren accuse him of. In this book, called by designing priests the "Holy Bible," God is accused of more and deeper crimes than have all the criminals of earth that have been arraigned before the bar of justice.

From these awful lies we find Infidels everywhere demurring. And this is our crime. For this we are denounced by these self-constituted judges, and denied every privilege, every right, and every source of happiness that they have the power to withhold. We have no rights that the Christian is bound to respect. We are only fit subjects for abuse in this world, and of endless punishment, woe and despair in the next. We believe that if God gave one supreme command to man at his creation, it was *think for yourselves and subject all things unto reason*.

Yours in search of truth,

E. GIMLIN.

The Irrepressible Conflict between Christianity and Civilization.—Continued.

A LECTURE DELIVERED IN PAINE MEMORIAL HALL, APRIL 8, 1877, BY W. S. BELL.

"The causes which most disturbed or accelerated the normal progress of society in antiquity were the appearance of great men; in modern times they have been the appearance of great inventions. Printing has secured the intellectual achievements of the past, and furnished a sure guarantee of future progress. Gunpowder and military machinery (and greater skill in war) have rendered the triumph of barbarians impossible. Steam (and the ocean telegraph) have united nations in the closest bond. Innumerable mechanical contrivances have given a decided preponderance to that industrial element which has colored all the development of our civilization. The leading characteristics of modern societies are in consequence marked out much more by the triumphs of inventive skill than by the sustained energy of moral causes."

John Stuart Mill says: "Our knowledge of the properties and laws of physical objects shows no sign of approaching its ultimate boundaries; it is advancing more rapidly and in a greater number of directions at once, than in any previous age or generation, and affording such frequent glimpses of unexplored fields beyond, as to justify the belief that our acquaintance with Nature is still almost in its infancy."

It is a common thing to speak of "civilization" as if it were something new, of comparatively modern date. Christians speak of it as a *thing* produced by Christianity. But we should not forget that there were civilizations before Christianity had a local habitation and a name. There were the civilizations of Egypt, of Greece, of Phœnicia, of Babylon, of Assyria, of Persia and of Rome. In the New World the earliest civilizations were in Central America, Mexico, and Peru. It is true that Christianity played a conspicuous part in the formation of modern society—perhaps doing almost if not quite as much evil as good. But it cannot claim authorship of civilization or of religion, as Egypt was the cradle of religion. Many of the doctrines of the Church can be traced back to the land of the Pyramids. And as for civilization, no one can enumerate its factors—its causes are beyond all computation—and its sources out of sight. We can only trace a few of the more immediate causes, such as the descent of religion principally through Egypt and India. Our love of art beauty came from Greece. And just here we may observe that the Christian Church received from the Greek philosophy a wild imagination which led to endless speculations which frequently led the early Church into persecutions and wars. Rome contributed to the stock of the world's wealth its seeds of law and government. From these nations we have received as our inheritance, History, Religion, Poetry, Painting, Architecture, Sculpture, and Philosophy. In still later times the German love of individual liberty played a quite important part in preparing the way for modern institutions. The Greek sought freedom as a *citizen*, and the Christian spirit was personal *surrender*, but the German sought *personal freedom*.

We have been taught to call their old civilization "heathen," or "pagan," terms usually understood to mean all that is bad. Yet through the long centuries of the past, the Greek and Roman languages were taught in Christian institutions of learning. These institutions could not have existed without the stimulus of these languages, freighted as they were with the treasures of the past.

"Christianity transformed itself at a very early date from a religious organization into a state government seeking the control of the nation, and afterwards struggled for the control of all nations and all governments; and in this respect it was the controlling power in forming a new civilization—the civilization of Europe under the Roman Catholic religion. In this sense Christianity produced a new civilization, but the civilization of which we speak, the civilization of Europe and America to-day is totally different in spirit and aim. The former was characterized by two factors, slavery and ignorance, while the latter is noted for its individual freedom and enlightenment" (*Index*). So far as the old civilization remains under Protestant and Roman institutions, so far there remains conflict between Christianity and modern civilization.

It is a common belief in Protestant countries that Protestantism is the cause of all modern enlightenment, "overlooking," says Buckle, "the important fact that until enlightenment had begun there was no Protestantism required. Enlightenment was the cause of Protestantism. Many causes had been at work to bring up the public mind to a higher intelligence and a braver love of independence."

"The Reformation broke out at least twenty times before Luther, and was put down. Arnold of Brescia was put down, Fra Dolcino was put down, Savonarola was put down, the Albigenes were put down, the Vaudois were put down, the Lollards were put down, the Hussites were put down" (Mill's Liberty, p. 56).

The Reformation was therefore a result of previous enlightenment—a demand for larger individual liberty. It was the protest of reason against authority and superstition. But it was only a half protest—it only protested against the grosser abuses of power and authority. Liberalism is the full protest against all sorts of superstition and tyranny.

We have greatly overestimated the work of the Reformation. It did not so greatly change the humanities of society as we have so fondly imagined. Protestants were found to be persecutors when they had the power, just as the Romanists had been; circumstances, however, modified and restrained them from such atrocious cruelties. Yet Calvin could burn Servetus. "Persecution for religious heterodoxy, in all its degrees, was in the sixteenth century the principle as well as the practice of every Church" (Hallam, Middle Ages, vol. 2, p. 45).

"The Reformation was a change of masters; a voluntary one, no doubt, in those who had any choice; and in this sense, an exercise for the time, of personal judgment. But no one having gone over to the confession of Augsburg or that of Zurich was deemed at liberty to modify those creeds at his pleasure. He might, of course, become an Anabaptist or an Arian, but he was not the less a heretic in doing so than if he continued in the Church of Rome" (Hallam, Middle Ages, vol. I, p. 200).

The Saracens were among the first who caught the spirit of the new civilization through the method of science. "In science," observes Draper, "their great merit consists in this, that they cultivated it after the manner of European Greeks. They perceived that it never can be advanced by mere speculation; its only sure progress is by the practical interrogation of Nature. The essential characteristics of their method is experiment and observation. Geometry and the mathematical sciences were looked upon as instruments of reasoning. In their numerous writings on mechanics, hydrostatics, optics, it is interesting to remark that the solution of a problem is always obtained by performing an experiment, or by an instrumental observation. It was this that made them the originators of chemistry, that led them to the invention of all kinds of apparatus for distillation, sublimation, fusion, filtration; that caused them to appeal to divided instruments, as quadrants and astralopes; in chemistry to employ the balance, the theory of which they were perfectly familiar with; to construct tables of specific gravities and astronomical tables; that produced their great improvements in geometry, trigonometry, the invention of algebra, and the adoption of the India numeration in arithmetic."

To the Mohammedans belongs the credit of giving the greatest awakening to the intellect of Europe at the close of the eighth and beginning of the ninth century.

[TO BE CONTINUED.]

AN idea is often more fatal than the muskets of a whole army. A bullet kills a tyrant; an idea kills tyranny.

PERSECUTION never kills truth; false patronage is deadly. It buries the truth alive; suffocates it; makes a mummy of it, a husk, a stone.—*Dudley*.

If the world knocks you down and jostles you in its great race, don't sit whining under people's feet, but get up, rub your elbows and begin again.

IN childhood we chase butterflies; in youth, fancies as ephemeral; in manhood, golden schemes that tarnish when obtained; and in age, phantoms that ever lure us on, and elude us too.

EVERY tree that spreads its branches over the earth; every leaf that unfolds itself to the sunshine; every flower that exhales its perfume on the air, and every spire of grass that points toward heaven, is an eloquent minister ordained to preach the resurrection and the life.—*S. B. Britton*.

To skepticism we owe that spirit of inquiry which during the last two centuries has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge; has awakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has chastised the despotism of princes, and has even diminished the prejudices of the clergy.—*Buckle*.

The population of England at the Norman conquest was about two millions. In five hundred years it had scarcely doubled. It had scarcely doubled. It may be supposed that this stationary condition was to some extent induced by the papal policy of the enforcement of celibacy in the clergy. The "legal generative force" was doubtless affected by that policy, the "actual generative force" was not. For those who have made this subject their study have long ago been satisfied that public celibacy is private wickedness. It was openly asserted that there were one hundred thousand women in England made dissolute by the clergy.—*Draper*.

Now the Church, as keeper of God's kingdom, bids you assent to arbitrary creeds of its own science, and bow the knee to its forms. Thus the Christianity of the Church, as it is set forth at this day, insults the souls, and much belittles a man before it can bless him. The Church is too small for the soul, "the bed is shorter than a man can stretch himself in it, and the covering narrower than he can wrap himself in it." Some writer tells us of a statue of Olympian Juno, majestic and awful in its exquisite beauty, but seated under a roof so low, and within walls so narrow, that should the statue rise to its feet, and spread the arms, it must demolish its temple, roof and wall. Thus sits man in the Christian Church at this day. Let him think in what image he is made; let him feel his immortal nature, and rising take a single step toward the divine life—and where is the Church?—*Theodore Parker*.

CHRISTIANITY is conspiring against the existence of the State, as dangerously as did the now extinct slave power of the South. In the very heart of the Great Republic we have a domestic foe in the Christian Church conspiring openly and with deadly hatred against the whole framework of our political institutions; and it is even now trying to fire the Christian heart with the flames of treason. The parallel is complete. The Church proclaims the absolute dominion of Jesus over the nation, and teaches that every citizen belongs to him, body and soul. What is this but to proclaim once more the exploded infamy of property in man? It is slavery still that aims the deadly blow at the national existence. Once it was slavery of the body—now it is slavery of the mind. The difference is nothing—the principle is essentially the same. The conflict is between Christianity and freedom—between the Christian Church and the Republic—between the Christian creed and the Declaration of Independence.—*Index*.

A Plea for Paine Hall.

THORNDIKE, MASS., June 25, 1877.

MR. EDITOR: No one now, I think, can reasonably find fault with the tenure of Paine Hall. The main cause of dissatisfaction has been removed. The property has been transferred from the Joint-Tenants by whom it was held, to a Board of Trustees legally elected at a meeting of the donors. Precautions have been taken by the Board, as far as possible, to secure the building against the liability of loss to the Liberal cause, and measures have been inaugurated to make the project, started several years ago, but retarded unfortunately by obstacles caused chiefly by mistakes and misunderstandings, leading to a bitter public controversy among its friends, worthy of the renewed confidence and deserving the encouragement and assistance of Liberals everywhere throughout the land.

I was never pleased with joint-tenancy, and my views upon the subject have been well known to the readers of THE TRUTH SEEKER. From the first I have believed the property should be vested in a board of trustees, and what influence I have had has been used to secure this result. I have regretted deeply the controversy which grew out of differences on the subject, and the principal parties on both sides can bear testimony to my persistent efforts to stop it and bring about an amicable settlement and understanding that would lead to some harmonious action which would be likely to restore confidence and insure the success of the enterprise.

It will be noticed that I am one of the Trustees. This position was not desired by me. I even declined in advance, when Mr. Burt and others requested me to accept a place on the Board; but having been chosen one of the Trustees at a meeting of the donors, held in Boston last March, and urged by friends of the movement to sacrifice my feelings and wishes to the interest of the Liberal cause, I deemed it a duty to serve.

The Board held their first meeting last week, and agreed upon an appeal to the Liberal public, which your readers will have seen probably ere this letter appears in print.

I now ask Liberals to bury in the past, never to be revived again, all bad feeling growing out of the Paine Hall controversy, and give the Board of Trustees their good wishes, their influence and their aid in the work of removing from the building the present indebtedness. I believe the Board, to the best of their ability, will endeavor to carry out the wishes of the donors in a faithful performance of the duties of their trust.

Respectfully, B. F. UNDERWOOD.

We are pleased that the change is effected. It is all that we contended for.—ED. T. S.

"Truth Seeker Collection."

We are pleased to say the orders for this little work are coming in freely, some calling for a dozen to distribute among their neighbors. A good many persist in sending one dollar, although our price is seventy-five cents. We invariably put in some tracts or something of the kind to make up the amount. We have received many letters, of which the following are samples, and it gives us pleasure to lay them before our readers:

LETTER FROM HUDSON TUTTLE.

BERLIN HEIGHTS.

D. M. BENNETT: The reception of your "Truth Seeker Collection" was a great surprise. Only yesterday you announced your design of publishing it, and to-day it appears complete! Have you Aladdin's lamp, the magic ring, or the purse of Fortunatus that you are able to publish in such rapid succession the large and costly volumes that almost weekly come from your press? Most sincerely do I hope the Liberals of the country will appreciate your efforts. They have had the dearest of literature, and now you make for them the cheapest. Your work cannot be measured, for you are teaching an inconceivably vast audience; breaking their mental fetters, pulverizing their old creeds and substituting the glorious principles of Free-thought.

The "Collection" is a book the need of which has been deeply felt by every public speaker, and I think admirably meets the demand. Criticism at first may pronounce it too large, but if you furnish the six hundred pages at the price at which two hundred are usually sold, it is disarmed. So wide and varied is your field, all are able to find what pleases them.

The forms of marriage, funerals, etc., are exceedingly valuable and will be appreciated by lecturers,

You present the advantages of organization in an able manner, and it is to be hoped the "mills of the gods" have now ground the Freethought element sufficiently fine; that the process of disintegration has now reached its limits, and that the forces of assimilation, of growth and development may build a new temple pure and holy as man's ideal, on the ruins of the old.

Your chapter of Invocations, which, as you say, "Many persons are in favor of them," are good, but you know I regard them as only way-marks, to be completely cast aside when we get a little further on to a full appreciation of our selfhood. Prayer, as you say, will not affect a change in any being outside of the Universe, or upon the Universe itself, but "may have a salutary influence upon the person," etc. This is true, but is there not a better way out of this labyrinth of superstition? If a man lift on his boot-straps with "sincere" purpose of carrying himself into the street, an hour every morning, he may not affect his purpose, but he will strengthen his muscles. You would not, however, advise this kind of exercise or encourage the person in the waste of time that might be better employed. Invocations by Liberal or Spiritual lectures are shams, endured by the best of their audience, and sops to the half-way creedist. Of all, B. F. Underwood's is the best, for it turns the whole subject into a burlesque, and reveals the exact thoughts of the speaker—he ignores a personal God, and asks nothing if there is one.

The songs—Liberal and Spiritualistic—are excellent, and the Recitations are well chosen and valuable.

Only an extensive sale can justify the low price at which you have placed it, and it is to be hoped the Liberal public for whom you are making such great sacrifices, will appreciate your labors.

I am most fraternally yours,

HUDSON TUTTLE.

FROM THE AUTHOR OF "THE HEATHENS OF THE HEATH."

LINDSAY, ONT., CAN., June 27, '77.

MY DEAR MR. BENNETT: Accept my thanks for the vol. entitled "The Truth Seeker Collection." This work will be, no doubt very acceptable to a large class of Liberals, and I sincerely trust that they will properly appreciate the enterprise which placed such a book within their reach.

You have hit your Rev. opponent pretty hard in your last letter. Yet it is amusing how positive such men are in their errors, and how reluctantly they succumb, even when admissions are fairly forced from them.

Wishing you health and every success, I remain, Sincerely yours,

W. McDONNELL.

FROM J. F. RUGGLES.

Let me say a few words about "The Truth Seeker Collection." It is an extraordinary production, and at a marvellously cheap price. It is a great improvement on the English "Secular Manual," Kneeland's Hymns, and all similar efforts at making Liberal text-books. Every Freethinker should regard it as a matter for pride to be the fortunate possessor of this unique magazine of pathos, sentiment, humor, wit, and wisdom.

J. FRANCIS RUGGLES.

Bronson, Mich.

FROM ELLA E. GIBSON.

1114 CALLOWHILL ST.,
PHILADELPHIA, PA., }

BROTHER BENNETT: I am desirous of adding my "feeble testimony," as the Christians repeat in 'class-meetings, in favor of "The Truth Seeker Collection of Hymns," etc. I think them excellent, and that they meet a long-felt want among Liberals, Spiritualists, and reformers. May their sale prove a success, as has their publication.

Lord Amberley's work is a treasure! I question if there is any other work of the kind in the world of equal value. What a pity that the gods could not have spared him a little longer to us, since it would seem that we had the most need of him! I wish every minister in the world was obliged to read a copy, or throw up his commission, and the laity to sit by while it was read and propound questions. Is that illiberal, Brother Bennett?

Yours for truth, ELLA E. GIBSON.

FROM MRS. HUTCHINSON.

BISHOP CREEK, INYO
CO., CAL., Jun. 21, '77 }

MR. D. M. BENNETT, Dear Sir: The Hymn Book is just received. I think it splendid! Please send me one more, for which I send you one dollar, for I'm at a loss to know how you can afford them so cheap as seventy-five cents a copy.

You seem to be a real Samson in making things move generally. Rut mind and not let any Delilah cut your hair or cripple your efforts, and you may yet live to see the Temple of Superstition fall upon the heads of its votaries, even though you may perish in the efforts you are making to pull down the pillars on which it stands. L. HUTCHINSON.

FROM DR. A. SHERMAN.

I think the "Forms, Hymns, etc., so nice. I sold a copy to a friend of mine, and he said he would not take five dollars for it if he could not get another. A. SHERMAN.

Champaign, Ill.

The Wolcott Grove Meeting.

BRING YOUR TENTS AND SEND ON YOUR CONTRIBUTIONS.

SALAMANCA, June 26, 1877.

DEAR BRO. BENNETT: Your line saying you will attend the Wolcott meeting is received. I am sure many Freethinkers in Central and Western New York will improve the opportunity to meet you. Bring along your splendid publications and give all a chance to purchase and circulate. And now allow me to make a suggestion. The 17th, 18th, and 19th of August is just about the time many people would like to take a little recreation and vacation from business. This meeting is to be held in a beautiful grove, and is near Cosad's Liberal Hall, in which the meetings can be held if it should rain. I therefore suggest that in many towns where there are half a dozen or more who would like to attend this meeting let them unite, get a small tent, and camp out near the meeting grounds. We must learn something from our orthodox friends. Let us make this a large camp-meeting where the God of Nature shall be adored.

And as most of the expense of the meeting will fall on one liberal and generous brother, the builder of Cosad's Hall, do not forget, so soon as you read this, to immediately mail to Mr. J. M. Cosad, at Wolcott, any sum you may choose, from \$1 to \$50, to be used in defraying the necessary expenses of the meeting. Be assured he will make good use of it, and all sums so subscribed will be reported at the meeting. I am confident arrangements will be made with many of the railroads to carry passengers to and from the meeting at half fare.

H. L. GREEN.

Friendly Correspondence.

MRS. J. H. MOORE, Angola, Ind., writes: Seeing an article in your columns headed "Cowardly Journalism," brings to my mind a circumstance which happened here not long since. During a Moody and Sankeytorious meeting, when all other means failed, the priest in his holy zeal to save souls felt it his duty to practice a little pious fraud to scare sinners into the fold by citing to them the case of a very estimable lady friend of mine who died a Materialist, and who, through all her sufferings (which were intense as she died from cancer), maintained the same heroic fortitude which characterized her through life. And at different times when visited by preachers who wished to pray for her she gently but firmly refused, saying she had no need for prayers. But the reverend Divine had been informed by a pious sister that she died asking for prayers, and he so stated it to his hearers. Some of the family were present and were filled with grief and indignation at so foul a wrong to the name of their revered mother. They went with the story to their father who managed to be present at the next meeting, and after asking permission, placed the matter in its true light before the audience. As the Angola Herald and Republican had been publishing nice little articles lauding the efforts of the preacher, and dwelling on the beneficial influence of the meeting (what we could not see) the father thought to disabuse the minds of the people by writing a correction of this pious lie for publication in the above mentioned papers. But it never appeared in the columns of either. Now is this cowardice or godliness? If it is godliness, I cannot understand such.

JOHN MELLENDY, Shawano, Wis., writes: Please send me "The Truth Seeker Collection;" several of us Liberals have decided to use it instead of preachers on the death of beloved friends; hence this remittance. Two recent attempts to get up a revival here resulted in a most astounding failure, owing to the free circulation of THE TRUTH SEEKER; also hard times. As soon as it was demonstrated that there was no money in the operation the "evangelist" pulled up stakes and embarked for a more congenial clime. The people here begin to believe that if they take care of their bodies their souls will take care of themselves. I am nearly 47 years of age, and in consequence of having been compelled to submit to Christian customs and Christian bulldozers, I find myself at middle age. Had theologians preached more hygiene and physiology and less theology from their pulpits, the penitentiaries and lunatic asylums would now contain comparatively few inmates. Teach us how to take care of the body and the soul will take care of itself. Away with the soul-savers and give us body-savers. Teach us truth, reason, and common sense. Your excellent paper is making many true friends here, and nothing but the hard times prevents extensive subscriptions. Go on, Dear Brother Bennett, with your good work; success is sure to crown your efforts. As soon as I can command the money I shall invest largely in many of your excellent works, especially "The Analysis of Religious Belief." The "Sages" is now going the rounds, and it is pulling the wool from the

eyes of the priestcraft-blinded people. No man can ever sincerely join a church (a bulldozer) who has once read the "Sages." It is a masterly work. Oh, those orthodox bulldozers! why will they continue to humbug the people in order to satisfy their amorous and avaricious passions and be the very first to plunge into the hell-fire of brimstone which they have prepared and theorized for unbelievers. Caught at last in their own trap. Give us men who have sufficient moral courage to preach hygiene and physiology from the pulpit (down with bulldozing theology), and teach the masses that the great Christian customs and Christian bulldozers, such as bolted flour, alcohol, strychnine, vinegar, salted pork, tobacco, opium, camphor, coffee, and tea, shall be totally abolished from habitual daily use in order to empty our prisons and lunatic asylums. Give us preachers who have sufficient moral courage to preach that we must live in conformity to the laws of nature by eating graham flour, fruits, and vegetables, and fresh meats sparingly; i.e. we must eat to live; whereas the Christian bulldozer lives to eat, and subsists upon the above-named bulldozers. Teach us truth and morality, and health and happiness will be your reward.

MRS. SALLIE J. MINER, Angola, Ind., writes: Brother Bennett, one point in your reply to the young folks of Paris, Ill., we consider worthy of particular notice. In speaking of your change from your early religious impressions you say: "This was not because we lapsed into immoral practices, but because our mind evolved, advanced, and took a higher range of thought." Here is an idea of great importance. Many persons talk about what they believe and what they do not believe, simply because somebody else believes or disbelieves thus and so. Many persons talk of being Universalists that do not at all understand what Universalism is; they have heard somebody say that Universalists believe there is no future punishment, and some say they do not believe in any punishment, and every reckless scapegrace willingly falls in with such a doctrine, and loudly proclaims himself a Universalist. Thus it is with Atheists and Infidels, many think a person who does not believe in a personal God and the divine origin of the Scriptures must necessarily be very bad, but so far as I can learn by reading, the noblest minds this world has ever been blest with, and the noblest men or women that have lived in this or any age of the world, have seen more importance in laboring to enlighten human intellect to make mankind better than in talking loud and long about the wrath of a personal God or the torments of a future hell. It is easier for men to talk to an audience of sleepy listeners—of the blood of Christ—of the importance of being immersed or sprinkled—and break bread and pass wine—than to search earnestly for truth and work for the real practical good of mankind. Christians have no need to look among Universalists, Atheists, Infidels, or any other class of liberal-minded people, for iniquity, for they can find plenty of it right in the churches. Christians are the only class of people I know of that teach there is any possible escape from the just punishment of crime, great or small. But Christians teach there is escape from retribution, and consequently they encourage crime. When the mind evolves, advances, and takes that higher range of thought, it has no use for the petty, narrow dogmas of the Christian, their doctrines are but dry hooks to an advanced mind. If the young folks of Paris, and many others that are wasting their time praying for you, could but see themselves as every advanced mind must see them, they would see that there was much for them to learn, and that it was far better and more profitable for them to be searching after truth by studying the works of the Universe than praying that you might become a child of God. Such folly! Such folly!

"OBSERVER," Pilot Rock, Or., writes: Your influence is being felt in this remote region. Dr. York gave three lectures in Pendleton, about five miles distant, this last winter. On the first evening he had only a small audience, with but a few Christians, the next evening a few more, and the third the house was full to overflowing; it became a feast, in fact the good work just begun, and he left to fill other appointments. I did not have the pleasure of hearing him, but it made a marked difference in the future conduct of the people. On the heel of this all the Christian denominations went for a revival. In the country around about they had some success; at points they made quite a number of converts. Some stuck, and some go back on their profession, and have come to the conclusion that it all amounts to a magnetic influence one upon another—the young girls called more young men forward than the preacher converted. They would go around the congregation, perch themselves astride or on some young man's knee and place their hands on his shoulder and coax him to invest in the blood of Jesus. Their parents would stand back among the anxious-seats and sing and shout, and by their united efforts they got up a revival. Their actions would contrast favorably with the inmates of a bawdy house, where the shouting and dancing commenced in what was termed the "bull pen." The audience shot across the tops of benches to get a peep inside. It was glorious fun to witness the act first of excitement and insanity. Members would call outsiders by name and say they were raising up their family in disgrace, and call on God to send down more of his "converting power just now"—the term more "converting power just now" in Oregon parlance is a "pat phrase." They have been scouring about all through the country, getting up revivals. Now a course of camp-meeting is in order. It rained while here and prevented their service, but they were exhorted to spend a portion of every day to lift up their voice in supplication to the Most High for their success in other places. Some set forth the most ridiculous and absurd ideas I ever heard of, I slept

in a recently-painted room for three nights, and on the third I had a stroke of the paint paralysis, and the whispering is that it is a just judgment of God on account of my unbelief. One of the foremost members of the church has a sick wife just about in the prime of life. She is not expected to live from one day till another. They have quite another cause for her—she is too good for this world, and God will probably take her as an ornament for his celestial kingdom. It is presumed that she will inhabit the New Jerusalem, with Peter as door-keeper; the walls made with precious stones, gate of pearl, and the streets paved with gold, great Jehovah sitting on a white throne tallying the number of hairs a fellow has got on his head. The more freethought there is, the more bankruptcy. I have frequently thought of the necessity of so much "book-keeping" who he is accountable to. Sitting there writing, or with his pen behind his ear, I am afraid he will come out like the pious Gen. Howard in the Negro Bureau—defaulter.

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Gems of Thought.

HAVE you heard that it was good to gain the day?
I also say it is good to fall—battles are lost in the same spirit in which they are won.
—Walt Whitman.

THERE never was any more inception than there is now;
Nor any more youth or age than there is now.
And will never be any more perfection than there is now.
Nor any more heaven or hell than there is now.
—Walt Whitman.

THE love of the beautiful is inherent in the nature of every human being, and this love should be cultivated and cherished as one of our most valued and priceless possessions. The more we strive after and long for the beautiful, the happier we shall become, and the better able we shall be to appreciate all the loveliness that is scattered over the earth by the generous and lavish hand of good old Mother Nature.—Mrs. E. D. Slenker.

LET women stand where they may in the scale of improvement, their position decides that of the race. Are they cultivated?—so is society polished and enlightened. Are they ignorant?—so is it gross and insipid. Are they wise?—so is the human condition prosperous. Are they foolish?—so is it unstable and unpromising. Are they free?—so is the human character elevated. Are they enslaved?—so is the whole race degraded. Oh! that we could learn the advantage of just practice and consistent principles! that we could understand that every departure from principle, how specious soever it may appear to administer to our selfish interests, invariably saps their very foundation! that we could learn that what is ruinous to some is injurious to all and that whenever we establish our own pretensions upon the sacrificed rights of others, we do in fact impeach our own liberties, and lower ourselves in the scale of being.—Frances Wright.

FORCE first made conquest—and that conquest law;
Till superstition taught the tyrant awe,
Then shared the tyranny, then lent it aid,
And gods of conquerors, slaves of subjects made;
She, midst the lightning's blaze and thunder's sound,
When rocked the mountains, and when groaned the ground,
She taught the weak to bend, the proud to pray
To Power unseen, and mightier far than they;
She, from the rending earth and bursting skies,
Saw gods descend, and fiends infernal rise;
Here fixed the dreadful, there the blessed abodes;
Fear made her devils, and weak hope her gods;
Gods partial, changeable, passionate, unjust,
Whose attributes were rage, revenge, or lust;
Such as the souls of cowards might conceive,
And, formed like tyrants, tyrants won't believe.
Zeal, then, not charity, became the guide,
And hell was built on spite, and heaven on pride.
—Pope.

THE teacher of religion must seek to make all noble. He is not to make any one after the likeness of another—in the likeness of Calvin, Channing, Luther, Jesus, Moses, or Mohammed, but to quicken, to guide, and help each man gain the highest form of human nature that he is capable of attaining to; to help each to become a man, feeling, thinking, willing, living on his own account, faithful to his special individuality of soul. I wish men understood this, that their individuality is as sacred before God as that of Jesus or of Moses; and you are no more to sacrifice your manhood to them than they theirs to you. Respect for your manhood or womanhood, how small soever your gifts may be, is the first of all duties. As I defend my body against all outward attacks, and keep whole my limbs, so must I cherish the integrity of my spirit, take no man's mind, or conscience, heart or soul, for my master—the helpful for all helps, for despots none. I am more important to myself than Moses, Jesus, all men, can be to me. Holiness, the fidelity to my own consciousness, is the first of manly and womanly duties; that kept, all others follow sure.—A. J. Davis.

LET halls of science be multiplied, and opened on Sunday, free for all. Let us have lecturers dealing in facts, rather than priests dealing in fables. Instead of Bible societies and tract societies, let us have societies for the distribution of knowledge on which the soul can feed, and by which man can make the most of his present position. Let people understand the glorious truths of astronomy; and let telescopes be as plentiful as Bibles. Let the truths of geology, which are destined to supplant many of the fables of theology, be familiar to all. Let every child be taught a knowledge of its own body, and its relation to food, drink, air, light, etc.; and thus will the ravages of disease be stayed, and a foundation for long life and happiness secured. Let the producers of the world's wealth be secured the product of their labor, and let all idlers be compelled to work or starve; let Fashion die, and Use and Beauty take her place, and the true millennium will be here. The fever-breeding swamps will be drained, and fruitful gardens take their places; where the reed and the flag grow, the apple, the pear, and the peach shall flourish; the wild woods will fall, and stately palaces for humanity rise. The slave of capital shall stand erect, a man, and rejoice in the fruit of his labor, and the prison for the felon will be no longer needed. The pope and the priest, the king and the captain, will be loved and feared and hated no more. War will only be known in history, and love shall be at home in every bosom.—Wm. Denton.

Odds and Ends.

THE BEATITUDES.

Blessed is the man who minds his own business.
Blessed is the woman who never says to her husband, "I told you so."
Blessed is the man who can sew on his buttons when the baby is crying.
Blessed is the woman who won't marry a widower—providing he's your father.
Blessed is the mother-in-law who never reminds you that you married above your station.
Blessed is the rich relation who never looks down on you—when you are in the gutter.
Blessed is the poor relation who never looks up to you—for money.
Blessed is the old maid who don't hate children and old people.
Blessed is the old bachelor that don't hate cats and pincushions.
Blessed are the married people who don't wish they were single.
Blessed are the single people who are content to remain so.
Blessed is the husband who never says his mother's pies were better than his wife's are.

A HUMEROUS apothecary in Boston exposes a case of soap in his shop window, with the pertinent inscription, "Cheaper than dirt."

"You ain't afraid to die?" said a clergyman, tenderly. "No," replied the sufferer, "I'm only afraid if I do that the old woman will go snooting among my private papers the first thing."

A WESTERN paper, in describing an accident recently, says, with much candor: "Dr. Jones was called, and under his prompt and skillful treatment the young man died on Wednesday night."

THE new belt for ladies is said to be made in clasps, four of which go around the waist. It will be difficult, however, to improve upon the style of belt which is made in the shape of a coat-sleeve and has an arm inside of it. We have observed, however, that this kind usually requires more than four clasps.

AN elderly darkey was inquiring of a policeman if he knew anything of his son Pete. The policeman replied that there was a young darkey in the lock-up for breaking up a prayer-meeting with an axe-handle. "Dat's him," exclaimed the overjoyed parent; "he told me he was gwine to 'mause himself."

A VERY sympathetic gentleman went out to the county jail yesterday, and while looking about among the inmates he saw one fine-looking fellow whom he pitied most sincerely. "How came you in here?" said the S. G. to the jail-bird. "Oh, I came in here to get out of the crowd," replied the tender youth.

It is said that President Lincoln once asked Senator Fessenden: "What is your religion?" "Not much to boast of," replied the Senator, "but I suppose I am as much a Unitarian as anything." "Oh, a Unitarian," said Lincoln. "I thought you might be an Episcopalian. Seward is Episcopal, and I notice you swear about as he does."

A MAN who was not clever at conundrums, in attempting to get off one at a tea-party at his own house, the other evening, became exceedingly mixed. He intended to ask the old question: Why is woman like ivy? the familiar and gallant answer to which is: Because the more you are ruined, the closer she clings. But he put it, "Why is ivy like a woman?" which none of the ladies could tell, and so the unfortunate man told them himself, that it was "Because the closer she clings, the more you are ruined."

THE following conversation between two children is "smart," and this time it is Arlington: A sister and her brother were occupying the same bed; parents in an adjoining room; a cold winter's night; and the little fellow, whose name was Jimmy, awakening rather earlier than usual, slipped out of bed and was trotting around, when the sister, missing her charge, calls to him thus wise: "O Jimmy, come and get into bed this minute. You will caught your def a cold, and you will be sick and die, Jimmy, and go to heaven. And you know, Jimmy, you have no relations there. But I have, for Gramma B. is there. O Jimmy, do come!" and he came.

THE SECRETS OF MASONRY.

The story is told of a Mason's wife who plagued him almost out of his life. To learn the secret—whatever it be—The mystic words of Masonry.

Said he: "Now Mary, if I should tell The awful words I know so well,
When you get mad, my darling dear,
You'll rip them out, that all may hear."

Said she: "Oh, Edward, Never! Never! They'll rest in my heart's recess forever! Tell me Edward, and never more
Will I scold, or fret, or slam the door;
And I'll try to be quiet with all my might,
No matter what hour you come at night."

No man, unless he was made of wood,
Could resist an offer so fair and good;
So said he: "Now Mary, my woe or weal
Depends on the words I'm about to reveal."

"Oh, Ned," she answered, "you may depend I'll keep the secret till life shall end."
Said he: "The secret that Masonry screens—
The awful words are—Pork and Beans!"

Scarcely a week had passed away,
When Mary got mad, and what did she say?
She shouted out that all might hear:
"Pork and beans! I've got you there!"

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{ SCIENCE HALL, 141 8th St., } \$2 per Year.
NEAR BROADWAY.

Notes and Clippings.

THE Rev. M. J. Savage of Boston said, in a recent Sunday-school address, "One of the first things you ought to teach a child is to be a skeptic."

A MAN who sits in a comfortable seat in the cars and talks earnestly to his companion on the welfare of his soul while tired shop girls and ladies stand up, needs some kind of conversion himself.

COL. ROBT. G. INGERSOLL has stirred up a hornet's nest in California with his lectures. Six clergymen made him the subject of their sermons on a single Sunday. He has since been lecturing in Nevada.

THEN put your shoulder to the wheel,
And roll it on, my lads.
Hurrah for that old dollar piece,
That Dollar of our Dads.

—Inter-Ocean.

It is said of a very respectable old historic parish in Connecticut, that they starved their minister, and are now about to erect a splendid monument to his memory. He "asked for bread and they gave him a stone."

GEN. GARIBOLDI and his friend, Prof. Frandina, have become contributors to the Bradlaugh-Besant defense fund. This shows that the heart of the old hero is on the side of mental liberty and the freedom of the press.

THE Rev. Dr. Quinn, a Professor in Preston Catholic Seminary, Louisville, and a very popular preacher, has been suspended by his Archbishop for drunkenness and other misconduct. He went on a long spree, visiting many saloons, associating with loafers, and finally appearing in a police court.

THE Rev. S. Miller Hageman has been induced to leave his church in Brooklyn, E. D.—the Union Tabernacle—a part of which condemned him because they thought he partook of the heresies of his uncle, the Rev. Mr. Miller of N. J. The church is divided; a large portion will follow him to Lyceum Hall, which they have rented for him to preach in.

THE *Congregationalist* says that "a person, in the course of some remarks in a prayer-meeting, having several times observed that he should never forget the dying words of his brother, the pastor suggested that it might be well for him to repeat them, whereupon, with some hesitation and scratching his head, he said that they had slipped his mind."

WHEN a certain Lady Rolle refused, soon after her husband's death, to let the hounds go out, a learned sergeant at law asked Chief Justice Tindal whether there would be any harm if they were allowed to do so with a piece of crape around their necks. "I can hardly think," said Sir Nicholas, "that a piece of crape is necessary; it will surely suffice if they are in full cry."

THE *London News* contains an account of the sentence of Richard Marsh, an ecclesiastical agent or sub-clergyman—a clerk in holy orders—to twelve years' penal servitude, for seducing his wife's sister, who had a child by him. He learned she had some money, and, threatening to tell the world of the intimacy between them, compelled her to give it nearly all to him. It was shown that he had also seduced several other young women.

SEVEN hundred Mormon converts arrived here from Europe last week. They are the result of the labors of twenty Mormon missionaries for several months in the continental countries of Europe. They are from the lowest portion of the peasantry. Though healthy and robust, they showed few signs of active intelligence. They have gone on to Salt Lake City, where they will doubtless serve a good purpose as religious muddills.

A young lady who had some idea of marrying a young parson asked advice of the venerable widow of a clergyman. The old lady said: "If you ever marry a minister, marry one who in an emergency has enough of the grace of God in his heart to go from the pulpit to the kitchen and pare the potatoes for dinner without growling." A woman who draws such a matrimonial and ministerial prize as this ought to be willing to go into the pulpit and take her turn at preaching when emergency compels.

IN Colorado there is a Methodist church whose members are all women. They have a balance in the treasury, and are laboring for the conversion of a lot of men. There are a good many other churches in this country in little better condition. The sister element makes up the bulk of the churches, and without it the churches and the preachers would soon go to the dogs. In Europe females make up the principal part of the worshippers at the holy shrine. When the women get their eyes open to see it all as it is, the churches will go down.

THE latest religious wrinkle in Toronto is the holding of "full dress prayer-meetings." They take place twice a week at the houses of the wealthier members of St. James' church. The guests come in full evening costume. For about an hour the parlors are vocal with prayer and praise, after which cake and conversation are introduced. The meetings are said to be exceedingly genteel. The Rev. Mr. Rainsford, who was last Summer conspicuous at the Tyns Gospel Tent in this city, is credited with being the originator of this novel style of religious service.

"GANDER-PULLING" was the chief sport at a recent church festival at Waco, Texas. The Sunday-school Superintendent succeeded in catching the bird and dragging off its head. The game consists in riding on horseback under the gander, which is securely tied by the legs at such a height as to require considerable dexterity in the person who reaches for the squirming head of the poor creature. The more the gander writhes and wriggles, the greater the shout which the church people send up when the Superintendent or any other man carries off the prize.

A CHURCH COME TO GRIEF.—The Church of the Holy Savior, Episcopal, on Madison avenue, has prospered very badly. It is deeply in debt, with no possibility of being able to pay. The rector, Mr. Abraham B. Carter, has been forced to seize upon the organ, the altar ornaments, the communion plate, the furniture, etc., to help pay the debt of \$15,000 which the church owes him. The entire indebtedness of the church is about \$100,000. A pretty bad condition for the Church of the Holy Savior to get into. It is to be feared the Holy Savior takes little interest in it.

AN Iowa clergyman and his wife quarrelled and parted. Somebody advised them to read "Betsy and I are Out." They did so, and at once became reconciled to each other. Hereafter Carleton may append to his poem, after the manner of the patent medicine makers, the following "certificate" from the clergyman: "My Dear Sir: I can never be sufficiently grateful to you for your kindly advice in relation to my domestic affliction. I acted upon your suggestion, and it had the desired effect. We are reunited, never again, I trust, to part until the angel of death shall visit one of us."

THE Rev. Alonzo M. May was an Episcopal minister of Iowa who turned Methodist and was admitted into the Methodist ministry. On the strength of the change which he made the Episcopal Bishop of Iowa publicly deposed him "from the ministry of the Church of God," stating as the reason that Mr. May had "renounced the ministry and entered upon secular pursuits." Mr. May thinks this is rather a rough way of putting it, as he considers the branch of the Church in which he is now working fully as much "the Church of God" as ever the Episcopal was, and he is unable to see that in engaging in the work of the Methodist ministry he has "entered upon secular pursuits." He has issued a newspaper statement on the subject.

THE Hindoo pariahs throughout British India continue to endure the contempt, which, for ages, the other castes have thrown upon them, but in the French territory of Pondicherry they have united, five thousand in number, in an address to the Government, demanding the same rights as the Brahmins. "We drag after us," they say, "the heavy chain, not only of bodily slavery, but of moral slavery. We are regarded as impure beings, not only essentially unclean in our natures, but as cursed by a contaminating power which communicates itself by touch to any one encountered." The petition concludes by demanding that the children of pariahs shall be admitted into the College of Caliv-Soupraichetty on equal terms with the sons of Brahmins, or that an especial college shall be

founded for them, where the instruction shall be the same.

THE case of Mrs. Besant and Charles Bradlaugh is attracting an extraordinary amount of attention from the English press. All the papers that reach us from abroad are full of comments and statements affecting this remarkable trial. The *London Times* goes out of its way in a law report to pay some extravagant compliments to the ability and eloquence of Mrs. Annie Besant. She was the chief figure in the trial, Bradlaugh's part not being very prominent. The London press is unanimous as to the utter absurdity of the prosecution. The *Times*, *Standard*, *Daily News*, *Post* and *Spectator* agree as to the unwisdom of a prosecution which increased the sale of an objectionable book from 500 per annum to 125,000 in three months. They likewise coincide in the opinion that the book is a bad one, and that the verdict was inevitable under the law. Frankly, there seems to be a good deal of hypocrisy in the position assumed by the English press in this matter. All its writers seem to think that the book should not have been suppressed and that the law is absurd; but out of deference to the supposed prejudice of their readers on so delicate a topic they do not find fault with the law, but with the police authorities, whose duty is to enforce the law. The spectacle of the Chief Justice of Great Britain bitterly condemning a prosecution, which is perfectly valid under the law, while, at the same time, upholding the law, in which curiously absurd position he is sustained by the press, is, to say the least, anomalous and queer.—*Graphic*.

THE *N. Y. Graphic* says: The Ritualistic movement in Great Britain has of late developed a feature which is about to engage the attention of Parliament, and which will be found more difficult to treat than the matter of postures, vestments, church furniture and the like, which has been so productive of agitation in the Anglican Church. Hitherto the High Church and its opponents have been chiefly exercised over what might not unreasonably be considered the mere cultus or outward forms of religion. Now, however, the public morals are alleged to be at stake. An organization called the "Society of the Holy Cross" is said to have issued a book to be used as a manual for "ritualistic priests" in receiving confessions. Its sale is confined to the clergy, and it is said to contain questions designed to be put to children which cannot fail to stimulate precocious passions, and point out the way to vice to the innocent and unsuspecting. The outcry raised against the book and the persons who use it, is very bad. In the press the book is denounced as calculated to deprave public morals. Already, it would seem, it is considered a disgrace for a young lady to attend the churches where there is a clergyman who employs this book. What appears to be most noticeable in the expressions of loathing and contempt which the manual has called forth is that nothing whatever is said of a nature hostile to "confession and absolution" as such. The cause of the discussion and the result of the commotion cannot fail to furnish matter for an interesting study of English social and ecclesiastical life. The following is from the *London Times* upon this subject: That with which we have to deal is an avowed attempt to establish confession as a rule, and to apply it to every detail of life. A priest is to interfere in every household, to direct a wife in the discharge of her duties to her husband, children in their relations to their parents and their school-fellows, girls in their relations to their mothers, their fathers, and, at length, their lovers, and so on through every delicate relationship. The bloom is to be rubbed off every modest flower of womanly, manly, and youthful feeling by the introduction of the hand of a confessor into the most secret recesses of the heart, and there are to be no two human beings in the world, not even a husband and a wife, without the eye and the authority of a priest between them. If this society cannot be suppressed among the clergy, rough times may be expected for the Church of England. The public take a comparatively languid and contemptuous interest in the disputes raised by the Ritualists on points of ceremonial. But if, as now appears, Ritualism means the inculcation of habitual confession, with all its consequences, Mr. Mackonochie and his friends must go, or the Established Church must go with them.

Events of the Week.

A CENTURY plant is in bloom at the Aquarium.

A HEAVY fire occurred at Del Norte, Col. Two blocks were burned. Loss \$200,000.

THREE men were buried alive at Omaha by the caving of a bank of earth where they were digging.

O'LEARY failed in his attempt to walk 520 miles in six days. He made 471 miles and was much exhausted.

A CHILD was run over and killed by a Third avenue street-car. The driver was arrested and exonerated.

A ROYAL lode of lead, copper, silver, and gold is said to have been struck in Milan, N. H. It may be a big sell.

JOHN HERRIGON had his right arm chopped off close up to the shoulder in a planing machine in Brooklyn.

THE police force made a raid last Saturday night upon several gambling and disreputable places, and arrested 150 persons.

THE plague has broken out in Persia. In the town of Resht daily deaths from twenty to thirty. A regular exodus is taking place.

DEPREDACTIONS are still committed in Texas by bands of Mexican Indians. Orders have been issued to the military to pursue them across the frontier.

A TORNADO passed over Westfield and Chicopee Falls, Mass., last Monday, by which a paper-mill, several houses and barns were blown down, trees torn up by the roots, etc. A few persons were injured.

TWO LITTLE girls, Rosa Smith, aged six, and Maggie Leon, aged eight, while playing on the roof of a five-story building at 345 Madison St., fell to the ground. Rosa was instantly killed and Maggie pretty badly bruised.

JOHN GORHAM and his son Charles, while fishing, were drowned in the Hackensack river. The boy fell in and was sinking and called for help; his father, though unable to swim, jumped in to rescue him, and both sank together.

WE have enjoyed very pleasant Summer weather. In some parts of the West the mercury has risen to ninety-six, but it has not been uncomfortably warm in this locality. Frequent showers keep vegetation in a flourishing condition.

THE war against the dogs has been prosecuted vigorously here. More than three thousand canines have been caught and drowned. Lively scenes take place at the dog-pound. Many dogs are redeemed by their owners, men women and children.

A DESTRUCTIVE hail-storm passed over a strip of country a mile wide, south of Watertown, N. Y., stripping the leaves from the trees and ruining the crops. Hail-stones were nine inches in diameter, and many exposed cattle were left bleeding in the fields.

THE Russo-Turkish war is pressing on, making history. The Russians with their large army are marching on towards Constantinople. A Turkish camp captured, and the town of Tirnova surprised. Roumania, it is thought, will take a hand, and also cross the Danube.

TROUBLE is threatened with the Indians of Idaho. Chief Joseph is uprising, and it is not impossible that serious difficulty will ensue. Several Indians attacked a train guarded by Col. Perry, and ten soldiers were killed. It is charged that some of the Government agents have fallen short of performing their duty in carrying out Government obligations.

A TORNADO passed over the lively lumbering village of Pensaukee, Wis., twenty-five miles north of Green Bay, last Saturday evening, by which three lumber-mills, a flouring-mill, a large brick hotel, and every house in the place but three were in two minutes blown to pieces. Eight persons were killed and two are missing. Several others badly wounded. The tornado continued south fifteen miles in a track eighty rods wide, to the village of Coullardsville. Seventeen houses were blown down. Total damage, \$300,000.

Career of Religious Ideas.

BY HUDSON TUTTLE.

CHAPTER VI.

VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES.

Hopeful and glorious are the times when men can exercise the right to speak and publish the truth.—TACITUS.

The application of criticism to the Bible in the same manner that it is applied to other literary works is of recent date. The wonderful erudition of German scholars has yielded astonishing results in this field, and exalted criticism itself to the rank of a science. Most English and American theologians dispute their method, and maintain that dogmatic theology is the only means by which truth can be ascertained. They receive the Bible by unthinking and indiscriminating faith.

If the Bible is of human origin, it is subject to the canons of criticism, like other human efforts; if from God, the fact that it was revealed through the human mind and for human understanding makes it at most but a higher degree of human effort, and hence subject to the rules by which all such efforts are to be judged. The assumption and dogmatism of those who would introduce the Bible as supernatural into a natural world are fast meeting the disrespect they deserve.

Subjected to this criticism—judged by human expedients—what is the result? Historically, the Old Testament is a collection of all the books extant in the Hebrew and Chaldean languages up to a certain period. These were believed to have been written by inspiration, by the Jews and Christians; the apocryphal portion being of later production, and not sacred.

Of the number of books in the Old Testament there is diversity of statement. Josephus makes twenty-two—the number of letters in the Hebrew alphabet; others make twenty-seven; the Talmud is not certain of twenty-four; the number now retained is thirty-nine. In different manuscripts the order in which they are placed varies, although their general arrangement is very old. The Apocrypha was at first only an addition to the Alexandrian version, and was first regarded as a whole by the Protestant. Luther arranged the books in a manner to please himself.

The Bible is interesting as being one of the earliest written books, and hence preserving the oldest forms of thought.

Who were its authors? Moses is said to have written the Laws; and it is certain that there was no literature before the school of Samuel. Critical acumen has determined that the four books referred to Moses, and perhaps Joshua, were written in the age of Solomon; Judges and Samuel still later; and not until the eighth century before Christ were the oracles of the Prophets inscribed. After the exile, Ezra and Nehemiah wrote new books of their own, and perhaps glossed those already extant. The Pentateuch was completed about the time of Josiah; the prophetic portion some time after Nehemiah; the heterogeneous Hagiographia was slowly accumulated as new Psalms were written and new prophets prophesied, and about the close of the Persian period became permanently arranged. Well knowing the story of the miraculous restoration of the corrupted text to be a fable, theologians adhere to it for want of a more plausible explanation. That the priests preserved the national record is probable from their known office in other nations, and the character of the books themselves. Thus preserved, they slowly accumulated during ages not characterized by activity of thought. The most ancient mention of the Old Testament collection was made 130 B. C., by Jesus, son of Sirach, but he does not declare it complete. Josephus enumerates twenty-two books, and places its conclusion in the time of Artaxerxes Longimanus. As the Jews regarded themselves as a sacred nation, everything pertaining to them, even their records, were sacred (Ex. xix., 6), and they regarded all their writers as divinely inspired. This was their earliest belief; but later, with the greater activity of thought, they began to have doubts, and were conscious of the departure of inspiration. They had no means of drawing the line between the inspired and uninspired writings. Malachi, as the last of the Prophets, closed the glorious era of inspiration, according to the current belief, yet Jesus, son of Sirach, deserves the title of Prophet far more than many of those who are canonized. With the first Temple the spirit of inspiration departed, according to the Talmudists.

The present Old Testament was by no means the only collection; there were others equally venerated by their possessors. The Samaritans received only the writings of Moses, whom they regarded as the only great and true religious teacher directly inspired. The Alexandrian canon rejected the apocryphal books, adding them as an appendix. To obtain a clear idea of the text preserved, the books rejected and lost must be considered. Mention is made in the preserved sacred writings of other books equally valuable of which not a vestige remains. These are the Book of the Wars of Jehovah, Book of Jasher, Book of the Constitution of the Kingdom, Solomon's Three Thousand Proverbs, Solomon's Three Thousand and Five Songs, Solomon's Works on Natural History, Book of the Acts of Solomon, Book of the Chronicles of the Kings of Israel and of Judah, Chronicles of King David, Books of Samuel the Seer, of Nathan, of Gad the Seer, Prophecy of Abijah, Book of Shemaiah, Book of Jehu, History of the Book of Josiah, Sayings of Hosea, and a Second book of Lamentations. These represent a mass of revelation equal, if not superior, to that which has been preserved. The most fortuitous circumstances determined the loss or preservation of these books—the whim of a priest; the accidents of war; the caprice of the possessor to change, mutilate, or destroy. Knowing this, well may it be asked now it is possible to be guided by a revelation one half of which is

lost. Nor are we assured the lengthy list of titles of books irrecoverably lost embraces a tithe of those books which have not even left a recorded name. Yet this collection was received in its various versions by Jesus and his followers as sacred and authoritative. The New Testament writers do not appear to have had the least idea that they were writing sacred books. They gave plain narratives of events, or simply letters to the churches, which were slowly gathered into the collection known as the New Testament. Apostolic fathers rarely cite the apostolic writings, only three vague allusions being made to them, and their mention of the Evangelists is equally uncertain. They allude to the Apocryphal Gospels in the same manner as to the genuine. In the time of Justin Martyr, who died one hundred and sixty-six years after Christ, the Gospels were not regarded as sacred writings. He mentions them as "The Memories of the Apostles," and receives books now lost and rejects many now regarded as holy. Scarcely ten years later, Dionysius, Bishop of Corinth, refers to them as "The Scriptures of our Lord," showing the slow growth of the belief in the sacredness of the miscellaneous writings, and preparing the way for their collection. The first alluded to was in the possession of Marcion, and consisted of the Pauline Epistles and the Gospel of Luke. It was made in Pontus, and brought to Italy under the title of the "Gospel," or the "Apostle." About the beginning of the third century the extension of Christianity brought forward all the writings relating to the subject from their ignoble obscurity, and the principal teachers quoted them as authorities. While the three great leaders, Irenæus, Tertullian, and Clement of Alexandria, agreed in receiving the four Gospels, the Acts, thirteen Pauline Epistles, First Epistles of Peter and of John, and the Apocalypse; the first received the Second of John; the second, the Epistle of Philemon and of Jude; the third, Hebrews, and quotes apocryphal Gospels—as that of the Egyptians—in the same manner as he did the true. The idea of the sacredness of the writings had gained strong hold, and Irenæus speaks of the "Divine Scriptures," and as being "perfect, since they are dictated by the Logos of God and his Spirit." He, in unison with Tertullian and Clement, thought the Holy Spirit dictated the words to the writers, and founded this claim on the internal evidence of the writings, the character of the writers, and tradition. They were satisfied with this test; but its worthlessness is made apparent by their not agreeing among themselves on the position of many of these books—a failure more clearly manifested by an examination of the early Fathers. Who should be a better Judge than Origen? yet he rejected Hebrews, James, the Second Epistle of Peter, the Second and third of John, and Jude, receiving as inspired the Shepherd of Hermas and the Epistle of Barnabas. Eusebius regarded the Epistles of James and Jude, the Second of Peter, the Second and Third of John, as disputed; and as spurious, the Acts of Paul, the Shepherd, the Apocalypse of Peter, and the Institutes of the Twelve Apostles. The Apocalypse of John and Hebrews were regarded as genuine by some and spurious by others. It would be interesting to know on what evidence the judgment rested.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER. NO. VIII.

MR. D. M. BENNETT, *Dear Sir*: I wish, first of all, to state that I did not, in my last letter, assert that any institution or individual was of a Christian character, until I had examined the very best accessible authorities on the subject. I did not follow traditions or newspaper items. Neither did I reckon any one a "Christian because he was born and reared in a Christian country." Throughout this discussion I have stuck rigidly to the terms of our propositions, and to the standard definitions of words.

You remind me of a class of men who rejected John because he did not eat and drink like other people, and then rejected Christ because he did eat and drink like other people (Matt. xi. 16-19). You have contended that the framers of the Constitution must have been Infidels, because they expressed no Constitutional partiality to any form of religion, and you have insisted that Franklin was an Infidel, though his writings abound in religious sentiments, though he declared himself a "Protestant of the Church of England," and a "sincere lover of social worship," and though he made a motion for daily prayers in the very Convention that brought the Constitution into existence. The Constitution is unsectarian; but it is not irreligious. Immediately after its adoption, Washington and Adams, with no precedent to press them to it, made annual Thanksgiving Proclamations. I repeat, then, the language of Judge Story, that none could hold Christianity in more reverence than the framers of the Constitution.

In your last letter you show several individuals in a false light. What authority had you for saying James Smithson was a "Freethinker"? None whatever. As I have said already, the circumstantial evidence is all the other way. For instance, he graduated in the University of Oxford, at a time (1786) when that institution conferred no degree on anybody who was not a member of the Established Church (See Am. Encyclopedia, Art "University"). Where is your proof that he was a lying hypocrite at that time, or that he changed his views afterwards?

I cannot find that Robert Dale Owen had much to do with the establishment of the Smithsonian Institution. Neither Johnson's nor the American Encyclopedia mentions his name in that connection. It was the Hon. Richard Rush who prosecuted the claim to Smithson's bequest, before the British government. Prof. Joseph Henry—a most estimable scientist and Christian—has been at the head of the Institution ever since 1846.

Peter Cooper "is not one of your kind." He would scorn the idea of being a disciple of "Tom Paine." Un-

solicited, he offered the Great Hall of the Union to the services of the Evangelical Alliance in 1870—all free of charge. He addressed a letter to the Delegates, wherein he said that "Christianity is in reality a true science of life"; "that he (the godly man) is guided by that great principle that controlled the life of Christ," and much more in the same vein. Did Mr. Cooper ever offer his Hall to an Infidel Convention? Did he ever say that Infidelity is in reality a true science of life? No. He accepts the Bible as the inspired word of God. He belongs, therefore, to my side of the proposition under discussion.

Ezra Cornell, the founder of the University that bears his name, was a Quaker. The other leading benefactors of that institution—Hiram Sibley, John McGraw, Dean Sage, Henry W. Sage, President White—are all thorough believers in the Christian religion. I got this information from Messrs. Henry W. Sage, 67 Wall street, A. B. Cornell, 16 East 42d street, and H. W. Sibley, 21 Courtlandt street. Nor is Cornell University conducted on the godless principle. There are prayers in the chapel every morning. Mr. Dean Sage's donation was made expressly to furnish the students with "Evangelical preaching," as Mr. Sage himself put it, or with "lectures on general theology by divines of different denominations," as the American Encyclopedia expresses it. Prof. Felix Adler is not "wanted" there any more. So you see that Cornell is in no sense "an Infidel institution."

The same may be said of the London University. I was surprised to see you laying any claim to it. I would like to see your assertion backed with some proof.

You are hardly better as a Bible critic than as a delineator of character. You regret that I did not take more trouble to harmonize the conclusions of modern science with the teachings of Scripture. That reconciliation is by no means impossible. There is no conflict between the Bible, rightly understood, and Science, properly so called. But it is as undesirable as it is impossible to reconcile the Bible with every whim, vagary, and balderdash, that every scribbler persists in calling science. If you are disposed to read in that line, you have access to such works as Kurtz' "Bibel und Astronomie"; O. M. Mitchell's "Astronomy of the Bible"; Chalmers' "Astronomical Discourses"; Hugh Miller's "Testimony of the Rocks"; Dana's "Manual of Geology," 1875, pp. 765-770; Dawson's "Nature and the Bible"; Hitchcock's "Geology," 1853, pp. 284-315; Duke of Argyll's "Reign of Law"; McCosh' "Christianity and Positivism"; Morris' "Science and the Bible"; Mozley's "Bampton Lectures on Miracles," 1865; Winchell's "Doctrine of Evolution," and "Reconciliation of Science and Religion," and many other works of the kind, with which everybody ought to be familiar.

You show an inclination to dispose of some Bible characters by calling them "myths." Are you not aware that the "mythical theory" is going out of fashion among the "thinkers" of Germany? That little critical farce is about played out. What has shown in a book called "Historic Doubts Relative to Napoleon," that the mythical theory would apply to Buonaparte with just as much force as to Solomon, Daniel or Job. Why, Sir, there is as strong a probability that Thomas Paine was a "myth" as there is that Moses was. The accounts of his life are very "contradictory." His career was full of "inherent improbabilities." Nobody knows to-day where his reputed remains are! Prove that Paine was not a "myth," and I will show by the same process of reasoning that the prominent characters of the Bible were no fictions.

The critics who believe that the book of Job was written by a Hebrew, are not all as old as you say. Many of them have lived until quite recently; and several of them are still living. Your distinction between the book and the name of Job looks more like a loop-hole than anything else. What is Job apart from the book? Who thinks of Hamlet without the play? As the book of Job was well known among the Hebrews many centuries before Christ, the book and the man must have always gone together in the Jewish mind.

I am afraid you have not read the work of that eminent scientist, Sir Isaac Newton, entitled "Observations upon the Prophecies of Daniel and the Apocalypse of St. John." It is the product of the same mind as the "Principia." A diligent study of it might modify your views of Daniel's date and real existence.

You say Solomon's sin did not consist in his many marriages? Have you forgotten that it was unlawful for the Israelites to marry "strange," that is, heathen wives? Have you not observed that Solomon is said to have "sinned by these things" (Neh. xiii. 26, 27)? You are certainly not ignorant of the fact that David himself looked upon his adultery as an "evil," a "sin," an "iniquity" and a "transgression" (Pss. xxxii. and li).

You stick to what Dr. Smith, Classical Examiner in the University of London, calls "the vulgar objection" in regard to the Hebrews "borrowing" from their Egyptian masters. Dr. Smith adds: "The word 'borrow' should be 'ask.' There was no promise or intention of repayment. The jewels were given for favor (Ex. xii. 36), as well as fear; and they were a slight recompense for all of which the Egyptians had robbed the Israelites during a century of bondage" (Old Testament History, 1869, p. 153). Perhaps the word "stripped," employed in the Douay Version, corresponds with the original better than "spoiled," in the present sense of that word.

You are still unable to distinguish faith from "blind credulity." Faith is trust in that which is trustworthy—credence of that which is credible. It is confidence in reliable testimony. It is "evidence of things not seen," in the same way that Le Verrier's computations were an evidence of the existence of Neptune before it had been discovered.

You say incorrectly that the word "faith," occurs but

once in the Old Testament. It is to be found at least *twice* in King James' Translation (Deut. xxxii:20; Hab. ii:4); and the word so rendered in these passages appears more than *twenty times* in the Hebrew Scriptures (Taylor's Hebrew Concordance). There is nothing like being *accurate*, Mr. Bennett.

You have said more than once that Palestine contains no relics of an ancient civilization. Your informant is some "Great Unknown." In rebuttal of Mr. "Great Unknown's" testimony I will cite the authority of that celebrated scholar, traveler, antiquarian, and educator, Dr. Edward Robinson. As late as 1852 he found in Jerusalem "beveled stones," "viaducts," "aqueducts," "fortresses," "ancient arches," "massive ancient chambers," and many other "remains of antiquity" (Biblical Researches in Palestine and in the Adjacent Regions, Boston, 1857, vol. iii. pp. 161-263). Thus, in spite of the depredations of the Infidel Mohammedans, something still survives to attest the former existence of an advanced civilization.

Just as I expected! You give the "bloody shirt" another shake. You reiterate the usual accounts of ecclesiastical persecutions and oppositions to science. Let us look at the facts of the case:

1. The Greek Church has never arrayed herself against learning and science. Dr. Draper exonerates her in these words: "It has always met it (science) with welcome. It has observed a reverential attitude to truth, from whatever quarter it might come" (Conflict between Religion and Science, 1875, Preface).

2. Protestantism has never disfavored the progress of science. This, too, Dr. Draper admits (*ibid.*). A few individuals may have shown it some dislike; but no Protestant denomination has ever taken measures to obstruct its advancement. On the contrary, Protestants have given, and given munificently, of their time, means, and influence, to establish institutions of learning, and to diffuse knowledge among the masses. It was the knell of the Reformation that awakened science from her lethargy. Dr. Draper says that "modern science is the legitimate sister—indeed, it is the twin-sister of the Reformation" (Conf. bet. Rel. and Sci., p. 353). He should have added that, Jacob-like, Science was enabled to come forth into the light of day by clinging to the heel of the Reformation. The twins have been most thrifty and intimate ever since.

3. The only organized opponent to science has been the Roman Catholic Church. Now, I am not a member of that Church. I cannot accept all her dogmas. I disapprove of her policy in many respects. But there were circumstances that, to some extent, extenuated her faults and crimes:

(1) Catholic opposition to science was more an error of the head than of the heart. Prof. Huxley admits this in one of his Lay Sermons.

(2) There has always been, as there is to-day, so much poor stuff passing under the misnomer, "Science," that suspicion, and shy acceptance of it, and that only after close scrutiny and careful sifting, is quite excusable. There may be wheat in the pile on the threshing-floor. But that is no reason why everybody should be required to gulp it down with "blind credulity"—bran, shorts, chaff, cockle, thistle, smut, and all.

(3) Even through the Dark Ages, the Catholic Church kept in existence "Schools," where the human mind was made strong by a thorough discipline. The intellect of Copernicus and Galileo was no sport of Nature. It was the natural product of a mental training that had been continued when Science was at its lowest ebb.

(4) Before, and especially since, the Reformation, the Catholic Church has done a great deal for Science. Huxley does not hesitate to say that the Jesuits were the "best school-masters" of Descartes' day (Lay Sermons, p. 321). The American Cyclopaedia says of the Benedictines: "During the middle ages they were the great preservers of ancient learning, and assiduous cultivators of science and art, copying and preserving the classics, the Scriptures, and writings of the early Fathers. For centuries they were the principal teachers of youth in their Colleges and Schools" (See Articles, "Benedictines" and "Library"). We must not forget that Copernicus, Galileo, Pascal, Columbus, Descartes, and a host of other eminent philosophers, lived and died in the Church of Rome. Read Sir David Brewster's "Martyrs of Science," and you will find that Galileo, Tycho Brahe, and Kepler received encouragements from several ecclesiastics. The great life-work of Copernicus was printed "at the entreaty of Cardinal Schomberg (Draper's Conf. bet. Rel. and Sci., p. 168). Galileo received permission from the Pope to publish his discoveries. And when his book appeared, it was attacked more fiercely by the *philosophers* than by the theologians. The *mathematicians* said Amen to the verdict of the Inquisition (Chambers' Biography, London, 1855, p. 9).

As a matter of course, you told us about the destruction of the Alexandrian Library. I am glad you did; for you thereby gave me an opportunity to tell the *whole truth* about that unfortunate affair. Julius Caesar was the first to set it on fire. He burned *more* than a half of it (Draper's Conflict between Religion and Science, pp. 21, 108). It was next dispersed by Theophilus, Bishop of Alexandria. He destroyed *less* than the remainder of it. He was "enjoined" to do it by the Emperor Theodosius (*ibid.*, pp. 54, 103). Its destruction was completed by Amrou, Lieutenant of the Khalif Omar. John Philoponus—a Christian scholar—interceded for it, but in vain (*ibid.* p. 103). Gibbon gives the details. But these salient facts are sufficient. They show that the Christians burned the Alexandrian Library *once*, and that the Infidels burned it *twice*. The Infidels, therefore, burned *far more* of it than the Christians.

It was to be expected that you would also go over the story of Hypatia and Cyril. I will not reply in your style, and say Hypatia was a "myth." I will admit that her treatment was most disgraceful. But the *motive* was

not the extinguishment of science, but the removal of a woman who was supposed to be too intimate with Orestes, prefect of Alexandria, and who, as it was imagined, alienated his affections from the Archbishop (Smith's Classical Dictionary). It is notorious that the most accomplished women of the period between Socrates and Cyril were courtesans (Lecky's History of European Morals, vol. ii, pp. 308-314). Be the truth as it may about Hypatia, it is plain that the *object* aimed at in her massacre was not the extermination of science.

I trust the foregoing remarks will do something to correct the Infidel catechism. I protest against the customary lumping of all Christians, and saying they are opposed to science. This is true of only *one* of the *three* grand divisions of Christendom. Would it be just to say that *all* Infidels are "terrible," and hostile to learning, simply because the French "Freethinkers" instigated the "Reign of Terror," and suppressed the University of Paris? Would it be right to say that *all* skeptics are licentious, because the freethinking "Free-lovers" wish to abolish marriage? Certainly not. On the same principle it is wrong, outrageously wrong, to say that the Christian religion is hostile to science, when there is only one species of it so.

But have scientific men never persecuted one another? Have they, too, not resisted scientific innovations? They certainly have. It was as *scientists* more than as mere theologians that Copernicus' and Galileo's contemporaries condemned the heliocentric theory. They stood up in defense of what science had hitherto taught. They made their great mistake in supposing that science is ever absolutely correct, infallible, and unchangeable. When Harvey announced the true theory of the circulation of the blood, the *doctors* were the last to welcome the discovery. When Jenner gave vaccination to the world, the *doctors* were the tardiest to appreciate and commend it. When Cotton Mather was trying to introduce inoculation in New England, who opposed him with all their might? The *doctors* again (Sparks' Am. Biography, vol. vi, p. 314)! Who are to-day more hateful to each other than the different "Schools" of Medicine? But the doctors have always been regarded as *scientific* men. When Franklin announced his discoveries in electricity, Abbe Nollet did all he could to bring discredit on them. (Parton's Life of Franklin, vol. i, p. 292). Did Newton give his great ideas to the world without opposition? No. Even such eminent scientists as Hooke and Huygens persecuted him. Newton himself used that very word, "persecuted" (Brewster's Life of Newton, revised by Lynn, 1875, p. 51). How the engineers fought the improvements of George Stephenson! Huxley is out of humor with Prof. Owen because he denies that the Ape is possessed of a "posterior lobe," and a "hippocampus minor." Prof. Owen's offense is indeed a grave one—ignoring the infallibility of Prof. Huxley! But a "liberal scientist" should not lose his temper under any circumstances (See Huxley's Evidences as to Man's Place in Nature, N. Y., 1863, pp. 133-8). Clergymen are not allowed to cross the threshold of Girard College. So it seems that Infidels are not always so mighty "liberal" after all. They, too, can set up proscriptions and interdicts whenever they get the chance.

The greatest enemies of Science and Art are Science and Art. The footman opposed the horseman; the horseman opposed the stage-coach; the stage-coach opposed the steam-engine. Slow transit has always been an enemy to "rapid transit." The Telegraph has always been a subject of contention and litigation. Every great improvement has sent a multitude into bankruptcy. The car of Progress, as it moves along, ruins many a trade, impoverishes many an industrious workman, and crushes to the earth many a handsome fortune. How many a poor Jennie did the spinning-jenny throw out of employment! Thus the motives for showing indifference to Art and Science are not all religious by any means.

The progress of Civilization is inevitably slow. Science, like the Church, must arrive at the Heaven of her purity and triumph "through great tribulations." She must get rid of her dross. As the iceberg breaks from the Northern shores, and floats southward, cold, creaking, imposing in appearance as it goes, resisted now by surface, now by under currents, in the meantime, however, melting gradually away, until at last it disappears, leaving a small deposit on the Newfoundland banks, so the Human Mind detaches from the shores of the boundless Unknown, now an "hypothesis," and then a "theory," which is borne, often slowly, and through many resistances, toward those latitudes where bulky error vanishes, and where only the residuum of Truth remains. These modern speculations, erroneously termed "science," are only icebergs. They are vast in the dimensions of their pretensions. They seem bright—with borrowed light. They may wreck the bark of many a weak one's faith. But the Christian insists that it would be unwise to build a house on any of these icebergs. He believes, moreover, that their destiny, for the most part, is—*disappearance*. But he will be among the first to accept the modicum of truth which, it is hoped, some of them will leave behind.

I will now submit the case to the reader. I have endeavored to show that the spirit of the Scriptures is friendly to genuine Science; that believers in the Bible have given to the world almost all its institutions of learning, libraries, museums, discoveries, and inventions; that only one out of the three grand divisions of Christendom has offered systematic resistance to science and learning; and that even the Catholic Church has done infinitely more for both than any Infidel organization that was ever formed. I know that my work is incomplete. Many things have been left unsaid. But it is to be hoped the reader will take these scanty outlines as prompters to a more thorough investigation of the subject.

Yours very sincerely, G. H. HUMPHREY.

By others' faults, wise men correct their own.

Our Florida Letter.—No. 8.

A friend said to me not long since, "I am waiting to see one favorable word for Florida from your pen." I replied, "I am a truth seeker, writing for a TRUTH SEEKER, and trying my best to tell the truth. I consider the State to-day, as far as new settlers are concerned, one grand experiment. Its resources I believe to be unlimited, and its climate as near perfection as possible. There is the *Jacksonville Agriculturist* which contains each week letters from all parts of the State, from which one can get a very excellent idea of what can be done here, or at least what has been done in the last few years.

But while I have had no desire to puff the State I have most earnestly wished to be able to present some of the little disagreeables that render life almost unbearable. I have never yet seen the mention of anything unpleasant in any of the various published letters that are to be found in almost every Northern paper. In fact it is as fashionable now to have a Florida correspondent as it is to have a foreign correspondent. And it is very curious to notice the unvarying eulogies that are heaped upon this State. Now, there is a dark side to every picture, and this has been so persistently ignored that people on coming here are often times so sadly disappointed that they will not even remain long enough to satisfy themselves that there is anything pleasant, but return full of disgust and indignation. First impressions are not always correct, and new countries, like new faces, may sometimes repel at first sight. But as we come to know more of them we find there is a deeper meaning hidden, and that there are undeveloped sources of beauty and utility that we never dreamed of on the first acquaintance or at first sight. Among the many annoyances that every one should be prepared to encounter are to be reckoned fleas. I have seen Northern people worried almost into a fever by these terrible pests. They exhaust one, and, most of all, distract one's attention from any particular object. I have been trying for the last three months to read one of Carlyle's works. This reading required the utmost concentration, and all attempts have been failures, as much so as would be the struggle to sit quietly in an orthodox prayer-meeting with a hornet's nest for a chair cushion.

Then this is certainly the dirtiest place on earth. Two baths and two changes daily are required, at least, to maintain any degree of tidiness. If in humble circumstances, and obliged to be one's own washerwoman and laundress, the wear on the physical energies is something terrible. To keep clear of pests and dirt requires nearly all the time, and leaves one too exhausted to be in condition for anything else. I do not want to see tidy Northern women subjected to all this.

An important question in a well-regulated house is the food; at least it is in our house. We have a Christian neighbor, however, who doesn't take this view of it. He always pronounces an elaborate blessing at table, but he always omits to provide a dinner. Under this economical mode of managing his wife died last December. It is really an exhausting task to provide a variety for the table here. "Oh," says some one, "but you can have everything sent from New York if you have means." Humph! a wise person will stay in New York and eat his good things, and not run down to the Equator just for the sake of having his goodies sent to him there; and people of means don't come to Florida to live. And it is the class of people who would come here poor to settle that I am aiming at.

I know little of farm life in New England or the West. This may be a paradise compared to it. And I say to all who have a clear two thousand dollars to invest, Come to Florida; and by economy and work you will in time secure a fine home and a good income. But don't expect perfection here; and don't look for anything in the way of lectures or literary entertainments or Liberal societies; all these are as far off as the orange grove, which one sees in an incipient state now, and which may have many an evil hour—a freeze or a die-back—between it as it now stands and as we picture it in our mind's eye, in all its golden perfection and beauty. It's as uncertain as an insurance company or a modern savings bank—that is, during the year of its growth. And when I see an intelligent wife wearing out her life in this slavish existence, and denying herself so many of the comforts of life, I am only doing my duty in sounding the note of alarm, which is: Don't come without means! Men say: "Lovey, after five or six years we will have a nice income and will be able to travel and enjoy ourselves." And then, if I am near, I just get round by the other ear, and I whisper: "By that time, 'Lovey,' you will no longer possess the capacity for enjoyment, and some other 'lovey' will appropriate the fruit of your misspent years." Money is good, but, obtained at the expense of health and strength, it becomes evil.

I'm of such a practical turn that I don't take much stock in prospective fortune, any more than I do in prospective heaven. To starve and pinch to-day that I may enjoy a feast to-morrow, to suffer and be patient in view of a heavenly reward—bah! I like not such sophistry; I prefer to equalize things, and scatter the heaven and material comforts over each day of my life.

By the way, some of our new settlers, after scratching about in Florida sand for a year, and finding themselves not equal to the raising of a bushel of potatoes—in fact, after discovering that they are good for nothing under heaven—suddenly find the way for overcoming all financial difficulties. They immediately devote themselves to diligent study of commentaries and take to preaching. Now I think of it, this plan must have been in operation at the North for a long time, in a quiet way. I was on the point of giving Florida credit for this discovery, but as I can recall so many northern ministers who are good for nothing under heaven, I think it must be a very old principle revived for the present occasion.

We have a man in this region who has successively been united to three different orthodox organizations. He wanted to be sure he was right, and as each had a different way of opening the pearly gates, and securing for its votaries the freedom of the celestial city, he thought he would go the whole figure and be on the safe side. He has now become dissatisfied with the whole thing, and says he will sell out his three experiences for five dollars. Was there ever such generosity and prodigality known! Another case of "three in one." As one such change of heart is considered beyond all price, what must three be worth! If I was inclined to be godly I should jump at such a chance, because it's just as reasonable to buy your conversion as to hire your praying done. Would that mankind could only realize what a crime they are committing when they barter their birthright—to think and reason for themselves—for a miserable mess of theological pottage! DI VERNON.
Lakeside, Fla.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 28.

Great Jehovah, are there not many statements made in thy Bible wholly at variance with the laws which govern the Universe, which are opposed to the observation and experience of mankind and are wholly beyond the range of possibility?

Is it not a mistake that there was never a rainbow until after the flood, about five thousand years ago? Is not the rainbow produced by the rays of the sun falling upon mist or drops of water, and has not this result been produced as long as there has been a sun to shine and drops of water to fall? Thus, was not the rainbow as really "set" in the clouds five hundred thousand years ago as five thousand?

Is not the statement that Moses and Aaron changed rods into snakes, dust into lice, all the water in Egypt—including the great river Nile—into blood, that they produced frogs in immense numbers, as well as locusts, etc., etc., very greatly exaggerated or wholly untrue?

Can it be true that the water of seas and rivers by certain motions or ceremonies made by men, could part and stand up like walls while millions of men and cattle passed over without being at all wetted? Is it possible for water to act in any such manner?

Could a man or any other being by any possibility arrest the motion of the sun, the moon, the earth, or any of the globes or spheres that revolve in space? Are not the motions of the stars and orbs that exist throughout space wholly independent of all persons and all beings? Are they not controlled by forces or laws which cannot be interfered with or set aside?

Is it not untrue that any day since the morning of time was several hours longer than all the rest of the days that have passed?

Has not the evaporation of water from the surface of the earth, and its descending again in the form of rain and dew, been a process that has been in operation as long as the earth has had existence? Is it not untrue, then, that there was ever a period of three years and over when neither rain nor dew fell upon the face of the earth?

If such a drouth had taken place, would not every tree, every shrub, every plant, every animal, and every human being inevitably have perished from the earth long before the end of the term?

We would enquire, too, how the vapor for so long a period arising from the earth and never descending, could be sustained by the atmosphere? Is it not a well known law that the atmosphere is capable of holding up but a limited amount of water when in a state of vapor, and when that limit is reached the water must fall back to the earth again? Would it not be absolutely impossible for one month, even, to pass away without rain or dew descending to the earth? If from certain arid localities the currents of air impel the vapor to other parts, must it not of necessity fall somewhere else? When the atmosphere is surcharged and full, like a sponge, is it not impossible for it to hold more?

Is it not impossible for man, who is adapted to live upon the surface of the earth and to breathe the atmosphere which weighs fifteen pounds to the square inch, to be taken up above the atmosphere and live even for the space of five minutes? If the pressure of the atmosphere was thus suddenly removed would not his blood-vessels be immediately ruptured? Would not blood burst from the lungs, the mouth, the nostrils, and other parts of the body, and death inevitably ensue?

Deprived of the oxygen which the atmosphere contains, would not a man die as surely and as quickly as a fish when removed from the water?

Is it not impossible for a man weighing one hundred and fifty pounds, more or less, to overcome the power of attraction which draws all bodies to the earth, so as to rise into the ether above the atmosphere?

If this possibility could be accomplished, would not the intense absence of heat in the upper regions—reaching a degree of cold, as scientists estimate, of four or five hun-

dred degrees below zero—render the existence of human life utterly out of the question?

Could an animal fitted to live upon the earth exist for five minutes, even, when there is neither oxygen nor warmth?

Is not the story of Elijah, then, or of any other individual, going bodily up into the upper regions and continuing to live, utterly impossible?

Is it not clear that the person who wrote the story of Elijah knew nothing about the laws which govern human life or that he did not care how extravagant he made his statements?

Is not the story of Jonah being three days in the stomach of a fish, deprived of all possibility of getting air to breathe, equally absurd and impossible? If a man were to be so incarcerated, would he not die for want of oxygen in a very few minutes?

In this view of the case, is it not absurd to retail such stories of utter impossibilities to intelligent people and demand that they shall be believed?

Is not the story of three young men being thrown into a superheated furnace, without receiving the slightest injury, of a similar character? Is it not utterly impossible for the human organism to be brought into contact with the intense heat of several thousand degrees and remain uninjured for one moment?

Are not the laws governing life as imperative as any that have existence? As these laws are from the highest power, are they not absolute, and is there any other power capable of setting them aside?

Are there not many statements made in the newer part of the Bible equally devoid of possibility? The existence of a person in human form, having body and organs, living by the food he ate and the air he breathed, and coming into the world without a natural father, we have already considered, and come to the settled conclusion that a being never existed on the earth that had not a natural father, and who did not originate by the same process that inaugurates all animal life. Is it not positively true that there cannot be a son without a father with parts and organs like himself?

The earth being a globe or sphere, is there a mountain-top in Syria, or any other point, from whence a person could view all parts of the world? Owing to the convexity of the earth, is it not utterly impossible for the sight to follow its surface more than a limited number of miles? Was not the person who wrote the story of Jesus "beholding at one view all the kingdoms of the earth" ignorant of the fact that the earth is a round ball, and that a very limited portion of it can be seen from any point?

Is not the statement that the sun was shrouded in darkness for three or more hours not only improbable but impossible? Is not the light generated by the sun too intense to be destroyed for a single moment?

Is not the avowal that the earth was so shaken that it was rent, and the graves opened, the dead bodies rejuvenated and enabled to walk into Jerusalem and hold intercourse with their former friends, wholly incredible?

If by any possibility such events could take place, is it not likely that more than one man would know something about them? Would they not have been referred to by all the historians of the time? Would saint Matthew have been the only one to have spoken of it?

Is it not entirely impossible for a body from which life has departed to be reanimated and again made a living being?

While there have been numerous cases of suspended animation, when life appeared to have departed, and resuscitation has been effected, is it not just as impossible to reanimate a corpse absolutely dead as it would be to animate a log or a bank of clay?

Are not, then, the stories about Elijah and Elisha bringing dead persons to life wholly incredible? Is not the story of Lazarus and others being made to live again after they were fully dead an equal departure from the truth?

Is not the statement that Jesus made a journey of eight thousand miles, to the centre of the earth and back, in the space of thirty-six hours between his burial and his resurrection a very remarkable story?

As the interior portion of the earth is intensely hot, and greatly compressed by the pressure of surrounding matter, would it not be very difficult for a being to get through it at the rate of two hundred and twenty-two miles an hour, allowing not a moment to be passed at the centre?

If such a journey were possible what could be gained by making it? Was any good accomplished by thy Son making that trip to the centre of the earth?

Is not the statement a silly one, based upon no reliable authority whatever, and one which only simple people can believe?

Not wishing to be too prolix in enumerating all the extraordinary statements made in the Bible, we would ask, are there not hundreds of a character similar to the ones here alluded to, which requires a great amount of credulity to accept, and many impossibilities to overcome to be true?

Were not these stories written in an age of the world when it was the custom to minister to the marvelous in human nature, and to detail occurrences which could not possibly have taken place?

May it not be set down for a truth that if thou hast established the laws which govern the Universe thou wouldst not act against thyself and set them aside?

Are these laws not as imperative as thyself, and utterly unable to be ignored or superseded? Would it not be just as reasonable to talk about setting thee aside and superseding thy existence for a brief period, as of setting aside the

immutable and irrevocable laws of the Universe which pertain to all forms of life and all conditions of existence?

Is it not far more probable that the many stories and incidents of the character indicated were the product of illy-informed men, and written to amuse or astonish minds still less informed, gotten up in an age, too, when marvels and wonders were the peculiarity of all their literature, than that they were written by thy hand or dictated by thy brain?

Is it possible that the source of all knowledge, wisdom, and truth would descend to the telling of absurd and impossible stories for the sake of increasing admiration for himself on the part of ignorant people?

Are not the laws and forces of the Universe, those denominated *natural causes*, sufficient for all the results that have ever need to occur? Has a single result of any kind occurred in any portion of the Universe which was not produced by a sufficient natural cause? Is it not wholly needless to introduce supernatural powers or causes into the Universe, even were such a thing possible?

Would not a being of infinite goodness present the great truth of life and of the Universe to the men and women he wishes to benefit, rather than bewilder them with monstrous narratives which could not possibly be true nor do them the least good, merely to excite their wonder and to cause them to think he was a being capable of setting his own immutable laws aside, and of acting against himself?

Is not the disposition plain to be seen, in all the ancient writings of various nationalities, to get up marvels, and unnatural events? Did this trait not arise from deficient knowledge of the Universe and its laws, and a belief in monstrosities and in unnatural and impossible existences?

As men advance in the knowledge of Nature and Nature's laws, of the material and forces of the Universe, that every event is the result of a natural cause, do they not believe less and less in the marvelous, the miraculous and the impossible?

Is not a belief in the unnatural, in the marvelous and the impossible injurious to mankind? and is it not calculated to keep them in ignorance and superstition, depriving the race of much of the knowledge and happiness they might otherwise attain?

Is not the day fast approaching when all the myths, miracles, and absurdities of the past ages of the world will cease to be revered as great truths, and when the practical, vital truths of Nature and of life and of science, will be regarded as of far greater consequence than all the old big stories and impossible narratives of the past ages of ignorance?

[TO BE CONTINUED.]

Liberal Grove-Meeting on Long Island.

Brother Elisha Hyatt, an earnest Liberal, has fitted up a platform in a pleasant grove on his place in the town of Hempstead, near Merrick station on the South Shore Road, and public meetings are held there every Sunday during the Summer, when the weather will permit. Sound Liberalism is delivered to the audiences, respectable in size and character, which weekly gather there. The Editor of this paper will address the people from that platform in Liberal Grove on Sunday, the 15th. Subject, "The Religions of the World."

The Irrepressible Conflict between Christianity and Civilization.—Continued.

A LECTURE DELIVERED IN PAINE MEMORIAL HALL, APRIL 8, 1877, BY W. S. BELL.

"The native people of Christian Europe, not yet entirely emerged from a state of barbarism, were still clad in garments of untanned skins, and dwelt in huts in which it was a mark of wealth if there were bulrushes on the floor and straw mats against the walls. The sovereigns of Germany, France, and England, lived in cheerless, chimneyless, windowless dwellings not much better than the wigwams of the Indians. At this period the realms of Islam presented a picture of unrivalled culture and magnificence. The Caliphs were living in magnificently decorated palaces, with polished marble balconies and overhanging orange gardens, adapted to the purpose of luxury and ease. Splendid flowers and rare exotics ornamented the courtyards, while fountains of quicksilver shot up in glistening spray, the glittering particles falling with a tranquil sound like fairy bells. From the ceilings corniced with fretted gold hung enormous chandeliers; clusters of frail marble columns surprised the beholder with their precious weights, and the furniture of the vast and sumptuously tapestried apartments was of sandal and citron wood, elegantly inlaid with gold or silver or mother-of-pearl" (Sages, p. 340).

Another source of the present civilization may be traced to the Crusades. These great movements stirred up all Europe—in fact, there was no Europe, for it was by these great enterprises that Europe came into existence. Society underwent a transformation. Not only were the old manners and customs changed, but there was stimulated among men an increased mental activity. Society was awakened to a new life. The old narrow routine in which society had been wont to move was destroyed. Society itself began its new transformations into governments and nations, which, says Guizot, is the characteristic of modern civilization.

Mr. Buckle has attempted to show that Climate, Soil, and Food are the determining influences of progress. Hence it is, that in the march of civilization the priority is unquestionably due to the most fertile parts of Asia and Africa. But although their civilization was earliest, it was very far indeed from being the best or most permanent" (Hist. Civ., vol. 1, p. 37).

But Asia and Africa do not have as good a climate as Europe and America, and hence the higher and more per-

manent character of the civilization of the latter. There must also be taken into consideration the superior advantages in Europe and America arising from their mineral resources, and the numerous rivers, lakes and oceans which offer extensive facilities for trade and travel. Nature here is gentle in climate and generous in a fruitful soil. In the extreme North it is a struggle for existence to gain one's daily bread. It is a fight for life. Late and early the fisherman and hunter must toil for the food which shall meet his most ordinary demands of subsistence. He has no luxuries, no spare time for study, travel, or general culture. The soil gives but a niggardly harvest, the climate is inhospitable, and mineral resources are limited and unavailable. Nature there is unfriendly, and hence no civilization can arise under such conditions which can compare with that in temperate climates.

Before man can rise in the scale of manhood he must be able to gain his food easily. He must have time for leisure, for study and improvement. But this can never be enjoyed in the extreme North. In the tropical climates food is abundant—it grows without the aid of man; he may go forth and gather it at little cost of time or labor; still civilization is not of a high type there. The hot climate is almost as severe upon man as the cold climate. If the cold climate and barren soil spur the dweller of the North into great activity for his daily food, the heat of the tropics, on the other hand, enervates him and leaves him without activity of either body or mind. Besides, heat and moisture in tropical climates produce rank vegetation, thick, tangled growth and poisonous shrubs and plants, which all greatly impede human progress. In other words, man is unable to overcome Nature, and this is essential to human advancement. In such countries food is produced with but little exertion, houses and clothing are almost superfluous; but here the race always increases with the greatest rapidity. Hence, labor is superabundant and wages correspondingly low. And a legitimate result is monopolies and systems of caste.

"In our temperate climate man is compelled to exert himself more than in the tropics but his effort is not exhaustive and dwarfing to his nature, but tends to expand and strengthen it" (Buckle Hist. Civ.).

In the transitional state from savagery to civilization men as individuals crystalize into society. Progress afterwards consists in the greater mental activity of the individual and the multiplication of the functions of society. Man cannot live alone, nor can he achieve great results when he simply takes a wife and propagates his kind. He needs the benefits arising from social conditions. By united action with his fellows he is able not only to achieve good for himself, but all his acquaintances, whether of mind, morality, or material wealth becomes in part the possessions of society. So, also, do the industries, inventions and gains of his fellows become in part his possessions. Thus in union is strength; and from such union as society represents there is not only strength, but also progressive impulses to higher aims.

In the eighteenth century there sprang up a great deal of Infidelity. Doubt instead of faith possessed the minds of many of the most distinguished men of thought—as Bolingbroke, Berkeley, Voltaire, Hume, Diderot, Rousseau, D'Holbach, Gibbon. Some of the more prominent skeptics, as they were called, rejected Christianity, on the common-sense ground of the incredibility of the Scriptures. But as they had no form of belief or knowledge to substitute in the place of the dogmas they rejected, it was not difficult for the clergy to cover up the doubts and disbeliefs of the skeptics with specious explanations. Something more was needed to break the spell of superstition and arouse the minds of men to thought and action. In the first part of the present century evolution began to unfold the flower of the mind under the form of science. Science has done what skepticism failed to accomplish: it has given *Knowledge* as a substitute for *Faith*. It has cultivated intense intellectual habits in modern society, and given mankind a sure test of truth and its method of verification by means of experiment, observation, and deduction. Science is inexorably hostile to supernaturalism. It knows nothing of a super-nature; to it, all is Nature, and Nature is all. From prehistoric times the race has been under control of ignorance and fear, but science has given knowledge, and knowledge has given courage.

And we may be allowed to say just here, that Infidelity is no longer synonymous with mere disbelief. Infidelity is not the mere rejection of the churchly doctrines, but it is synonymous with the knowledge and acceptance of the general truths of science. Liberalism affirms that knowledge is power, that science is truth, freedom, and happiness.

"It is safe to say that no one thing has ever contributed so much to the benefit of the race as the transition from the speculative to the experimental method. The ancients were prevented from creating science by a false intellectual procedure. They believed they could solve the problems of the Universe by thought alone. The moderns have found that for this purpose meditation is futile, unless accompanied by observation and experiment" (Lewes).

[TO BE CONTINUED.]

Heresy of the Lord's Prayer.

"Our Father who art in Heaven,"—

A proposition inclining to heresy, since God (if there be one) is everywhere. Nay, we find in this expression the leaven of Socinianism; for here is nothing at all said of the Trinity.

"Thy kingdom come; thy will be done on earth as it is in heaven;"—

Another proposition tainted with heresy; for it is said again and again in the Scriptures, that God reigns eternally. Moreover, it is very rash to ask that his will may be done; since nothing is or can be done but by the will of God.

"Give us this day our daily bread,"—

A proposition directly contrary to what Jesus Christ

uttered on another occasion: "Take no thought, saying what shall we eat? or what shall we drink? . . . for after all these things do the Gentiles seek. . . . But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"And forgive us our debts, as we forgive our debtors."—A rash proposition, which compares man to God, destroys gratuitous predestination, and teaches that God is bound to do to us as we do to others.

"Lead us not into temptation,"—

A proposition scandalous and manifestly heretical; for there is no tempter but the devil; and it is expressly said, in St. James' Epistle: "God is no tempter of the wicked; he tempts no man."—*Voltaire*.

The "New Faith."

B. L. STODDARD.

If you and I, good reader, had been born in Rome during the latter part of the third century, when Christianity, although not yet the established religion, had gained a multitude of adherents, and was destined to replace the rapidly-declining religion of Greece and Rome; if our parents and friends had chanced to be devoted worshippers of Jupiter and Apollo, Minerva and Ceres, and had therefore entertained an intense antipathy to the new faith which threatened to destroy the old *cultus* which was so dear to them; and if (to add one more to these suppositions) you and I had become persuaded of the mythical character of all the old legends of our pagan religion, and had embraced the purer faith of Jesus as modified by the liberal Paul and the philosophy of Greece, I fancy we should have been subjected to very much the same sort of remark, expostulation and entreaty, with which we are so well acquainted to-day. There would have been the same outcry made against destroying a long-established faith which had been handed down the ages from revered ancestors; distinguished, gray-headed believers in the old religion would have been pointed out, and we should have been asked if we dared to set up our inexperienced minds in opposition to their wisdom; the same arguments would have been adduced in favor of the genuineness of the old myths; the same expostulations would have been addressed to us to spare the peace of mind of all who were reposing in the old faith.

Finally, when all this had failed to convince us that we were in error, some deeper thinker would have taken us aside and said significantly: "You are right. These priests are half of them feigning to believe what they do not, and the rest are bigoted and deceived. You are right. The old legendary stories of the gods are untenable. I agree with you. The new faith is more rational, is purer, and may, at some future time, prevail. But be sensible. Here is our old faith still held by millions who love it devotedly and who believe in it fully. All over the civilized world are the beautiful temples reared for the worship of our gods. The whole wealth of our unrivalled art is dedicated to the production in life-like marble of the ideal forms of the deities of our fathers. Now, if you Christians succeed, you will overthrow a vast system of worship; you will make our gorgeous temples with their splendid rituals worthless; you will take the significance out of our beautiful sculptures and paintings; you will rob the groves, the rivers, and the fields of their presiding divinities, and you will thus distress the minds of thousands who cling tenderly to the old faith." And then some shrewd business man would have taken us aside, and said with a cunning smile: "Will it *pay* now for you to speak out boldly against the errors of our old religion? Will it prove any advantage to you to urge the adoption of this new faith? Look at your business, which will be wholly ruined if you come out openly as a Christian! Your old friends will desert you. Just be content to hold your peace. Entertain what views you will in secret, but, for policy's sake, *keep silent!*"

Now these words, which might have been with perfect propriety addressed to the convert to Christianity in the third century, are precisely similar to those which the majority of radicals, in the nineteenth century, hear daily from their friends in the old faith. At the present day, Christianity, as a *religious system*, is on the wane just as surely as the pagan religion was sixteen hundred years ago. Its many positive excellences, its moral purity, its teachings of brotherhood, charity, and forgiveness, remain, and will ever remain, as permanent blessings to mankind. But its deification of Jesus, its claim to being the prophesied faith of faiths, its supernatural stories, its more-recently manufactured creeds with their revolting dogmas and inconsistencies, and its worship of an infallible Church by the Catholic wing, and its worship of an infallible Bible by the Protestant wing, all these are surely and steadily crumbling away. The two great weapons, Scientific Discovery and Historical Criticism, are rapidly dispersing the clouds of error and superstition, as certainly as the sun scatters the mists of the morning. In fact, the amount which has already been accomplished in this respect, during the last fifty years, is simply amazing. The real change, which, unperceived by the orthodox, has actually taken place in their own ranks, is also most surprising. We stand, then, in very much the same attitude as the world did during the gradual breaking up of the errors of the old pagan religion.

Now, as then, the question comes home to every man who sees that he cannot honestly hold the old faith: "What shall be my course of action? Shall it be open, or shall I hold my opinions in silence?" The temptation is great to adopt the latter course. The "New Faith" is not yet sufficiently pronounced, nor so generally received, as to make the open adoption of it and the rejection of the old an easy matter to most Liberals. It is true, they are not exposed to the terrible persecutions to which early Christians were subjected, and which the Christians themselves repaid with interest on coming into power—the age has gone by for that. Still, in England and in this country, the radical labors

under great disadvantages. There are being enacted every day scenes of heroic adherence to truth, which are none the less noble for being little known. Let me cite two examples out of many for whose authenticity I can vouch:—

A young man, who had lately worked his way painfully through college and seminary, with the hope of preaching the gospel, who had made repeated and severe sacrifices for this purpose, and who had actually entered successfully upon his work in an orthodox church, saw, after some years of closest study and agonizing doubt, that he could not conscientiously continue in the old faith, preaching the orthodox dogmas. It was a terrible trial for him. Relatives were dependent upon him for support. He had just reached that for which he had given the best years and all the enthusiasm of his life. But he saw that if he would be *honest*, he must relinquish it. What could he do to earn his livelihood? He had now no knowledge of commercial pursuits. He had admirably and laboriously fitted himself for a position which he found he *could not* conscientiously occupy. Some pursuit was found by him in which he could, with strict economy, maintain himself. Accordingly, he resigned his pastorate, gave up his handsome salary, and went quietly to the humble place which he had chosen—a true disciple of honesty and truth.

Another example: A young man recently occupied a very prominent and responsible position in a business house. He had long cherished the desire to be a preacher, and to address to men from the pulpit words which should incite them to a purer life. So soon as he had gained a sufficient sum of money to support for a time those dependent upon him, he left the flattering prospects which a continuance in business offered him, and began his theological studies. It is the old story. He found it impossible for him, as he ascertained the truth, to subscribe to orthodox tenets, and with noble honesty, despite the agony which came from the rude awakening from life-long, cherished dreams, he gave up the profession for which he had sacrificed so much.

A score of similar cases might be cited, and such acts are doubtless repeated in one way or another constantly. There are heroes and heroines in every walk of life, who are making sacrifices daily, because they are faithful to the truth which is in them. They are unwilling to adopt the too prevalent custom of repeating words in which they have no belief, and, moreover, they are earnestly desirous of helping onward the day of freedom from the narrow, bigoted dogmas which enslave so many minds. The question with them is not, *Will it pay me* in dollars and cents, or in social position and popularity, to be thus true to my convictions? That question must, for the present, certainly be answered in the negative. But there is a higher motive, that of devotion and loyalty to the truth and hatred of error and superstition, which impels them, not only to reject dogmas no longer tenable, but to aid in ascertaining and disseminating truth and light.

There is, however, one very weighty reason which deters many radicals from proclaiming openly their views. It is that these views are so largely *negative*. It is that they dislike to pull down, without putting anything in the place of, the destroyed faith. It is their want of a *positive* system of truth to promulgate. But, in considering this objection to outspoken radicalism, let us remember that the farther we go in philosophy or religion, the less dogmatic and positive we can be. If we see but one point, one side of truth, we are apt to assert most vehemently that we are right, and we alone. But if our vision is extended, if we see more than one side, we grow less positive. Our belief is less narrow and intolerant. In one sense it is undoubtedly true that the more light we have the more we doubt. We see this exemplified everywhere. The quack, acquainted with but one set of symptoms and with no knowledge of all the complicated influences which may affect the disease of his patient, is the most positive of men. The broad, cultured physician is much less certain.

[CONCLUDED IN OUR NEXT.]

Every man must patiently bide his time; not in idleness, in useless pastime, or querulous dejection, but in constantly accomplishing his task, that when occasion comes he may be equal to it. The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is very discreet and troublesome ambition which cares so much what the world says of us; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our voice.

IRON is the symbol of civilization; gold represents wealth. The value of the former in the arts can be measured only by the progress of the present age. In its adaptations and employments it has kept pace with the scientific discoveries and improvements. Hence the use of iron indicates the advance of nations. Iron is worth more in the world than all other metals combined. We could dispense with gold—it ministers largely to luxury and refinement, but iron represents the honest industry of labor. Its use is universal. There is no "California" of iron; it is found in great abundance in every nation of the earth. From this fact we discover how indispensable Nature deemed this metal to the education and development of man.

DESPONDENCY.—What right has anyone endowed with an ordinary share of intellect, and blessed with a respectable share of good health, to despond? What is the cause of despondency? What is the meaning of it? The cause is a weak mind, and the meaning is sin. Never despond, friendly reader, for one of the first entrances of vice to the heart is made through the instrumentality of despondency. Although we cannot expect all the days and hours to be gilded by sunshine, we must not for mere momentary griefs suppose that they are to be enshrouded in the mists of misery, or clouded by the opacity of sorrow and misfortune.

Letter from U. K. Booth.

DETROIT, MICH., June 12, 1877.

MR. EDITOR: Enclosed herewith I send you three dollars (principal and interest) for THE TRUTH SEEKER for this year's subscription, which, I am sorry to say, I have neglected until long overdue; and as apologies do no good, I will not annoy you with any, but simply send the money.

THE TRUTH SEEKER, I am happy to say, you are pushing on in its good work with an energy, ability, and momentum worthy of its noble name. Your "Interrogatories to Jehovah" are a most masterly arraignment of that mythical being, whose origin can be traced to a dead Egyptian chief, and whom the priests have so long used as a cat's-paw to rake out the money from the pockets of the poor, deluded, toiling millions.

Your discussion with the Rev. Humphrey, I am pleased to see, is rescuing and bringing to the surface, in a triumphant manner, the facts in relation to our noble old Infidel fathers, on whom the priests had already commenced the process of Christian metamorphosis, and who, I fear, but for your opportune, masterly, and successful efforts, would soon have been slided over (as the serpent does its prey before swallowing it), preparatory to canonizing them ere long as St. Paine, St. Jefferson, St. Franklin, St. Washington, St. Adams, St. Allen, St. Henry, St. Lincoln, etc., etc. Why, Sir, it is a fact easily proved by, and logically deduced from, the New Testament scriptures, that Jesus Christ himself was an Infidel of the most radical kind, and was put to death not in accordance with some great plan of salvation, but for Infidelity to the teachings of Moses, by the bigoted Jewish priesthood in obedience to the command of Jehovah to Moses (Deut. chap. 18). And yet some three hundred years after his crucifixion, or A. D. 325, this same Infidel Jesus, in accordance with the time-honored customs of pagan Rome, at the hands of the heathen Roman Emperor Constantine and his three hundred and eighteen ignorant bishops at the boisterous and turbulent Council of Nice, received his apotheosis and was canonized as the "Only begotten Son of God," notwithstanding in the Old Testament scriptures we are informed that God had other sons, who, straying away from the royal paternal household, came down to earth, "saw the daughters of men that they were fair," became enamored of and fell in love with those rosy-cheeked country girls, "and they took them wives of all which they chose," the result of which was a progeny of "giants and men of great renown" (Gen. vi. 24).

It is also a fact that the Devil even, before his "period of infancy began," (as the Rev. Humphrey says of Paine), which period dates back to that little "onpleasantness" in the rebellion first heard of in an old Greek fable; next reported by John in Revelation, chapter 12, and subsequently embellished and enlarged upon by the poet Milton in his "Paradise Lost," was held in high favor and esteem by Jehovah—being Premier. And it is a fact well known to the student of history, that during the various changes and developments of national religion which took place through the long, weary ages of the past, this same Devil has alternately been worshiped as God and Devil, under different appellations, names, or terms, almost without number; and that the "Beelzebub" of the ancient Jews, and the Christians even of to-day, and whom they characterize, denounce, and vilify in their "sacred scriptures," as the "Prince of Devils," is none other than the "Baal"—the highly-developed and refined God of the Phœnicians, that noble old people who gave learning and civilization to the world thousands of years before the Jews had an existence as a nation, and the sails of whose commerce whitened every sea, lake, and river, long before the Cæsars reigned in Rome, or the Cleopatras and Pharaohs ruled over Egypt. "Baal," says Chamber's Encyclopedia, "is a Hebrew word signifying Lord, owner, master. By some it was supposed to mean King of the City; by others, King of the Earth." And for a long time it was the name which had been given to Jehovah himself (Hos. ii. 16). It was the same as the Beelzebub, or Beelzebub, of the Philistines, to whom a magnificent temple was built and dedicated at Ekron. Hence, Baal, the god of the Phœnicians, and by them called "Melchert," "Melkrat," or "Melchraft," etc., and who was also the god of the Chaldeans, the renowned astronomers of the Old World, as also the old learned Syrians, became incorporated into the Jewish and Christian scriptures, and by them appropriated as their Prince of the Devils.

From the above it will be seen that God and the Devil have shifted offices and exchanged titles in serving the nations times almost without number. And in view of this fact, it has well been said that "Religion is only superstition in fashion, while superstition is religion out of fashion." Nor is the still more startling fact less true, that the priests' hell, and heaven, have undergone similar topsy-turvy transmutations. So that the cool, shady retreat of the Christian's heaven has been stolen, or manufactured, from the cold hell of the old Scandinavians by this same system of religious metamorphosis, while the heaven of this old superstitious people has been appropriated by the thieving priests, and by them manufactured into the hot hell of "fire and brimstone." Says a learned writer on this subject: "It is a curious fact that in most of the old Cymric and Gaelic neighborhoods the notion still prevails that it is very unfortunate to bury the dead in the northern side of a church. The southern side of graveyards is sometimes overcrowded, while the north side is vacant. Dr. Lee, a good authority," remarks this writer, "says it is an old tradition that the north is the region of Demons. In some parishes of Cornwall," he adds, "even to the present day, when a baptism occurs the north door of the nave opposite the font is always thrown open, so that (as it is believed) the devil that is cast out of the christened child may retire to his own place, the region of the north."

"Hell," continues this writer, "means freezing; it is the name of the Scandinavian goddess Hel, whose abode was an ice-house, in which the wicked were believed to lie in frigid torpor; while in the belief of the same race the good went to a region in the South called *Sindri*, a word identical with *cinders*. Our tropical theology has reversed the theories and made Paradise a shady retreat with four cool rivers flowing through it, while the other region has the cinders. But the ancient faith of a race at all isolated survives long, and so the most orthodox tribes of this country mentally people the North with demons, and bury their dead toward the regions of heat. This Christian 'petilarcy' on the old Scandinavians, and this inextricable mixing up of superstitious nonsense, is doubtless due to the fact stated in Chamber's Encyclopedia, namely, that 'after the introduction and diffusion of Christianity, the ideas personified in 'Hel' gradually merged, among all the races of Northern and Germanic descent, in the local conception of a Hell, or dark abode of the dead.'"

Hence, Mr. Editor, the intelligent readers of the Humphrey-Bennett discussion are not at all surprised to see your reverend gentlemanly opponent under the magical "Aggremento-presto-change" machinery of the Christian world—that has turned out so many lies since the time of the notorious interpolator Eusebius—employing the same motive power to transform into good, genuine, Simon-pure Christians such men as Thomas Paine, Jefferson, Franklin, Adams and all those noble old Infidel Fathers, who framed and adopted a constitution that struck the death-blow to superstition and gave to this favored land the noblest, grandest, sublimest charter of human liberty that has ever rested on mankind with one common benediction: and which made no war on religion but by the "withdrawal of the troops"—thus leaving it to stand on its own merits or fall by the weight of its own falsehood and corruption—left religion to make war upon itself. And while the warfare has been carried on among the different Churches and creeds—and their name is legion—with deadly strife and malignant hate, the radical, freethinking element all over the land has had a chance to take root and grow and thrive and flourish until the priesthood in the midst of their belligerent camp-fires have awoke with frenzied surprise, only to find a nation of Infidels confronting them on all sides, with no Christ, no Jehovah, and no God in their Infidel, godless Constitution to call to their hopeless and despairing rescue. Grand and sublime old Infidel Fathers! Already has the torch of liberty, by them lighted, sent up its bright scintillations so high that all nations can read their names emblazoned in characters of living fire among the stars that shine forever in the ether blue. Already is the talisman of fame clustering around their Infidel names with such a golden halo of lustrous light that the Christian priests are reaching out their pirate claws to gather them in as trophies to their waning cause. Notwithstanding for half a century and more their dashing cataract of denunciation and calumny, embellished with the blue flames of burning brimstone and the fire-tipped energies of seething falsehood and scorching hate hurled from ten thousand pulpits, have consigned them to the hottest seat, on the Wall street and in the coal-holes of their gambling, money-making theological hell. But thanks to the kind Fates that enabled the heroes of liberty for the first time in the world's history to catch the wary priests napping. Our Infidel Fathers saw the golden opportunity. They seized it, and the death-knell of superstition, thus struck, was lost in the loud tocsin of freedom, that by them was sounded, o'er ocean, mountain, sea, and plain.

All honor to Thomas Paine and his Infidel compatriots. Their glory walks abroad among the nations like a thing of life and beauty. Their fame is the soul of "Freethought" and in the hands of "free men" has passed beyond the grasp of the Christian priests and beyond their powers of piratical appropriation. Already has it crossed the death's dark river of Christian proscription; climbed up the shining stairway of human thought and human progress; pressed with its hallowed feet the flowery "aisles of immortal life," and with its magic hand above the dark cloud of superstition, hath twined a wreath such as the patriot oft in "dream-land" hath crowned the nations of earth, and the hero of freedom—freedom to body, mind and soul—hath decked the brow of the "Goddess Liberty," where perennial flowers of peace kiss Virtue's fragrant breezes, and rippling fountains of human happiness sing the sweet song of Hope's fruition.

Now, friend Bennett, I trust you will pardon my lengthy letter—I did not intend it when I began, but my pen struck a gait and I let it go. Hoping you will not permit the Rev. Mr. Humphrey to steal away Thomas Paine and his Infidel compatriots and drag them to his Christian den, I will close by subscribing myself your friend and co-worker in the cause of truth.

U. K. BOOTH.

First Response to our Late Appeal.

SAGINAW CITY, MICH., July 2, 1877.

FRIEND BENNETT: Enclosed find ten dollars, for which you may send me the "Champions of the Church" (\$4) when ready; the balance you can place to my credit. How unpleasant it must be to you to be continually appealing to those in arrears to pay up, and not meet with the response you deserve. You recollect you said to me about nine months since, that Liberals were not always liberal. I think you were right. You find a certain class in every community, who are very eager and seem to endorse every new project or undertaking, but they have not got either the moral courage or the energy to contribute anything towards its support. To that class the sooner you stop sending your paper the better it will be for you. I, for one, propose to sustain your paper if it costs five dollars per annum. Probably you

might find friends enough who are of my opinion, and thereby discard those whom you have so aptly termed "sponges."

Hoping your friends will rally to your support, I remain, Yours, THOS. L. JACKSON.

Thomas Paine's Complete Works.

DEAR FRIENDS OF THE TRUTH SEEKER CLAN: Do you realize what a treat is in store for you? If not, let me tell you that I have just received the works of the great and good Thomas Paine, all complete in one large and beautiful volume—the happy thought of our redoubtable and indefatigable publisher, D. M. Bennett. The illustrious author hero himself would be proud, could he awaken from his long last sleep and see himself thus done up in such good shape and style.

No Liberal library is complete, or indeed not really commenced, unless it contains the works of the immortal and gifted Thomas Paine, and I hope orders for this volume will flow in "Thick as budding leaves or rising flower O'er spread the land, when Spring descends in showers."

Only just think of it! twelve books all in one, and such good, sound, sensible books too. Why the beautiful little poem, "Castle in the Air," is of itself worth a dollar. I learned it when a child, but had forgotten many of the verses, and when I read them again in this collection, they seemed like the greetings of some old friend of Lang Syne.

Nor must I forget to say how well I like the terse, condensed biography of our benefactor, Mr. Paine, as written out in this volume in the plain, simple, unique style which we have all learned to know and love so well since the advent among us of the little, bold, fearless and zealous TRUTH SEEKER.

I begin to think it is impossible for D. M. Bennett to publish a work which will not be worth double, if not quadruple its cost to any of us. Well may he call his TRUTH SEEKER Library "Bold Books for Brave Brains." And it is to be hoped his subscribers and readers will appreciate them and him as they deserve. It is but a "drop in the bucket" for each one of us, if we purchase every volume as it comes crisp, fresh and new from the binder's hands to what it would cost us to pay for a seat in the holy (?) sanctuary, and drop our countless offerings into every ubiquitous contribution-box, in aid of we know not what wild, useless or visionary "scheme of salvation" (from what?)

Let us, then, dear brothers and sisters, send our few dollars where we know they will aid in giving light and truth to the world—to D. M. Bennett, 141 Eighth street, New York, then

"Joy unto ourselves returning
From this perfect fountain-head;
Freely as we freely give,
Shall the grateful light be shed."

Respectfully, ELMINA D. SLENKER.
Lord's Day, July 1, 1877.

LETTER FROM J. MELENDY.

SHAWANO, WIS., July 1, 1877.

MR. EDITOR, Dear Sir: The "Truth Seeker Collection" is gladly received, and is really a very agreeable surprise to us—containing a large collection of the choicest Liberal poems extant, elegantly and substantially bound, and is entirely destitute of the real essence of Christianity, i. e., hatred and revenge. It is truthfully a practical work, which all Liberals will hail with delight. In the publication of this invaluable work you have dealt a terrible blow to priestcraft by clearly showing the way by which their useless and superfluous services can be satisfactorily dispensed with; and also another important step is taken in the cause of humanity, morality, and human happiness. As a poetess, a truthful writer, a moralist, and a real public benefactor Mrs. E. D. Slenker of Virginia stands pre-eminent. May her truthful and fearless pen, guided by her powerful intellect, long adorn the fearless columns of THE TRUTH SEEKER in the same spirit manifested in the "Collection." The extremely low price of the volume together, with its evident adaptability to the urgent needs of the present enlightened age, should very soon place it in the hands of every true Liberal in America.

The Wolcott Grove-Meeting.

To the Liberal Public: This meeting is announced as for Central and Western New York, but Liberals from all sections of the country will be heartily welcome. There are many who reside in Western Pennsylvania and in Upper Canada who can conveniently reach the meeting. The Rome, Watertown & Ogdensburg Railroad and all its branches will carry persons at half fare to the meeting. The inhabitants of Wolcott and the farmers about the Grove will entertain most of those who attend free, and arrangements will be made with the hotels for board at cheap rates.

It is some time before the meeting, but at this early day I desire to urge Liberals to make preparations to attend this Convention. It is to be held at a time of the year when farmers have a little leisure and when every one desires some relaxation from toil. From letters received I am sure the meeting will be a large one, but that is not enough. Let us turn out in such numbers from every section of the country as will give some proof that we are in earnest.

A notice of this meeting has already appeared in the leading journals of Central and Western New York, and should appear in every journal in the state that will publish it. And I hereby request every one who

may read these lines to have a notice handed to the local editor of the town for publication at once. It will help our cause as well as the meeting. Then do not forget to send your contribution for defraying the expenses of the meeting to Mr. J. M. Cosad at Wolcott, N. Y. Mr. Cosad is a veteran in the army of Freethinkers and should not be allowed to pay all expenses. Those who can not attend should at least send their contributions. There are many able speakers already engaged, and others will be if these contributions will warrant it.

Now, lovers of Truth and Humanity, let us make a grand effort to have this meeting one worthy of our noble cause. Remember the time, August 17, 18, and 19. Please send your name to me if you think of attending the gathering.

H. L. GREEN.
Salamanca, N. Y.

Friendly Correspondence.

T. A. CAPEHART, Polk Patch, Ind., writes: For the enclosed please send me the "Marple-Underwood Debate," two copies of "Ingersoll's Lectures," and five copies of "Design Argument Refuted." I am hardly able to buy the books, and every time I order a book I think it will be the last; but I am continually applied to for Feethought literature. The consequence is, that occasionally we get an addition to our ranks and that, so encourages me that I invest in another book. I tell you, Bro. Bennett, if each Liberal in the land would invest five dollars in books and tracts every year, and scatter them among their neighbors, it would not be long that we would hear men say that their employer was a member of the church, and that he dare not take any Liberal publications. My opportunity for the past five years for ascertaining the minds of the people has been excellent. I find a great many skeptical in regard to the Bible. All they want to set them right is something to read. I find others straight-out Infidels, but don't know that any one is of the same mind; consequently are afraid to speak their minds. The fact is, that I can take ten dollars' worth of your tracts, and at the same time, I can make more converts that will stay so than all the prayer-doers in the country. It appears to me that it is about time that Liberals were waking up and getting to work. Of course the same would suffer by it. One would have to stand the slang and abuse of the clergy, as well as that of a great many of their ignorant and fanatical followers. I will except some, for some treat me as well as I could desire; but there are others, who, were it not for the law, would do to me, as their patron saint John Calvin did to Servetus—give me a taste here of what they pray I may get hereafter, by burning at the stake. There are men here, who say that they would not believe an Infidel on oath. I think we can afford to take that, for they only expose themselves. We always judge others by what we think we would do under the same circumstances; they therefore virtually say that if it was not for the fear of hell, they would bear false witness, and in fact do anything that is mean; and from the acts of some of them (if their religion has any restraining influence over them at present) I believe they tell the truth in that respect. For my part, I am willing to part company with such men, for I dislike to associate with men that I have to watch continually, if they are Christians. I herewith send you my miniature. My phiz reflects but little intelligence, but I am proud of one thing, that is, like Collin's ram, I've a head of my own. Please send me in return, Underwood's photo. Some friends in the country have appointed a meeting with the view of organizing a Liberal Club, and want me to go and assist them. I think then I will get some subscribers, and orders for books.

WM. W. SCHOLLES, Barnesville, Ohio, writes: Enclosed find P. O. order for two dollars, for which please send me your valuable paper for another year. I have been a reader of it, for a little over a year, and I have become so much attached to it that I cannot get along without it. I lend my paper to others thinking that some will subscribe for it. I have not succeeded in procuring any subscribers yet, but I think I will soon, as some have promised me that they would take it as soon as they could spare the money. I will work for your paper and get all the subscribers I can. Barnesville has a population of about three thousand, one-half or more of whom are church members, and but very few are Freethinkers. There are really only about half a dozen outspoken Freethinkers in this town. I know of several here that are liberal enough in their views to read a paper like yours, but will not do it, because they do not want to be talked about. But they will go to church just to be popular, and listen to the priest's nonsense and hear him shamefully misrepresent Infidels and Freethought publications (as I heard a Methodist preacher do last Sunday evening). I shall send for a few copies of the first volume of the Truth Seeker Tracts, as soon as I can spare the money, and put them in circulation. I think that whoever reads them will get their eyes opened. I have been doing all I could to introduce your paper in other towns where it is not known, by mailing copies to liberal-minded persons. I think that a great amount of good can be done in this way. You will think so too when I tell you how I became acquainted with your paper. I don't believe that more than one-fourth of the Freethinkers in the United States ever heard tell of a Freethought paper, and I know I am right if all the towns are like Barnesville. The first Freethought publication of any kind, that I ever saw or heard tell of (except Paine's "Age of Reason," and it was so much misrepresented by the

orthodox, that I thought it was not to be read) was a copy of your glorious little paper. It was sent here from the far off shores of the Pacific—from Forest Grove, Oregon, by a friend of mine, Mr. J. J. Parker, who now resides here. I am twenty-two years of age, and unlike some, I have been a Freethinker ever since I was old enough to think, with the exception of a short period when I was about sixteen years old, when during a Methodist revival and excitement, the preacher very nearly induced me "to come to Jesus," and I would have done so if I had had my own way. But I soon afterwards saw that something was wrong in the machinery, and I have been thinking ever since, that your paper should be read by every man, woman and child in the land. I intend to do all in my power to extend its circulation. Wishing you success in your glorious enterprise, I remain your true friend.

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THERE have been fewer friends on earth than kings.—*Cowley.*

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AS LONG as love prevails in a house space of the breadth of a sword is satisfactory. As soon as it disappears sixty hand-breadths are not sufficient.—*Talmud.*

WITH virtue, capacity and good conduct one can still be unsupportable. The manners, which are neglected as small things, are often those which decide men for or against you.—*Brugere.*

LIFE, whether in this world or any other, is the sum of our entertainment, our existence, our character. The conditions are secondary. In what other world shall we be more surely than we are here?—*Chapin.*

WHAT is this life but the circulation of little mean actions? We lie down and rise again, dress and redress, feed and grow hungry, work or play, and are weary; and then we lie down again and the circle returns.—*Bishop Burnet.*

WHOEVER says to me, "Think as I do, or God will damn you," will soon say, "Think as I do, or I will kill you." Let us beseech God to soften these savage hearts, and inspire in all his children sentiments of brotherhood.—*Voltaire.*

THERE is sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and like the prophet's wand, it changes to a snake.—*Douglass Jerrold.*

EVIL is easily discovered, there is an infinite variety. Good is almost unique. But some kinds of evil are almost as difficult to discover as that which we call good; and often particular evil of this class passes for good. It needs even a certain greatness of soul to attain this, as to that which is good.—*Pascal.*

WE are born to an inheritance of opinions, right and wrong, and, right or wrong—we cling to them with a pertinacity exceeded by nothing but our attachment to life. The seeds of error, as well as of truth, are planted by the stupid parent in the minds of his unfortunate children, and lucky is the child in whose mind the tares do not choke the wheat before he is able to distinguish one from the other.—*Voltaire.*

AGAINST slander there is no defense. Hell cannot boast so foul a fiend nor man deplore so fell a foe. It stabs with a word, with a nod, with a shrug, with a look, with a smile. It is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid. It is the heart-searching dagger of the assassin. It is the poisoned arrow whose wound is incurable. It is as mortal as the sting of the deadly arrow; murder is its employment, innocence its prey, and ruin its sport.—*Sawyer.*

LET us plant in our hearts the precious flowers of love, charity and forgiveness, and make the light of a beautiful spirit to shine out radiantly from our countenance; let us each day pluck some flower of thought from the great tree of knowledge, and twine it in the garland of our minds, that it may be an amaranth unfading in hue and undying in sweetness. Let us plant the seeds of beauty everywhere through the windings and avenues of our lives, and make beautiful by our souls' rejoicing the hours of our daily labor and our Sabbaths of rest. Strive always for the good, the true, and beautiful, and life shall be to us a song of joy and bliss, garlanded everywhere with the brightness of beauty.—*Mrs. E. D. Slenker.*

MODERN civilization rests upon physical science; take away her gifts to our country, and our position among the leading nations of the world is gone to-morrow; for it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science, it has made its way into the works of our best poets, and even the mere man of letters who affects to ignore and despise science is unconsciously impregnated with her spirit, and indebted for his best products to her methods. She is teaching the world that the ultimate court of appeal is observation and experience, and not authority. She is creating a firm and living faith in the existence of immutable, moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being.—*Huxley.*

POETRY is the record of the best and happiest moments of the happiest and best minds. It makes immortal all that is best and most beautiful in the world; it arrests the vanishing apparitions which haunt the interlunations of life, and veiling them, or in language or in form, sends them forth among mankind, bearing sweet news of kindred joy to those with whom their sisters abide—abide, because there is no portal of expression from the caverns of the spirit which they inhabit into the universe of things. Poetry redeems from decay the visitations of the divinity in man. Poetry turns all things to loveliness; it exalts the beauty of that which is most deformed; it marries exultation and horror, grief and pleasure, eternity and change; it subdues to union, under its light yoke, all irreconcilable things. It transmutes all that it touches, and every form moving within the radiance of its presence is changed by wondrous sympathy to an incarnation of the spirit which it breathes; its secret alchemy turns to potable gold the poisonous waters which flow from death through life; it strips the veil of familiarity from the world, and lays bare the naked and sleeping beauty, which is the spirit of its forms.—*Shelley.*

Odds and Ends.

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"Don't you think, husband, that you are apt to believe everything you hear?" "No, madam, not when you talk."

THE Methodist Conference has sent Rev. Mr. Kittell to Brooklyn—which is appropriate when we consider that they are always having a stew there.

THEY have found the arms of the Venus of Milo. They were wrapped around the Roman policeman's neck, and Mr. Milo is awful mad about it.

"SHALL I have your hand?" said an exquisite to a belle, as the dance was about to commence. "With all my heart," was the soft response.

DEVIL'S SLIDE, Devil's Gate, Devil's Back and Devil's Knee are historic spots on the Union Pacific road. They think a good deal of him out there.

"How Ministers are Killed," is the caption of an article circulating through the papers. You may not have one to kill, but it is well to know how it is done.

A PAPER, speaking of a family who made a fortune out of whiskey, says: "They live on Twenty-third street, in a perfect delirium-tremens of splendor."

A VIRGINIAN accidentally stumbled and fell. A lady, thinking to commiserate with the mishap, observed that she regretted his unlucky *fauz-pas*. "I didn't hurt my fore-paws," he replied, "it was my knee."

A FRENCHMAN brought two mugs to the milkman in place of one, as usual, and on being asked the meaning of it, replied: "Dis vor te milce, and dis vor te water; an' I vill mix them so as to soot myself."

"You'd better knock the door down! What do you want?" "My dear sir, don't let me wake any of your family; I'm just using your knocker to wake the people next door. I'm locked out, you see; and they've no knocker." Rap! rap! rap!

"THERE's our Jeremiah," said Mr. Shelton, "he went off to make his own living by his wits." "Well, did he succeed?" inquired a friend. "No," said the old man with a sigh, and significantly tapping his head, he failed for want of capital."

CURBAN being angry in a debate one day, put his hand on his heart, saying, "I'm the trusty guardian of my own honor." "Then," said Sir Boyle Roach, "I congratulate my honorable friend on the sang sineure to which he has appointed himself."

HERE's another warning. A man down town refused to stay home after an early supper and help his wife whitewash the back-yard fence, and his black hair turned white in less than a minute. His wife's painful awkwardness with the whitewash brush caused the sudden change.

A LADY was examining some infants' apparel in a dry-goods store on Main street and evidently at a loss to make the selections, when the clerk thought to assist her by inquiring: "Is your baby a boy or girl?" The lady flushed hotly, but replied with ingenuous frankness; "I don't know yet." She was suffered to make her selections without further interruption.

A WILD-LOOKING old man, with a contused nose and an ugly-looking scratch down his left cheek, went into a drug store on Main street last Friday and said to the clerk: "I am going to get set up to-day—cuss me if I don't! Gimme somethin' that'll make me ugly as Satan—whisky, kerosene, anything, so's I can get up courage enough to perfect myself from my wife. Great Scott! I would like ter chaw giant powder, Vulcan powder, rend-rook powder, dynamite, or suthin'! I'd like ter be strong as a steam engine, and I'd make things different in my house. She's wus'n a pirrit!" Said the clerk: "Will you take your oath that you will never tell, if I give you something strong enough to rend the ramparts of the world?" The old man bowed his head and solemnly made the promise. The clerk then gave him a glass of soda, and the man went out to chaw up things.

BILL'S COMPOSITION ON THE WHALE.—A whale is a fish story; a live oil tank 80 feet long, or as big as a meeting house; a graceless animal glutton, with no business in the sea, not being a fish, and his proper place in nature would be at the bottom of a derrier. His jaws are the size of a grocery store, while his gullet is only two inches wide, or no bigger than an alderman's. Of course, he fights nothing of his size, but grazes upon helpless shell-fish and animalcules. You can get the following articles out of him: From his blubber, one hundred barrels of oil; from his bile, fifty pounds of ambergris; knock a hole in his skull and you can dip twenty-four barrels of sperm out of his head. His gums are good to eat, and in the roof of his mouth are fifty hoopskirts and an umbrella shop. He oils himself to slip through the water. The whale is the most selfish of men, and when the female whale wants to speak her mind, she jumps clear out of the water. The whale is not only a coward and a glutton but a great spouter. His eye is no bigger than knot-hole in a barn. Nature made a preposterous thing in making the most useful one, and if she had only built a fire under his tail, Jonah would have had the first steamboat ride.

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{ SCIENCE HALL, 141 8th St., } \$2 per Year.
NEAR BROADWAY.

Notes and Clippings.

GEN. GRANT has been to Homberg, and the Hombergers Homberged him genteelly.

Pur me down as one who fears God, and luv's to ketch trout, pla whist, and ride at a three-minnit gait. —*Josh Billings.*

MR. BEECHER recently lectured on "Happiness." He said that not one man in a thousand "in an effectual sense," believes in God.

"It is not loud praying which counts with the Lord so much as giving four full quarts to the gallon." —*The Rev. John Wise, of Little Rock.*

THE Methodist Church at Saratoga Springs is \$40,000 in debt, with no prospect of being able to pay. Some of its wealthy men have failed.

NINETEEN times within the last hundred years the Russian forces have crossed the Danube with hostile intent, without including the present crossing.

I FULLY believe in predestination; if a man will drink whisky, and won't work, he is predestined to become ragged, and go to the devil. —*Josh Billings.*

LATE reports from the seat of our Indian war with the Nez Percés in Idaho are to the effect that there are not troops enough to meet Joseph and his brethren.

PLYMOUTH Congregational Church in Philadelphia is ill. Pastor Whiting resigns. The disease is principally debt, with a complication of minor disorders.

ALL of the thirteen churches which were destroyed in the St. John fire had parsonages either adjoining or near them. In each case the minister's library was totally destroyed.

ONE of our dailies, in speaking of our most fashionable churches being closed on account of their pastors' going off on a lark, says that "the Devil never takes a vacation in the Summer."

THERE is a rumor floating around that one of the most prominent shepherds of Boston will be invited to step down and out on account of some very irregular conduct with one of his ewe lambs.

TERESA WILLIAMS, who was recently baptized and admitted to a church in Hartford, proves to be a thoroughly trained thief from this city. She says: "I whooped in on religion as a matter of biz."

Is it the genuine article of Christianity which they have up in Montreal where they kill each other for dissimilarity of opinion? It must be so, for the only Christian Church followed the same practices five hundred years ago.

THOMAS PAINE and the historic associations connected with his name are called to mind at New Rochelle, his former home, by the fact that a portion of the farm he once owned there is about to fall under the auctioneer's hammer. *Sic transit gloria mundi.*

A MORNING paper suggests that Potiphar's wife be sent out to Idaho to catch Chief Joseph. Alas! she would not even find a coat to lay hold of, unless it be a coat of paint of many colors. It might be well to tan his jacket, but nature has pretty effectually tanned that herself.

THE Methodist Church in North Adams, Mass., owes \$50,000, and the debt threatens to swamp it. A collection was taken up, but was principally in pledges, \$30,000 of it being promised by brethren who meant to pay, but who have since failed and are unable to settle. The Church is now worse off than before the collection. There is always some shrinkage of collections that are made up of pledges, but in this case the collection is nearly all shrinkage.

THE Newark Presbytery has practically requested the Rev. Isaac M. See, pastor of the Wickliffe Street Presbyterian Church, to "step down and out." They have "Resolved" that the interests of the Church and of the cause of Christ demand that the clergyman shall separate himself from his charge. His original offense was allowing women to speak in his pulpit, and besides this he claims to have reached perfection, or a high degree of holiness.

"COMPLICATING the accounts," is what they call the offense Brother Baird, of the Southern Presbyterian Publishing Concern, in appropriating to himself \$20,000 of the funds designed for the publication of pious books. Baird had a patent for making washing-machines, an interest in a buttonhole factory, and drives other things that had no particular relation to the publication of religious truth than to absorb the money that should have gone in that direction. His resignation was thankfully accepted by the Publication people, who are, under the circumstances, so glad to get rid of him that they let him depart in peace.

A COMPLIMENT TO BEECHER.—When Henry Ward Beecher, at the White House, besought Hayes to retain the Collector of Internal Revenue in Brooklyn, there was present in the Executive office an ex-Congressman from North Carolina named Smith. The President presented the somewhat uncouth statesman to Beecher. "Beecher, Beecher," said Smith, "not Henry Ward Beecher?" "The self-same," replied the ecclesiastical Henry. "Well, I do declare," exclaimed Smith, "I am glad to see you. I never saw you before, but I've read all about you. I appreciate you. Why, sir, do you know that I named my most promising Jersey bull after you."

A REMARKABLE book has appeared in Germany written by one Herr Cobhausen, entitled, "Of the Rare Art of Prolonging Life till 115 Years by the Breath of Young Maidens upon One." The method recommended is based upon the inscription on a monument said to have been discovered at Rome by a Bolonese antiquary, Gommarus. The inscription runs, "To Esculapius and Health, L. Clodius Hermippus, who lived 115 years and 5 days through the breath of young maidens, erects this monument." Hermippus seems to have been a teacher of girls in Rome, who attributed his unusual length of life to the breath of those with whom he was daily associated. And now his hypothesis is revived after the lapse of centuries.

THE wife of a Pennsylvania physician had or imagined a vision, in which she was told that she possessed a miraculous power of finding gold. The husband believed the revelation was from friendly spirits, and they went together to Arizona, where they prospected diligently. At length they disappeared from their hotel, and were away four days. An exploring party was formed, and the couple were found sitting under the pines in the mountains, nearly starved to death. They had deliberately gone out to die of starvation. The man had taken with him into the retreat where they expected to meet death only a four-ounce vial of water, with which he now and then wet his wife's parched lips to ease her famishing pangs. Food was forced on them, and on regaining sufficient strength they explained that, being disappointed in their search for gold, and having no money, they had decided to die.

A DISASTROUS YOUNG WOMAN.—As an instance of what hot temper and rash action can accomplish to ruin a life, an affair that occurred at Sharon, Pa., on the 5th, is one of the best illustrations. A young lady, Miss Kate McGilvery, was out driving alone, and when on State street she desired to get ahead of a wagon. She called out to the driver to turn aside so that she could pass. He was a deaf, infirm old man named Bell, and at first did not hear what she said, but after a second or third call did as requested. Misunderstanding Mr. Bell's delay, the young lady on her arrival at home told her father that the old man had tried to frighten her horse. Mr. McGilvery is very impetuous, and this made him so angry that he started down town to find Mr. Bell. He met him in front of a store, and, without warning, knocked him through the window, cutting his head badly, though not seriously. Mr. Bell was removed to his residence, and his son Richard was so maddened by his father's condition that he determined to punish his assailant. He found him in front of the very store where the first assault was made, and picking up a two-pound brass weight, he hurled it at Mr. McGilvery's head, fracturing the skull. The wounded man died in a few hours. Miss Kate, the innocent cause of all the trouble, has lost her reason, and is now a raving maniac, though her physician has slight hopes that she may recover from the shock. Young Bell is now in custody.—*Indianapolis Sentinel.*

FOUR women have secured very high prizes in the Cambridge University of London for proficiency in very recondite studies. One of these was won by the daughter of Prof. Huxley, and is for artistic merit. A noteworthy fact is that Prof. Clifford, the well-known Atheist, had the giving of one of these prizes. In obliviousness to all religious distinctions, the colleges in England are beginning to assimilate to those on the Continent. There is not, however, a college in the United States in which Prof. Clifford could receive an appointment. Cornell University would be more likely than any other to accept a man of his advanced views.

INTERESTING FACTS.—Suppose your age to be 15 years or thereabouts, we can figure you up to a dot. You have 150 bones and weigh 125 lbs.; your heart is 5 inches long and 3 inches broad; it beats 70 times per minute, 4,200 per hour, 100,800 per day, and 26,725,200 per year. At each beat a little over 2 ounces of blood is thrown out of it, and each day it receives and discharges over 7 tons of that wonderful fluid. Your lungs will contain a gallon of air, and you inhale 24,000 gallons a day. The aggregate surface of the air cells of your lungs, supposing them to be stretched out, exceeds 20,000 square inches. The weight of your brain is 3 pounds; when you are a man it will weigh 3 ounces more. Your nerves exceed 10,000,000 in number; your skin is composed of 3 layers, and varies from $\frac{1}{16}$ to $\frac{1}{8}$ of an inch in thickness. The area of your skin is about 1,700 square inches, and you are subject to an atmospheric pressure of 15 pound to the square inch. Each square inch of your skin contains 3,000 sweating tubes, or perspiratory pore, each of which may be likened to a little drain tube $\frac{1}{16}$ of an inch long, making the aggregate length over the entire surface of your body of 201,366 feet, or a little ditch for draining the body almost 40 miles long.

THERE is more good sense than the old gentleman of foggy trustee boards are willing to admit, in the practice on the part of some of our churches of giving shows and entertainments. The ministers generally tell the young people that they must not go to the theatres or other places of worldly amusement, but that in seeking pastimes they should look particularly for those which can be engaged in without lowering the mind from the contemplation of heavenly things. It is but right that the church provide such entertainments, in order that the young people may patronize them, and thus be kept out of mischief and bad company. The church show business helps, too, in the case of many an exhausted treasury, and yield funds which could not be gained in any other way. It is true that some of these shows are very poor. But they often have a very happy effect in bringing the more genial people of the church together, and if they do no other good, they are worth encouraging on this account alone. The churches which engage to a moderate extent in the show and sociable entertainment business are generally more prosperous than those where the tone of the society is so stately that the people do not know each other.

JOHN SMITH.—Disguised the name may sometimes be, but it is the commonest name throughout all European countries. It does sometimes affect a spelling above the common, and appears as Smyth, Smythe, or De Smythe. It also in England assumes a Latin guise (from ferum), and becomes Ferrier and Ferrys, one of the noble names of England, associate also with a tragedy not noble either in its character or its consequences. In Germany we have the Schmidt; in Italy, the Fabri, Fabricia, of Fabbroni; in France, the Le Febres or Lefevres. Although most of the European languages adhere more closely to old Northern names, even in Latin we have volumes in our library by Johannes Smithus, and we have seen in Italy Giovanni Smithi. The Spanish of John Smith is Juan Smithus; the Dutchmen adopt it as Hans Schmidt; the French soften it into Jean Smets; the Russians roughen it into Jouloff Smittowski. John Smith goes into the tea trade with China, and then he becomes Jahon Schimmit. Among the Icelanders he is Janne Smiteson; among the Tuscaroras he is Som Qu Smittia; in Poland, Ivan Schmittiawski; among the Welsh we are told they talk of Jihom Schmidt; in Mexico he is written down as Jouthif Smirti; among the classical ruins of Greece he becomes Ion Simhton; in Turkey he is almost lost sight of as Yoo Seef.

Events of the Week.

THE weather waxes warmer, and even makes the wax to melt.

EX-CHIEF OF POLICE, GEO. W. MATSELL, formerly Liberal book publisher, has been very sick, and it was feared he could not live.

CHIEF JOSEPH's band killed thirty-one Chinamen. The savages seem to be working in concert with the hoodlums of San Francisco. That was a bad act of Joseph's.

THE police arrested one hundred nude bathers among our docks on Sunday last. There are free baths for the public, and there is where they ought to go to bathe.

THE Russian-Turkish war has not progressed as rapidly for the last week as was looked for. The Russians are evidently preparing to strike a heavy blow and to press on to Constantinople.

LARGE numbers of the people of this city, who had money enough to get away, have left town, many to Europe, many to Saratoga, the Catskills, the Adirondacks, Niagara, Newport, Long Branch, and other points in all directions.

THE mania for suiciding seems to remain unabated. Life becomes a burden to many, and they cannot wait for Nature to perform the process of death, but take the job into their own hands. Nearly a score of suicides have been enacted within a week.

THE Methodist church at Fairburg, Ill., was unfinished, but a sudden gale of wind came along the other day and completely finished it. Total loss, \$7,000, and no insurance against gales. Did the brethren take this little visitation as one of friendship?

EX-BROTHER PATTERSON, who some time ago stepped down and out from the pastorate of the Second Presbyterian church of Elizabeth, N. J., has now been finally deposed from the ministry by the Presbytery of Elizabeth, on his own confession of irregularities and his waiver of a right to trial.

THE riot which threatened to break out in Montreal, on the occasion of the Orange procession on the 12th, did not break out to the extent that was feared. But one man was killed. Prudence or intimidation restrained the bad passions of the mob to some extent. The excitement, however, for several days ran very high, and much bad blood was inflamed.

A WAR WITH MEXICO BECOMING MORE AND MORE PROBABLE.—Washington, July 15.—Official reports from Gen. Ord state that the Mexican General, Trevino, by direction of his government, has withdrawn from the agreement entered into between them in regard to co-operative movements against Mexican cattle raiders. The effect of this withdrawal will be to give force to the previous instructions to Trevino to resist any attempt on the part of the American commander to pursue raiders across the border by force. The subject will be a matter of immediate consideration. There will be no change in the policy of the Government, however. The Mexicans will either have to see that these raiders are prevented from crossing the border, or take the responsibility of any attempt to oppose the United States forces in carrying out the instructions given to General Ord.—*Tribune.*

THE REV. MR. WRIGHT'S UNSUCCESSFUL SUIT.—The examination of H. F. Luce, George M. Terry, and George Wardle, Trustees of the Congregational Church in Northville, charged by the Rev. H. N. Wright, before Justice Benjamin, at Riverhead, with assault and battery committed when Mr. Wright, with family, goods, and chattels, was ejected from the church parsonage, resulted in the discharge of the defendants. Wright swore that they used him roughly, pushing him violently out at the front door; that they seized his wife while she was partially disrobed, with a babe in her arms, and put her out after him, and then threw his furniture out so roughly that it was damaged considerably. All the these allegations were denied by the defendants, and their denials were sustained by witnesses. Mr. Wright threatens other suits. It is understood that there is to be a further investigation concerning the burning of the church, which was charged upon the parson.

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. VIII.

REV. G. H. HUMPHREY, *Dear Sir*: I see it is hard for you to give up the convention which framed our National Constitution, and which was so very pious and *Christian*, that that instrument utterly ignores God, Jesus Christ and the Bible. A Convention which, in the words of Ingersoll, "knew that to put God in the Constitution was to put man out. They knew that the recognition of a Deity would be seized upon by fanatics and zealots as a pretext for destroying the liberty of thought. They knew the terrible history of the Church too well to place in her keeping, or in the keeping of her God, the sacred rights of man. They intended that all should have the right to worship or not to worship; that our laws should make no distinction on account of creed. They intended to found and frame a government for man, and for man alone. They wished to preserve the individuality and liberty of all; to prevent the few from governing the many, and the many from persecuting and destroying the few." So while the Convention and the Constitution please you highly as genuine *Christianity*, they suit me very well as practical Infidelity. I would simply ask the question, "if, as Judge Story insists, that the Constitution is a Christian instrument, why is it that our most zealous Christians are so anxious to insert their God, their Christ and their Bible into it? If it is a first-class *Christian* document as it is, why not let it remain so? Why seek to change it?"

I regret that you deem it necessary to say: "You show several individuals in a false light. What authority have you for saying James Smithson was a Freethinker?" I said nothing of the kind, and you should not so charge me until I have done it. My words were, "You need have no doubt about the religious status of James Smithson when you are aware that the matter of introducing and championing the bill for the establishment of the Smithsonian Institute was placed in the hands of the Infidel Owen, who ably engineered it through Congress." I added, in substance, that had there been good grounds for claiming Smithson as a Christian the claim would have been made in all the Encyclopædias of the country. I think the inference fair and correct. When a great man is not claimed by such Christians as yourself, it is highly probable he is an unbeliever. But I did not say Smithson was a Freethinker, and you should not have charged me with having said it. "There is nothing like being accurate," Mr. Humphrey. Why do you ask for my proof that Smithson was "a lying hypocrite" when I intimated nothing of the kind, thought nothing of the kind? Accuracy! *accuracy!* Mr. Humphrey.

You express doubts about Mr. Owen having much to do with the establishment of the Smithsonian Institute. By referring to the *Congressional Globe* of the time your doubts may be removed. He not only introduced the bill and urged it through Congress, but he was one of the first regents of the institution.

showed several people in a false light," you ought to have named them. I certainly only want to show the truth and will thank you to point out my errors.

Peter Cooper is one of my kind, so far as being unsectarian, an unbeliever in the marvelous efficacy of the blood of a man who was put to death over eighteen hundred years ago, and that the man who was so executed was the God of heaven and earth. He is not a believer in miracles, myths, and fables, and does not take much stock in the Bible as being a revelation from heaven. It looks very inconsistent for you to hug to your bosom and claim as a brother in the faith a man who believes precisely as did he whom your leader and patron saint, John Calvin, condemned to a cruel death by fire, on account of his unbelief. Peter Cooper belongs to a class of unbelievers whom orthodox Christians have a thousand times denounced as Infidels and deserving of hell. I remember distinctly a case where a Presbyterian clergyman said the Unitarian Church did more harm than all the rum-holes, theatres, and houses of prostitution in the city. Verily, my friend, you are evolving very far from where your brethren of the Church stood but a very few years ago.

You have no authority for saying "Peter Cooper would scorn the idea of being a disciple of Tom Paine." I did not say he was such a disciple, but he is an honest man, and he doubts not that Paine was an honest man, who had the independence and candor to say what he thought, whether it made him popular or not. Mr. Cooper neither scorns Paine nor his disciples. I presume in speaking of him he would be gentlemanly enough to speak of him as *Mr. Paine* or *Thomas Paine*. I do not think he would follow the suit of pious Christians and call him by the nickname, "Tom Paine." In many points Mr. Cooper believes as Thomas Paine did. If Mr. Cooper gave the use of his hall to the Evangelical Alliance, he at the same time took occasion to give expression to his views, which were far from being orthodox. You ask if Mr. Cooper ever gave the use of his hall for an Infidel convention. For a very good reason he has not. No large Infidel convention has been held here to whom he could offer it. As regards his offering the use of his hall to the Evangelical Alliance, Mr. Cooper said to a friend that his object in doing so was to be able to present some of his own heterodox views before them, and he playfully alluded to the fact that he was invited upon the platform and seated beside the President, as being a good joke that a heretic like himself should be thus honored in the Evangelical Alliance. He has often styled himself a heretic.

I said nothing about the founder of Cornell University. You say he was a Quaker. Good enough. The Quakers are largely good Infidels so far as a majority of the doctrinal points are concerned. Elias Hicks was of this class, and also many intelligent Quakers of my own personal acquaintance. The ceremony of prayer is very likely kept up in the college, but the assertion I made about the skepticism and

freethinking of the professors was from a gentleman who had gone through a course of instruction there, and knew precisely what he was talking about. I have it also from a personal friend of President White that the latter is entirely an unbeliever in Christian dogmas. The letters he has recently written from Europe, where he has been traveling give clear indications as to where he stands. In a letter from Sicily he said in substance, when looking over the countries where the heavy hand of the Church had in past centuries crushed out human liberty, and almost human incentives: "I see in all these countries where the ecclesiastical powers have triumphed that the right of opinion and the right of liberty have been suppressed;" and more in the same line. Prof. W. C. Russell, acting President of Cornell University, is a stock-holder in *The Index*, an Infidel paper of Boston, owning two shares of \$100 each. He pays *The Index* an installment of \$20 per year besides his subscription, and is one of the firmest supporters of that paper. President White has also taken *The Index* from its commencement, and is strongly in sympathy with it. Prof. Adler was not turned out of the Institution. He left there not because he was not wanted, but because he was wanted elsewhere more.

As to the London University, I simply claim that it is unsectarian, and that ecclesiasticism and theological dogmas are not admitted there, and have not been for fifty years. I think this is true. That is as good Infidelity as I ask for. Alexander Bain filled one of its important chairs, and he is one of the strongest Materialists in England.

You seem greatly dissatisfied with Stephen Girard because he stipulated that the clergy should not have admittance into his college. He did that, not in a spirit of illiberality, but because he well knew and wished to avoid the designing, grasping, Jesuitical priesthood, and for the express reason that he wanted the college to be *free* and *liberal* did he forbid the admission of priests. But with all the old man's precautions and all the safeguards he aimed to throw around the college, his wishes have been nearly subverted, and the clergy have gained more influence there than he intended.

Ah! you have at length caught me in an error! I said that that word of marvelous power, upon which the Christian world depends for happiness and salvation from hell through an endless eternity—*faith*—appeared but once in the Old Testament or Bible proper. It is used there twice. I acknowledge the mistake. I overlooked it in Habbakuk; but as I have "standing on the other side of the ledger nine hundred and ninety harp-strings which you gracefully acknowledge as an error, I will offset this last "faith" against one of them, and that leaves me nine hundred and eighty-nine ahead still.

You still wish to make a difference between "faith" and "credulity" when there really is none. Credulity, like credence, credit, etc., is from *credens*. Webster defines credence as that which gives a claim to credit, belief, confidence; and illustrates it with this quotation from Trench: "To give credence to the Scripture miracles." *Credulity* is "easiness of belief; a disposition to believe on slight evidence." *Faith* is "belief; the assent of the mind to what is declared by another; resting solely and implicitly on his authority and veracity; reliance on testimony," etc. There is no real difference. The Christian is called upon to have faith in a great deal which is told him, and of which he has no proof. He must have credulity to have the necessary faith, and they are both *blind* enough for all practical purposes. The more credulity a trusting Christian has to believe what the Bible and the priests say, the more faith he has and the better Christian he is considered. It takes *credulity* to believe impossibilities and monstrosities, and one cannot believe them unless he has credulity, and that belief is *faith*—they are the same, and both as *blind* as need be.

It appears to me you have not told the *whole truth* about the Alexandrian Library. If a portion of it was burnt when Julius Caesar besieged the city, a century before Christianity had an existence, it was by accident or as an incident of war. It proves, at least, that the learning and science which the library contained was not in any way dependent upon Christianity. It is unfair to represent that Julius Caesar burned it with the same motive that influenced Theodosius and Bishop Theophilus four hundred years later. Caesar was a lover of books and learning. He was the author of several works, and did not burn the library from any hatred of literature. He established libraries in several instances, and purposely destroyed none as did the Christian Spaniards when they conquered Mexico, or the Christian Crusaders who are charged with having burnt a very extensive library at Tripoli.

You do wrong to call Caesar and Omar *Infidels*, in the accepted meaning of the word. Of course neither were Christians, but both were believers in religion. Caesar had his gods and his creed, and Omar was as much of a zealot and as devout as a Christian, but accepted Mohammed as the prophet of Allah. When he ordered the destruction of what remained of the library, in 642, it is said to have been done upon the grounds that if the books agreed with the Koran—the word of God—they were useless, and need not be preserved, and if they did not agree with it, they were pernicious, and should be destroyed. This motive was so like the Christian sentiment it is hard to discern much difference between them. The great trouble between Christians and Mohammedans was not because neither had faith, but because they had too much faith, and had different systems and accepted different leaders. These contests led to the death of many millions of people.

You evidently dislike to own up that Palestine affords no proofs of an ancient Hebrew civilization, and characterize the friend from whom I obtained facts upon the subject as the "Great Unknown." You are as wide of the truth here as in many other cases. The gentleman is modest, but is not unknown. He is not a "myth," Prof. A. L. Rawson

has been honored by the colleges of Europe and America with the honorary degrees of Master of Arts, Doctor of Divinity, and Doctor of Laws, has made four journeys to Palestine, has edited a History of all Religions, History of the Roman Catholic Church in America, Statistics of Protestantism, Antiquities of the Orient, Introductions to the Holy Bible, etc., etc.; as an artist, illustrated Beecher's Life of Jesus, Howard Crosby's Jesus, his Life and Work, Dr. Deems' Jesus, Commentaries by several authors, Youthful Explorers in Bible Lands, Free Masonry in the Holy Lands, Bible Lands Illustrated, Pronouncing and Comprehensive Bible Dictionaries, and is now engaged on a large work on the chronography, geology, climate, antiquities, and natural history of animals and plants of Palestine, with maps and engravings soon to appear by one of the leading publishing houses in this city. You will find him at almost any hour of the day at his residence, 34 Bond st. You will find him affable and disposed to give you any information he possesses in reference to Palestine. He will take pleasure in showing you drawings and photographs of ruins, etc., taken in various parts of Palestine, Syria, and the adjacent countries, and he will assure you that every piece of ruins that is found in Palestine is traceable to the Grecians, the Romans, the Egyptians, the Phœnicians, the Arabs, or the Saracens. He will repeat to you the assurances I have already given you that he found not a stone nor a vestige of anything traceable to the ancient Hebrews, and that Dr. Robinson admitted as much, unless exception be made of the lower part of the foundation of the Temple, which, of course, cannot be accurately determined. Let me add here that Captain Wilson and Captain Warren who were sent out to Palestine by the London Palestine Exploration Society, and who also spent four years in that country, in Recovery of Jerusalem, p. 313, make this statement: "Looking through the series of photographs taken for the Palestine Exploration Fund, we recognized two distinct styles of work; the one rich but debased Roman work, the other Greek or Byzantine." But they found none of ancient Hebrew. Let me also make a quotation from Dr. Paley in his Evidences of Christianity: "Our Savior assumes the divine origin of the Mosaic Institution. I conceive it very difficult to assign any other cause for the commencement or existence of the institution, especially from the singular circumstance of the Jews adhering to the Unity when every other people slid into polytheism, for their being *men* in religion and *children* in every thing else; behind other nations in the arts of peace and of war; but superior to the most improved in their sentiments and doctrines relating to the Deity." While I think I can show that to the Jewish God were assigned attributes and qualities more abhorrent than to any other gods, Dr. Paley's admission that the Jews were behind other nations in the arts is an important one. There are few things more certain than that the ancient Jews were a semi-barbarous people, and that there are not now any proofs to show that they ever, as a nation, attained to any high degree of civilization.

I think you are mistaken in supposing that the belief that the past ages were replete with myths is being lessened. There was never a time when the general opinion was stronger than now that a great share of the ancient history of the world is mythical, and this is especially true of Jewish history. The belief that there ever were such persons as Adam, Methuselah, Noah, David, Solomon, etc., is being wonderfully weakened by the investigations that are being made. There is no earthly proof of them except the crazy, improbable Jewish stories in the Bible, and they could have been easily fabricated at the time of Ezra and Nehemiah, or as late, even, as the time of the Maccabees. It is a very suspicious circumstance that the name of Moses was not used by any of the older prophets. If he really was the captain, lawgiver, and savior which the Bible makes him; if he and God were in each other's company daily for forty years; if Moses advised God, restrained him, and controlled him, as the Bible represents, it would seem as though he at least would have been mentioned by all succeeding prophets. The entire Jewish history rests under a dark cloud of doubt. There are no corroborating proofs in existence. Of course, the hills and rivers of Palestine still remain, but the entire country never was capable of sustaining a population able to raise two millions of fighting men, nor able so soon after emerging from the pastoral, semi-barbarous condition it was in at the time David was made king, to acquire the enormous amount of gold and wealth said to have been used by his son Solomon. The story is nearly as extravagant as some of the tales of The Arabian Nights, though not nearly as well written. There is about as much proof of the existence of Sinbad the Sailor, Aladdin, Gulliver, Robinson Crusoe, and Baron Munchausen, as of the Bible myths. It is quite probable that, a few centuries before the Christian era, feeling that a natural history was necessary, some cunning and capable writers got up what is called the Bible History; and as but a limited number of copies were written, and a limited number of people had access to it, or could read it if they had, and they the priests only, it attracted but slight attention for a long time. As time wore away, a veneration grew up for it, which is so easy for superstitious people to bestow upon that which has great age, or is supposed to have. This may be a matter of mere speculation, but one thing is certain, such a thing could have been very possible. There is nothing in those old stories that a man or men of fair talent could not write, and it is more probable that it was so written than that many of the statements made in it were true. If the Jews were such a powerful nation as the Bible makes them; if David and Solomon were such mighty monarchs, and reigned midst such regal magnificence, it is singular that other nations and contemporaneous historians knew nothing of it. As I said in my last, *Herodotus*, the celebrated

Greek historian, made two journeys through Syria five centuries after Solomon was said to have reigned, and when his magnificent Temple ought to have been standing, but he makes not the slightest mention of Solomon, of the Temple, nor even of the Jewish nation. If they existed at all then it was as a race of rude nomadic people, semi-barbarians not worthy of his attention. Their numbers, their wealth, and their splendor were doubtless matters of subsequent invention.

You will have it that Thomas Paine is as much a myth as Moses. I have seen several men who have seen and conversed with Paine. I have seen the grave where his body was buried. I have seen men who saw the wagon conveying his remains from the grave under the direction of Wm. Cobbett. I have seen men who saw the bones of Paine exposed in Cobbett's bookstore in Fleet street, London. I had it from a trustworthy party that those bones were taken to one of the large potteries of England, ground to a powder, mixed with fine clay and made into ornaments and trinkets for keepsakes. I have read Paine's writings. They are characteristic of the man, clear, simple, forcible, logical and unambiguous, such only as Paine was able to pen. But what does the world know about Moses? What did it ever know about him? The place of his burial was never known, and it is a matter of grave doubt whether as a living man he was ever known. It is probable he was like Menes of Egypt, and Minos of Greece, a copy or plagiarism of the Menu of India. It is claimed that he wrote the first five books of the Bible, but there is not the slightest authority for the claim. An assertion that he was the writer is not made in any one of the books credited to him. In all probability he had no more to do with the writing of those books than you or I. They relate incidents and allude to events which occurred hundreds of years after he was said to have lived. As smart as he may be supposed to have been; able as he was to advise and control Jehovah, he was hardly capable of narrating minutely what took place a thousand years before he was born or two hundred years after he was buried. To say two thousand years after he was dead that he was the author of certain writings is much easier than to show that it is true.

One thing may be set down as the truth: what is called the Mosaic writings are not the oldest records in the world, nor could they have been written till after a certain period. The world has had three systems of writing. The oldest known is the "arrowheads," or cuneiform inscriptions of the Chaldeans and Babylonians. These were not written with an alphabet of letters representing sounds, but characters to represent syllables and words. After this system, came into vogue the Egyptian hieroglyphics, or picture-writing. These were used many centuries, and numerous inscriptions on the temples and pyramids of Egypt in hieroglyphics remain to this day. It is not known how long the systems of cuneiform inscriptions and hieroglyphics were used, but probably thousands of years. Not till long after these was an alphabet formed. Letters representing separate sounds are comparatively a modern invention, and as Hebrew was only written with an alphabet, whatever was so written in that language was long subsequent to the use of the other two systems. From this it is clear that the Hebrew is far from being the oldest language in the world, and alphabetic writing far from the most ancient.

You make out a very weak apology for David and Solomon for their licentiousness. There is not the slightest proof that David wrote the Psalms you pointed out, nor the slightest proof that in those Psalms his adultery with Bathsheba, or his having Uriah put to death, was meant at all. His confessions of sins committed are general and indefinite. The condemnation in Nehemiah in regard to Solomon are far from emphatic, for notwithstanding his gross sensuality with his 700 wives and 300 concubines in one of the verses you named it says: "There was no king like him beloved of God." Thus, notwithstanding David's lechery and murder, he was a special favorite with God, and though Solomon was the greatest libertine who ever lived, God loved him above all other kings. My assertion stands good, that Solomon was condemned for his idolatry and not for his licentiousness.

For a friend of science you speak disrespectfully of it, I must say. Such epithets as "poor stuff," "bran," "shorts," "chaff," "cockle," "thistle," "smut and all," sound singular coming from a professed friend. An enemy would hardly undertake to heap more obloquy upon it. How is it with your scientific book, the Bible? Does it have any "bran," "shorts," "chaff," "cockle," "thistle," and particularly smut. I fancy I find much of all of these diffused through its science. For the latter quality, "smut" (if you will not tell Comstock), I will refer you to the beautiful Song of the favorite king, Solomon, to the story of Lot and his daughters, of Dinah and Schechem, of Reuben and Bilhah, of Judah and Tamar, of Onan by himself, of Joseph and Mrs. Potiphar, of Zimri and Cozbi, of the Levite and his concubine, of Ruth and Boaz, of David and Bathsheba, of Amnon and Tamar, of Absalom and his father's concubine, and many other choice bits too numerous to mention. Are there any books published, save a few that are justly tabooed by law, that contain so much "smut"? I prefer the friendship that Professor Huxley evinces for science to yours. Hear him: "Modern civilization rests upon physical science; take away her gifts to our country, and our position among the leading nations of the world is gone to-morrow; for it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science. It has made its way into the works of our best poets, and even the mere man of letters, who affects to ignore and despise science, is unconsciously impregnated with her spirit, and indebted for his best products to her methods. She is teaching the world that the ultimate court of appeal is observation and experience, and not authority. She is creating a firm and living faith in the existence of immut-

able moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being."

You magnanimously admit that the putting of Hypatia to death was "a disgraceful affair." I should think it was—just about as disgraceful as millions of other acts of the same character committed by the Christian Church. Do you imagine, however, that it makes the crime less offensive to every instinct of ennobled human nature to throw an insinuation over the memory of the murdered woman that possibly she had been intimate with Orestes? If it was true—which by no means is made at all clear—would that justify the knocking down of a defenseless woman upon the streets, dragging her into a church, stripping her naked, beating her with clubs till dead and then finishing the very Christian proceeding by scraping the flesh from her bones? Was that slight impropriety "more an error of the head than the heart"?

In your brief allusion to "the reign of terror" in France, you commit the same mistake which your Christian brethren have done in hundreds of instances, that is to charge upon Freethinkers the blame for the excesses that were committed at that time. I will not say that you are dishonest in insinuating this, but you ought to be better informed. The excesses so committed were wholly of a political character, and neither religious or anti-religious. The extravagant conduct of those who become invested with power was a natural reaction or rebound of a mercenary people from the rule of a corrupt monarchy, a corrupt aristocracy, and a corrupt priesthood which for a long time had ruled the country. It is a law in human nature that where a nation or a community emerges from a state of oppression before an equilibrium can be gained, a rebound to the opposite extreme is inevitable.

The causes which led to the excesses under consideration were some of them remote. Under the reign of Louis XIV. corruption, extravagance and licentiousness reached a great extreme, no less on the part of the monarch and the nobility than the ecclesiastical authorities. The king wasted the revenues of the government in the grossest extravagance in building useless palaces, reclaiming waste places, etc., etc. The treasury was also sadly depleted by the licentious clergy and aristocracy. Rioting, revelry, court carnivals, mistresses, royal favorites and debauchery were the order of the day until the wealth of the nation was exhausted. This state of things was followed in 1788 by a devastating hail-storm, which cut off the crops over a large portion of the kingdom and brought the people to starvation. The cry was "Bread or blood." The enemies of Marie Antoinette excited the prejudices of the hungry mobs against "the Austrian." The issue came between the starving masses on the one hand and the oppressive aristocracy on the other—between monarchy and mobocracy. The heavy exactions of a lordly priesthood had much to do in leading to the bloody result. The noted Infidels of Paris so far as they meddled with the terrible transactions of the times, sought to stay the threatening storm. Count Mirabeau, an Atheist, and the most powerful man in France, both with the people and the nobility, sought to reconcile the frantic factions, and probably would have succeeded to a great extent had he lived; but at this critical moment he suddenly died, while negotiating between the mob and the monarch; and the saturnalia of blood succeeded. The throne of the Bourbons was dashed to pieces. So the "reign of terror," I repeat, was simply a reaction against the twin-oppressors, kingcraft and priestcraft, by a long suffering, starving people.

Paine, the Infidel and the Republican, hazarded his own life in attempting to save the dethroned king and to avert the frenzied storm he saw in the near future. He was thrown into prison and his life was saved by the merest fortuitous circumstances.

The Infidels were really the conservatives all through the bloody period when madness was the ruling power, and many of them lost their lives as a sacrifice to the principles of liberty and peace. Yes, the people did set up the Goddess of Reason, and it was high time that they did, when they saw that the altar and throne leaned together, and so foully sustained each other.

To show what was the status of Robespierre, who became for a time the ruling spirit of the mad hour, it should be stated that he caused God to be recognized in the new constitution that was framed. His memorable remark before the convention was: "If it is true that there is no God it behooves us to invent one." His suggestion was carried out. This is the truth about "the reign of terror," and shows how untrue is the charge so often made by Christians that it was the work of Infidels or Atheists. It was strictly of a political character, and with the impulsive French people was a natural reaction from the oppressions they had so long endured.

But let us get right down to the question of science and the patronage which it derives from the Bible and Christianity. We have already seen how Bible science and real science compare. The explorations which scientists have made, such as the antiquities of the stone age, the finding under immense deposits of alluvial soil and drift the bones of man side by side with the bones of animals which long since became extinct, human bones found under the stalagmitic formations which by accurate computations were found to be the accretions of scores of thousands of years, fossils pertaining to the human race found in the tertiary rocks, convince the wisest and most observing that the human race has existed on the earth fully 100,000 years. The Bible makes it less than 6,000. Scientists know most positively that the Bible cosmogony is wholly untrue. But, without stopping to enumerate the many instances where the Bible is in direct opposition to science, I will make the assertion as true, that in scarcely the slightest particular is there an agreement between the Bible and science; and it seems the wildest vagary a man can be guilty of to

seriously undertake to show that the teachings of science harmonize with the unnatural and impossible Bible stories. I notice, too, that you pass over those monstrosities just as easily as possible. I cannot wonder that you do not wish to give Bible cosmogony and archeology an examination. They will not bear it in the light of science. Christian faith and credulity is all that can make them seem truthful.

Christianity is very little more in unison with science than is the Bible. How can it be, when it is founded upon those old unscientific Bible stories? The genius of Christianity—if it may be said to have a genius—is diametrically opposed to the spirit of science. The latter depends upon investigation, study, testing, digging, smelting, assaying, melting, burning, distilling, analyzing, accepting and condemning, as the case requires, while Christianity says it has a revelation from an unknown God in the sky, which we must accept without proof, and without question. The voice of science says "Study, examine, and learn." The voice of Christianity is "Believe or be damned." Science tells us we must not believe without proof; that we must look into the causes of existences as we find them, and learn more and more as we extend our observations and investigations. Christianity tells us that its revelation contains all that man needs to know, that coming from God it is perfect and cannot improve. It provides for no change or progress, so far as its revelation is concerned. Science says: "Press forward, men; be not satisfied with old discoveries and old opinions; increase your investigations; dig deeper; climb higher; know more; believe less; learn all that is possible for you to know." Christianity says: "I have given you the ultimate of truth, the sum of all knowledge; it cannot be improved upon; it cannot be revoked; it cannot be excelled; you must look no farther, you must search no higher." Science commands in sonorous tones: "Doubt everything until you have proof upon which to found an opinion; believe nothing except upon evidence; insist upon the facts in every instance; take nothing on tick." In thundering and authoritative voice Christianity vociferates: "Accept what I give you; believe without a question; have faith, FAITH, FAITH! that is all you need." Science says: "Distrust even what I say, until you know it is correct; always be convinced before you accept; learn ever, more and more, and thus be happy." Christianity replies: "Doubt nothing I declare unto you; accept, and live in glory in the city with golden streets, with a crown of diamonds upon your head; but if you presume to doubt you shall be thrust down into the regions of darkness and subjected to fires of inconceivable intensity and for interminable ages." Science has its teachers, but they make no onerous demands upon its votaries; it imposes no burdens upon its followers, and kindly invites all to follow its peaceful lead. Christianity has its priests, and they place heavy loads upon the necks of their dupes; it imposes such burdens upon the people that they become wearied with life, and are dragged down almost to penury and exhaustion. Science sits lightly and wears a smiling and cheerful face for all. Christianity is sombre and forbidding, and while it points to the beautiful city of gold for the few that have faith, it ever exposes the horrid, yawning gulf of hell to the many who have not faith. The rule of science in the world has been peaceful, elevating, and happyfying. It has not drawn the sword; it has not deluged the earth with blood. It has made the world better, wiser, and happier. Christianity has ruled with an iron hand. It has savagely used the sword, the scaffold, the stake, the rack, and the dungeon. It has caused millions to groan in terror, sorrow and anguish. It has blighted the happiness of mankind. Science has not purposely caused the death of a single individual in the world. Christianity has been most cruel and relentless; it has pursued its victims with hate; it has tortured them without mercy; it has laughed at the wretchedness it has caused. It has drenched the earth with the blood of the millions of the hapless victims it has slain.

Science has been the leading element in the progress that man has made. It has given him knowledge, usefulness and power. It has been the great factor in the civilization of the world. It has been the real Savior of man. Take from the earth what science has done, and in the language of Ingersoll, "we would go back to chaos and old night. Philosophy would be branded as infamous, Science would again press its pale and thoughtful face against the prison bars, and round the limbs of Liberty would climb the bigot's flame." Take from the world what Christianity has done, and I insist the world would be the better for it. Fully seventy-five millions of hapless mortals would be restored to life: desolate lands would be restored to plenty and happiness; the heavy rule of popes, prelates and priests would be set aside and humanity would become its own ruler. Centuries of ignorance would be wiped out, and the reign of darkening creeds would seek the shades of oblivion.

Friend Humphrey, in your argument you exhibit much ingenuity and flippancy, but you cannot successfully deny the great facts pertaining to the subject under discussion. Science is classified knowledge, Christianity is a bundle of theological dogmas derived from Judaism and Paganism. The world had a respectable share of learning, science and philosophy before the birth of Christianity. Christianity originated with the unlearned. In its infancy it was embraced by the uneducated. At that time it did not foster and encourage the learning which had previously existed in the world. It destroyed books and discouraged literature. It insisted that the wisdom of this world was a damage to mankind, and that the knowledge how to escape the regions of sulphurous flames was all that man needed to know. When Christianity became a political power and gained supreme control over several countries, it did not seek to elevate learning and science, but within its domain the people gradually sank into ignorance and degradation. At the very time when in Moslem countries edu-

cation was fostered, science was encouraged and schools of philosophy flourished, in Christendom these were all neglected, and numerous councils were convened to decide whether a son could be as old as the father; whether a ghost could beget a child; whether the God-nature or man-nature predominated in Jesus; whether they became one, or remained separate; whether God had a mother; whether she had an immaculate conception; whether women have souls; whether bread and wine were absolutely transubstantiated into the real body and blood of Christ; whether this miraculous diet should be partaken of by the priests when unmixed, and whether the wafer combined of the two should only be dispensed to the laity, and whether certain manuscripts written by unknown authors, should or should not be regarded as sent from heaven. Over these and other similar questions bishops and priests quarreled and fought, and science and mental liberty gradually lessened as theological dogmas became the ruling principle in Europe. The more the dogmas of Christianity triumphed the faster did science and human freedom go to the wall. After a few centuries of Christian supremacy the whole mass of the people were so ignorant that not one in a thousand could read or write, and even a large portion of the priests were unable to write their own names.

During this benign and heavenly reign of theological ignorance the Christian Institution *par excellence*, the "Holy" Inquisition, was established, and for nearly five hundred years this engine of cruelty was a terrible scourge to Southern Europe. Hundreds of thousands of hapless men and women, of all ages and of all conditions in society, were dragged before it, at all hours of the day and night, for the simple crime of daring to think for themselves and for not bending the knee with acceptable suppliancy to the rule of ecclesiastical power. Here the poor wretches were arraigned and put upon the torture rack without knowing who were their accusers or what were the offenses with which they were charged. Ecclesiastical demons presided over these diabolical institutions and submitted the wretched victims to the cruellest tortures their ingenuity was capable of inventing until they would confess to the satisfaction of the "Holy Inquisitor." The victims were put upon the rack and the wheel; the crank turned a little more and a little more until the joints were torn asunder and the bones of the body broken one after another, and at intervals the hapless victim was again called upon to confess. A millionth part of the suffering thus damnably inflicted can never be known to the world. According to Victor Hugo five millions of human beings were thus murdered by the Christian Church in cold blood. Of the stake I need not speak. The horrors of the *auto de fe* are too well known to need description here.

Let me introduce an appropriate quotation from Mark Twain's *Innocents Abroad*: "We look out upon many objects of interest from the dome of St. Peter's; and last of all, almost at our feet, our eyes rest upon the building which was once the Inquisition. How times changed between the older ages and the new! Some seventeen or eighteen centuries ago the ignorant men of Rome were wont to put Christians in the arena of the Coliseum yonder, and turn the wild beasts in upon them for a show. It was for a lesson as well. It was to teach the people to abhor and fear the new doctrine the followers of Christ were teaching. The beasts tore the victims limb from limb, and made poor mangled corpses of them in the twinkling of an eye. But when the Christians came into power, when the Holy Mother Church became mistress of the barbarians, she taught them the error of their ways by no such means.

"No; she put them in this pleasant Inquisition and pointed to the Blessed Redeemer, who was so gentle and merciful to all men, and urged the barbarians to love him; and she did all she could to persuade them to love and honor him—first by twisting their thumbs out of joint with a screw; then by nipping their flesh with pincers—red-hot ones, because they are the most comfortable in cold weather; then by skinning them alive a little; and finally by roasting them in public.

"She always convinced those barbarians. The true religion properly administered, as the good Mother Church used to administer it, is very, very soothing. It is wonderfully persuasive, also. There is a great difference between throwing parties to wild beasts and stirring up their fiercer feelings in an Inquisition. One is the system of degraded barbarians; the other of enlightened, civilized people. It is a great pity the Inquisition is no more."

These terrors and inhumanities are the special science of Christianity. Here it showed its invention and its art. During the long night of religious darkness a man of learning was a rare exception. Duns Scotus, in the 13th century, was one, but where, for five hundred years before or two hundred years after, will you point out another like him? True, schools were kept up to a certain extent all through the dark ages, but what kind of schools were they? Not schools of science, but Christian schools, where dogmas, ecclesiasticism, and theological mysteries only were taught. The common branches of education were denounced by the magnates of the Church as being "profane" and ungodly. Gregory the Great sharply blamed St. Dizier for teaching grammar, and said: "It is not fit that a mouth sacred to the praises of God should be opened to the praises of Jupiter." The highest authorities, including Mosheim, Hallam, Guizot, Lecky, Draper, and others can be abundantly quoted to show the truth of the statements I have made, but my letter is already too long, and I must forego the pleasure at this time of bringing these writers to my support.

I am aware it is unpleasant to you to acknowledge and approve all the acts and persecutions of the Catholic Church, but I cannot see how you can get by it. It looks bad for a man to deny his own mother and accuse her of base conduct. When a person "goes back" on his mater-

nal parent he is regarded as being in a depraved condition. That the Romish Church is the parent of the Protestant Church is too patent to be questioned for a moment. As much as you are disposed to condemn her for her murders and persecutions, she is still your mother. Every dogma, every point of faith is retained by you; you have added nothing to the old system.

You would have it appear that the Greek Church has not been inimical to science. If she has not taken as much pains to fight it as the Romish division has done, her friendship for science has not been of such an ardent character as to induce her to make any special advance in its pursuit. To this day I believe the Greek Church has not distinguished herself in scientific education.

I freely admit that many Christians in the last two centuries have been friendly to learning and science, and that many have done much to increase the facilities of popular education; but this did not come from their ardent Christianity or their love for ecclesiasticism. It arose from their Liberalism and the spirit of progress and the genuine love of humanity inherent in their natures. Despite the selfishness and intolerance of the dogmas of Christianity, which causes its votaries to believe they are going to heaven with a select few to sing the joyful song of Moses and the Lamb through a blessed eternity while countless millions, by nature as good as themselves will be doomed to roast for countless ages. Numerous Christians who from lack of knowing better, have accepted the creed in which they were born and educated, have evinced the grand characteristics of love of their kind which have actuated good men in all ages of the world and in all systems of religion. It is no more Christianity than other forms of creed that cause men to feel these impulses or to act upon them, but it is the grand spirit of Liberalism which has shown itself in spite of religions and creeds—Christianity as well as others.

I think no charge can be brought against you for not claiming enough for your pet system. Like your brethren, you claim for it not only all the advancement science has made, but civilization, free government, etc., as well. Our government is often called a Christian government, and our popular institutions are called Christian institutions. These claims are untenable. Civilization is not dependent upon any creed or upon any form of religion. Buckle and Draper have consistently shown that climate, meteorology, soil, and formation of country have had much to do with modifying civilization. Race and customs are also important factors in the process. The more the different races of men are brought into contact, the more the mind is stimulated and rendered active by other minds, the more general intelligence and civilization are promoted. Some races are more disposed to savagism and barbarism than others, and *per contra* it is the same with civilization; certain nations and races take more kindly to it than others. Some races are better mechanics than others, and some will gain a higher altitude in learning and science than others. The more intercourse is promoted, the more nearly all nations become one nation or one family, the better for all.

Are our laws Christian laws? By no means. The better part of them are from the Romans, while our most cherished institutions, as trial by jury, voting by ballot, etc., etc., are of ancient Teutonic, Saxon, and Pagan origin, probably handed down from the Druids of Northern Europe. In the extreme Christian countries in Southern Europe, trial by jury is hardly known even at the present day. It is as unjust for Christianity to claim the paternity of our civilization as for modern science. Moslemism is quite as much entitled to the honor as is Christianity, but neither that nor any system of religion is the source of civilization and science. They come not from creeds, religions, nor mythologies. They come not from a belief in mysticisms, superstitions, or supernaturalism. They are the legitimate heritage of man, despite of ecclesiasticism, priestcraft, and faith. It is a weighty question whether religions have not greatly retarded the progress of civilization, science, and mental liberty. So far as they have cramped and bound the mind of man, so far as they have curtailed the right of opinion and freedom of thought they have doubtless done it. You and many others think that religion is the great panacea, the great savior of the world. I do not. The world has had far too much of religion. It has been the blighting curse of thirty centuries. I turn lovingly and confidently to science, mental freedom, and civilization. These liberate the human intellect, loosen the mental fetters, and render mankind blessed and free.

Does it please you that scientific men have their little differences, and that they are sometimes impatient with each other? Unlike theologians, their contests are bloodless. They do not take life. How different the contests of scientists and ecclesiastics! The former are usually bound together by the ties of fraternal regard, while the wars of the latter have literally deluged the earth with blood. From seventy-five to one hundred millions of men, women, and children have been deprived of life by Christian wars. Science has never demanded a single human life. Christianity made slaughter, murder, and torture her principal business for more than a thousand years. You do injustice to Prof. Huxley. I think he has not been badly out of humor with any brother scientist. He is a gentleman of an equable mind, and not liable to fly into a passion.

You speak of the icebergs of science as they come slowly floating down from the great Northern Ocean, cold, creaking, and massive, but gently melting in the warm southern sun. You deem them unfit places upon which to erect habitations. You say they are bright with borrowed light; but you are again evidently mistaken. Astronomy, geology, natural philosophy, chemistry, and mathematics do not shine with borrowed or false light. Nor are they icebergs. They are rather luminares which shine with the steady brilliance of the sun. Neither are they lessening in size,

nor melting away. On the contrary, they are growing and spreading, attracting more and more attention, and doing more and more good.

I fancy the iceberg that crossed your vision was the huge body of ecclesiasticism, mysticism, and theological fiction. This miserable iceberg has, for thousands of years, been floating around in the great sea of humanity, and for many centuries the old giant mass grew and spread in every direction, but thanks to the glorious orbs of science, intelligence, and truth, that great body of ice is steadily melting away. Its days are numbered. In comparatively a few decades it will be so reduced in size that it will neither obstruct our view of the horizon and the heavenly bodies, nor be a hindrance to the free navigation of the teeming waters of life.

I am glad to see you quoting so freely from Prof. Draper. Let me urge you as a friend to quote him often, and read him closely. You can hardly find a safer authority. I would gladly have quoted him more fully in this letter, but I have been so diffuse that I have allowed myself very little space for the purpose. I cannot, however, forego the temptation to make a single quotation from the last paragraph of his *Conflict between Religion and Science*: "As to the issue of the coming conflict, can any one doubt? Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and spread delusions must show what right they have to exist. Faith must render an account of herself to Reason. Mysteries must give place to facts. Religion must relinquish that imperious, that domineering position which she has so long maintained against science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motives, will bear such interference no longer."

Pardon me once more for writing so long a letter. I have endeavored to confine myself to the points you raised; and to correct your numerous errors has necessarily taken a good deal of space. Like yourself, I am willing to leave it with our readers as to which has the truth on his side. I have endeavored to show that the Scripture theory of cosmogony on which Judaism and Christianity are founded and the many impossible stories which form parts of the same book are utterly opposed to the plainest teachings of science and common sense. You have studiously avoided trying to reconcile the discrepancy, and, as I believe, because you fully realize the impossibility of doing so. If the Bible can be made to harmonize with the clear inculcations of science, I call upon you to perform the task. If you fail to attempt this work our readers may fairly infer that you shrink from the undertaking.

I have attempted to show that Christianity has not been the friend and foster-parent of science; that Christianity absolutely dragged the civilized world from a state where learning, science, and philosophy had long held sway down to ignorance, faith and degradation; that when Christianity had the supreme control in a large portion of the world it did nothing for science and education, but bound the heavy ecclesiastical collar of mental servitude and faith upon the necks of the people; that while Christianity had effectually suppressed learning and science in its own domain, their enemies, the Mohammedans, were establishing schools, fostering learning, and proving themselves the fast friends of education and culture; that it was this class of people that preserved science, and then generously bestowed it upon the Christian world. While many Christians of late have become to some extent disciples of science and are now friendly to it, they can only be looked upon as adopted sons, and in embracing science they have to that extent proved recreant to the original precepts and practices of Christianity. I am sincerely yours, D. M. BENNETT.

JOHN A. LANT, who was sent to the Penitentiary for publishing his *Toledo Sun*, has been out several months, and has now started a new paper called *Labor*. It is devoted to the interests of the working classes. Published weekly after August 1, at \$1.00 per year.

Last Sunday at Liberal Grove.

We had a very pleasant meeting last Sunday with our Liberal friends at Hyatt's Liberal Grove in Merrick on Long Island. The day was very pleasant and the country delightful. It was the first time we have been out into the country this season. Nature never seemed more charming. Bro. A. B. Brown of Worcester, Mass., accompanied us, and we were agreeably entertained by our kind friends. We addressed an assemblage of intelligent, attentive men and women for about an hour and a half, upon the *Religions of the World*. Mr. Brown followed with very appropriate remarks on the *Duties of Life*. He is an impressive speaker and produces a good effect upon his audience. We are pleased to learn that he proposes to devote a portion of his time to the delivering of a course of Liberal and progressive lectures, and hope the Liberals of the country will extend the hand of welcome to him.

On next Sunday, the 23d, Prof. A. L. Rawson will address the friends at Hyatt's Liberal Grove, on "The Evolution of Thought."

The Three Days' Grove-Meeting at Wolcott.

Judging from the letters we receive, and from all indications that come under our observation, the three days' Liberal meeting to be held at Wolcott, Wayne Co., New York, on the 17th, 18th, and 19th of August, will be the largest Liberal gathering ever assembled in this country. Friends from all parts of the country are making arrangements to be there. Arrangements will be made by Bro. J. M. Cosad, of Wolcott, for furnishing the great numbers

with eatables, etc., at a moderate expense. It will be well for friends to take with them such accommodations as will enable them to "camp out," for, doubtless, the crowd will be so large that all cannot obtain lodgings at the village.

Some ten or more good speakers will attend the meeting, so there will be no lack of good discourses. Prof. P. O. Hudson, of Indianapolis, the Liberal "Sankey" of the West, has promised to be on hand to cheer the assembled multitude with his splendid singing, and many other vocalists will, of course, "jine in." We shall doubtless have lots of good speaking and good singing. We hope every Liberal will be there who can possibly make it convenient to do so. Let it be a grand reunion of the Lovers of Truth and Mental Freedom. Let us meet together and strengthen the bonds of fraternal love, and renew our zeal in the cause so dear to our hearts.

We shall give ourselves the pleasure of meeting our friends there, and shall be glad to take thousands by the hand. We have also promised our friends at Van Ettenville, an adjacent town, to call upon and talk to them an hour or so.

The "New Faith."—Concluded.

BY J. L. STODDARD.

Now the "New Faith," being the result of the deepest thinking and the most critical study of the past half-century, and arising from a necessary elimination of old dogmas and effete superstitions incorporated in the Old Faith, must naturally seem, when compared with Christianity, to be *negative* rather than *positive*. So great always is the mental distress consequent upon the loss of intense and positive beliefs, however narrow they may be, that the mind thus bereft of them is at first much more keenly alive to its loss than to its gain. To the believer in the highly poetical polytheism of the Greeks, the rude dispelling of his illusions must have been attended with great mental pain. So also to one who held the crude conceptions of the Universe which prevailed before Copernicus, the great change effected by telescopic discovery must have brought with it a kind of terror. The sudden expansion of his notions of the distance and nature of the celestial bodies, and the consequent insignificance of this earth, thus shown to be one of the smallest objects in the stellar universe, must have at first produced despondency and sorrow. Lecky cites a touching story of an old monk who considered God as altogether human, and whom he was wont to address in most familiar language. When he was convinced by a brother monk that he was wrong in holding such anthropomorphic views of the Deity, he clasped his hands in agony and said, while the tears streamed down his cheeks, "You have taken away my God! You have taken away my God!"

It is true that the "New Faith" seems largely negative, *as compared with Christianity*, for the very reason that, while taking much from that religious system which is good, it also rejects much with which it can have nothing in common, and this is so distressing to the holder of the Old Faith that at first it seems to him as if everything good in his religion was denied by us. Let us look first at the most prominent features of the old system which have been discarded by the "New Faith."

With the discovery of the immense age of our earth, and the enormous length of time (compared with our historical accounts) during which man has been an inhabitant of the globe, and with the knowledge that man's origin is almost without doubt to be derived from a lower order of the animal kingdom, and *certainly* from very primitive and savage ancestors, the old account of the first pair, the fall, the curse of the race, the "scheme of salvation" as indicated in the prophesied "seed of the woman" that should "bruise the serpent's head"—all this, upon which is built up the lofty structure of "justification by faith" and "redemption through the blood of the Lamb," crumbles away, and the vast system falls to the ground. By careful investigation into the origin of the biblical canon, and by the results of historical criticism, the Bible is shown to be a book of human composition, and, with all its many excellences, *not* a divinely-inspired and infallible authority. By a careful comparison of religions—by the clear light of science, and by the *Zeit-Geist*, which does not favor anything miraculous,—we are led to disbelieve the legendary stories in the Old Testament, and the miracles and myths of the New. By similar studies the deified Jesus becomes a pure teacher, of exalted moral character, born of Joseph and Mary, around whom, when dead, the magnified stories inseparable from such an age and people gradually clustered—gathering credence by repetition, and strength by transmission from one generation to another. By the study of the rise and development of many church doctrines, as affected by the influence of the pagan religion and the prevailing philosophy, we are convinced of their decidedly human origin, as well as of their unsoundness. We are compelled, likewise, to modify greatly the anthropomorphic conceptions of the Deity which are inherent in Christianity, since Jesus, being in reality the God of the Christians, gives to them as an object of worship little more than a magnified man, to whom they address petitions for rain, success in business, victory in war, and the like.

Finally, in view of the origin and present low condition of the majority of the human family, and the insignificant part which an individual life plays in this boundless Universe, the "New Faith" cannot pronounce certainly and dogmatically upon a future existence, but leaves it in solemn hope.

Thus far is the "New Faith" surely negative; but it does not stop there. Although it cannot affirm on the ground of ignorant traditions and ill-supported authority many things which the Christian creed so unhesitatingly proclaims as truth, yet it is not wanting in positive faith.

The spirit of love to our fellow-men and kindness even to our enemies, which it has been the peculiar glory of the religion of Jesus to inculcate (however imperfectly its adherents may have carried it out), is the key-note of the anthem of the "New Faith." Emphatically it calls itself the "Religion of Humanity." The place which the spirit of asceticism occupied in the early centuries, and which the enthusiasm of the Crusades claimed in the Middle Ages, is in our day held by the wide-spread spirit of philanthropy and universal benevolence, of which we may say:—

"Nor bounds, nor clime, nor creed thou knowest;
Wide as our need thy favors fall!"

The "New Faith" holds that man is progressing steadily and surely towards that perfection of society unto which it is our aim to attain. From low beginnings the race has thus painfully worked itself upward on its way; not groveling downwards from a primitive state of purity and excellence, to be rescued only by a partial system of salvation, but steadily advancing, learning by bitter experience, throwing up about its way safeguards of law and morality, and ever progressing in civilization, enlightenment, and general culture. No good word was ever uttered by ancient bard or prophet, no noble maxim was ever enunciated by sage or priest, no moral precept was ever spoken by the lips of Jesus, that is not cherished as part of the inheritance of the "New Faith," which thus draws to itself the treasures of the ages. The "New Faith" entertains, it is true, no limited and anthropomorphic ideas of the Deity, but for that very reason it inculcates greater awe and reverence for that unknown and unknowable Power in whose all-quicken presence we have our being.

Above all, it upholds and teaches the necessity of **RIGHT LIVING!** "To the soul weakly resting in effeminate security on the merits of a victim who once paid the penalty of his sins, and who will forgive him as often as he does wrong and cries 'I repent,' the 'New Faith' says, 'Live a true, pure, noble life! Lurk behind no covering of other men's virtues. Show yourself what you are! Be pure, be unselfish, be upright! Do not be content to be reckoned so on the heavenly register by virtue of the blood of a man crucified nineteen hundred years ago!' To the man basely acting from expectation of a reward in a future life, the 'New Faith' exclaims: 'Scorn to act from such low motives! Cease meanly to balance your visionary heavenly gains by your earthly losses, and to chuckle over a credit-mark on the recording angel's book when you have performed a good action here! Act rightly, because it is *noble* to act so; because it benefits your fellow-men and purifies and strengthens your own soul!' The 'New Faith' pleads also for the prompt and efficient administration of *justice* here on this earth—knowing nothing of a 'judgment to come.' By this means, and not by threatenings of unknown tortures, would it restrain those men from crime who are insensible to higher appeals to right action. This, then, is the aim of the 'New Faith': to promote the welfare and to aid the progress of the race; to inculcate purity and honesty of life; to diffuse everywhere the spirit of charity and love; to stimulate in every way, by music, sculpture, painting, literature, and poetry, the growing culture of the race; to place before men constantly higher models of excellence; and to cheer and comfort drooping, saddened hearts. For the time when these blessings shall be widely diffused must all disciples of the 'New Faith' toil. The time has come to emerge from politic concealment and to declare our views. Already the air is full of the tremor of a hastening change. The mists are lifting. The ugly forms of once potent superstitions are growing fainter and fainter, and are fading steadily from view. The promise of a brighter day is dawning on the race. We may not see its glory, but we can help its advance. In the noble words of the poet—

"Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach, and share
All that they do and dare!"

"What matter, I, or they.
Mine or another's day,
So the right word be said
And life the sweeter made?"

"I feel the light move sunward,
I join the great march onward,
And take by faith, while living,
My freehold of thanksgiving!"

—Index.

NOTHING is so dangerous as error—nothing so safe as truth.

My certainty that I am a man is before my certainty that there is a God.—*Becker*.

THERE is nothing that binds heart to heart so quickly and so safely as to trust and be trusted.

FRIENDSHIP is a vase, which, if once flawed, may as well be broken; it can never be trusted after.

WHATEVER pain there may be in the performance of a duty, there will be more in the neglect of it.

It is better to sow a good heart with kindness than a field with corn, for the heart's harvest is perpetual.

To say "I can forgive, but I cannot forget," is only a rather ungracious way of refusing forgiveness.

NATURE has neither language nor discourse; but she creates tongues and hearts, by which she feels and speaks.

THE best inheritance from your father is poverty and a good name. If you have both of these you are unusually fortunate, and your prospects in life are of the brightest sort.

IDLENESS is the nursery of crime. It is that prolific germ of which all rank and poisonous vices are the fruits. It is the field where "the enemy sows tares while men sleep." Could we trace the history of a large class of vices, we should find that they originate from the want of employment, and are brought in to supply its place.

The Irrepressible Conflict between Christianity and Civilization.—Continued.

A LECTURE DELIVERED IN PAINE MEMORIAL HALL, APRIL 8, 1877, BY W. S. BELL.

Modern civilization then, we see, has had many sources, many causes. Christianity has not produced it, nor does it give its best efforts to promote civilization. The inevitable decline of theological influences, the surest and brightest sign of progress, has been brought about by evolutionary forces, of which the clergy have been wholly unconscious.

Is there an irrepressible conflict between Christianity and civilization? It seems pretty clear to even an ordinary observer that there is an antagonism between faith and common sense.

Is not the creed a barrier in the way of progress? If I pledge myself to maintain certain doctrines, am I not pledged to reject new truth if it should come to me?

The creed is perfect, the infallible truth, hence if I maintain it I already possess the highest and best truths possible. With such a belief in such a creed I do not need to make the discovery of higher truths. It becomes impossible.

The creed is the best statement of the best truths. "It was good enough for my father, and it is good enough for me."

With these convictions, the sectarian feels impelled to make all things testify to the truth of the dogma. The Bible is read for proofs of the doctrine. Every sectarian finds his theology proved beyond the shadow of a doubt by the Scriptures.

An Irishman who set up in the business of wood-turning, put up over his door this sign: "All sorts of turning and twisting done here." This sign could be put over most of the pulpits of the land. When we see how they torture Bible language to sustain unreasonable doctrines, we are impelled to say of them "All sorts of turning and twisting done here."

This is nothing less than systematic culture of prejudice, which, when fully intensified, is bigotry.

Truth is not the objective point which such a mind seeks, but proselyters and followers.

Growth, expansion and progress are incompatible with a belief in the creed.

The outcome of faith in dogma is not only bigotry, but also hypocrisy. Many and many a Christian will say, "I do not believe in a hell or a devil, or total depravity," yet by their accepting the creed *they profess* to believe these things. Is not this hypocrisy, to think one thing and profess another?

"Who dares think one thing, and another tell.

My heart detests him as the gates of hell."

—Homer's *Iliad*, book ix.

Thus we see that faith becomes hostile to civilization. "Now faith is the substance of things hoped for, the evidence of things not seen." There is no question but that the object of faith consists of things never seen, and all the probabilities, if not certainties, are that they never will be seen.

Faith is the conservative force which represses, suppresses and oppresses human nature, and science is the quickening force upon the mind to awaken it to inquiry and investigation and progress.

We have an illustration of Jewish faith in an instance where a rabbi is appealed to as an umpire to settle a disputed point of theology between God and the angels, and Rabbi Solomon Jarchi declares that, "if a Rabbi should teach that the left hand is the right, and the right the left, we are bound to believe him."

And as an illustration of Christian faith, we have only to recollect what we have all heard Christians declare, "I believe the Bible, and if it says that the whale swallowed Jonah, or that Jonah swallowed the whale, I believe it."

Common sense and faith have no union—they conflict.

Faith is the abandonment of reason, the sepulchre of the unresurrected intellect.

Faith is demoralizing in its influence. "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." Belief is not a *meritorious act*. We believe as we are compelled to, from *evidence*.

Belief is a result—an *effect* and not a voluntary *act*.

We inherit prepossessions for certain forms of belief. One born of Jewish parents will be a Jew, and one born of Catholic parentage will become a Catholic, and one born of Protestant parents will become a Protestant. But Protestantism is closely related to Liberalism, and it therefore happens that now and then a few Protestants become Liberals.

Our surroundings have much to do in the modification of our inheritance.

Our own manhood and courage have something to do in bringing about our characters.

Christianity has dwarfed humanity by its mysticism. Every attempt of man to reconcile the things that are not seen with those which are, has been thwarted by the "mystery of divine things." He was told that it was not designed for him to know the "*hidden mysteries*." It was blasphemous for him to attempt to look into the oracles of God. In short, it was sinful to seek explanations and insist upon evidence and the reasonableness of things. "Reasonableness had nothing to do with the sacred mysteries."

With such galling chains it was impossible for human nature to rise into nobler manhood, or emerge into greater light, only by long and bitter experience.

How was the human mind employed during these times of repression?

There were two methods of mental activity which were, for the most part, in perfect harmony with theology, namely, Art and Metaphysics. There was little or no danger to Christian institutions from either of these sources.

[TO BE CONTINUED.]

Christian Charity.

NEW YORK, July 12, 1877.

MR. EDITOR: As impolite and impolitic as it is for a man to lose his temper in an argument, I must confess that it would be impossible for me to preserve mine unruffled were I in your place. I do not see how Mr. Humphrey can imagine the cause of his Master is being forwarded by the use of such shallow arguments as he used in his last letter. His reasoning is worthy a Tomb's shyster, but not of a Christian debater. The belief in the Bible and a future life is to many inseparably joined to their weal or woe, and trifling by one of its recognized exponents is almost unpardonable. If Mr. Humphrey is correct, Christianity has to answer for converting a man into a monster, and he is the opposite of what I supposed him to be—a gentleman of refinement and worthy the respect alike of Infidel and Christian. This may seem harsh, but there are "extenuating circumstances." Allow me to quote him:

"You [Mr. B.] stick to what Dr. Smith, Classical Examiner in the University of London, calls 'the vulgar objection' in regard to the Hebrews 'borrowing' from their Egyptian masters. Dr. Smith adds: 'The word borrow should be ask. There was no promise or intention of repayment.' Perhaps the word 'stripped,' employed in the Douay Version, corresponds with the original better than 'spoiled,' in the present sense of that word."

"It was to be expected that you would also go over the story of Hypatia and Cyril. I will admit that her treatment was most disgraceful."

"Catholic opposition to science was more an error of the head than of the heart."

"There were circumstances that, to some extent, extenuated her [the Church's] faults and crimes."

According to Mr. H. it is right at the command of God, to strip your neighbors "without intention of repayment"; a foul murder for Christ's sake, is only "disgraceful" and wholesome termination in the interests of the Church is "more an error of the head than of the heart." If it was not in black and white I would never have believed that an American could ever have given utterance to such sentiments. Knocking a woman down, dragging her into a church, stripping her clothes from her, beating her with a club until she is dead, and then, hyena-like, scraping her flesh from her bones, is only a "disgraceful affair"! A religion that could commit, and a God that would permit such a crime are worthy only the loathing and detestation of all men; and no matter how "men of God" may slur it, as long as man has memory that outrage can be thought of only with horror, and its perpetrators remembered only to be reviled.

Does God need to be told by "Dr. Smith, Classical Examiner," what his word should be? If he meant to write "ask," why, in the name of common sense, didn't he write "ask," and not some hieroglyphic which would disgrace a Choctaw Indian, and which can be distorted into meaning anything a "Classical Examiner," who thinks he knows more than God, wishes to have it?

I think I can see John Calvin watching the slow burning of Servetus. As the flames crackle and crawl around his withered and aged body until the flesh cracks and drops from his bones, I hear Calvin, who was still fired with the Catholic spirit, say, as he spreads his thin hands out to warm them by the blaze, "My heart is right; my heart is right." Perhaps Mr. Humphrey will say it was a "most disgraceful" affair, but was only an "error of the head."

I can hear Torquemada say, as he stands by the side of the rack watching the quivering form of his victim as the levers break joint after joint, and the glowing iron sears his eyeballs, and the priestly fiends with red-hot pincers, tear out pieces of flesh and replace them with a hellish mixture of salt and pepper, when the head of the wretched sufferer sinks and he breathes no more, "My heart is right." And the Reverend Mr. Humphrey will read and say, "It was a 'most disgraceful' affair," but there were "extenuating circumstances."

The massacre of St. Bartholomew's Day was an "error of the head," but it was an error that cost forty thousand people their lives. Perhaps the persecutions in England were "disgraceful," but I am sure the extermination of the Waldenses and Albigenses had "circumstances that to some extent extenuated the fault and crime." Five million human corpses turn their seared and sightless eyes to an un pitying heaven, and point with their fleshless fingers to the Church of Christ as their murderer. Their butchery may have been "disgraceful," but it must have

had "circumstances that to some extent extenuated" it.

Shades of the unknown dead! will Christian persecution never cease! Must crimes be slighted and memories slandered that the Church may preserve her power over the growing mind of man! Must an American minister prostitute his pen to the glorification of fiends incarnate, and serve the Church at the expense of truth, even though he drags into the mud and filth of Christian criticism the names of men and women as pure as snow, and who will live in the hearts of men when the Christian religion shall be as dead as the millions it has murdered? In the first century Nero, with his many little gods, sat on one of the Seven Hills and fiddled while Rome burned; in the nineteenth, Christian ministers, with one big duplex attachment God, mock at the assassination of women, and scornfully cry "courtesan" when called to account. Is Christianity better or worse than Paganism?

There is surely a time coming when the men who think will be the ones who are honored, and not those who unquestioningly accept the balderdash and nonsense written by Christian biographers who entrench themselves behind barriers of books written solely and only in their interest. Theirs is truly an "error of the head," and if their hearts be right they have yet to show it by their deeds. Murders committed for Christ's sake may, to a Christian, be only "disgraceful," but to an Infidel, unused to impressing his opinion upon others in that manner, they are crimes that can never be forgotten, and only forgiven when the Great Assassin shall sleep in the grave with her Christ-slain victims.

EUGENE MACDONALD.

Paine Hall.

This noble edifice erected in the name of Thomas Paine, and for the benefit of the Liberal cause, has been transferred to a board of Trustees chosen at a legal meeting of the donors; and now there is no reasonable objection why the Liberals of the country should not come forward and wipe off the indebtedness upon it, and secure it for all time to come as the Temple of Mental Freedom. The Christian churches may have on them mortgages upon mortgages, but in most cases the religious people clear them of indebtedness. This is done in hundreds, thousands, and tens of thousands of cases, and it does seem reasonable, therefore, to think that this one temple of Free thought, and the only one in the land of such a creditable character to the cause, should have friends enough to help it in this critical time. All that is now needed is that every one should feel enough interested in the cause to do something towards lifting the present mortgage. And I am fully persuaded that there are enough liberal-hearted and liberal-handed people in the United States and Canada to do this work if rightly appealed to and informed on the subject. We have men of wealth, who are as true as the needle to the pole in their adherence to Liberalism, and here is an opportunity where they may bestow a part of their means with a good prospect of successful returns to humanity.

W. S. BELL.

New Bedford, Mass.

Going to the Wolcott Meeting.

BRO. BENNETT: Since I announced the Wolcott Grove Meeting I am getting many interesting letters, which prove that the people are prepared for a forward movement all along the Liberal lines. Yesterday I sent an interesting letter to the *Investigator*, and I send you the following, which I hope you will find a place for in THE TRUTH SEEKER.

H. L. G.

CORRY, PA., July 8, 1877.
FRIEND GREEN: I am a reader of THE TRUTH SEEKER, and of course read your letters to friend Bennett about the three-days' meeting at Wolcott. Now I desire to know where that place is, how far from Salamanca, and on what road, for I want to attend that meeting if there is nothing to prevent. I think several more from here will attend. We ought to hold more such meetings. It would be good for the soul's growth. We should meet together often and become acquainted with each other and know who our Liberal friends are. I think friend Bennett is doing a great work, and ought to be sustained by all means by our sympathy and money—especially our money, for, as the saying is, "Money makes the mare go." That is what keeps up the churches.

THE TRUTH SEEKER is all the Bible I have now. I look for it every week as I would for my dinner.

I will tell you something of myself. I am a carpenter on the Atlantic and Great Western railroad. I work all along from Salamanca to Meadville, have a wife and child—a son twenty years old, just graduated from the high school in this place. He will be with us at the meeting. I desire he should hear all he can from the Liberal minds of the times. He is very Liberal as it is.

The first time I am in your place I shall take the time to hunt you up, and will close this by hoping that you will answer at your earliest convenience. I remain your friend and co-worker in the cause of truth.

GILBERT ARNOLD,

P. O. Box 1055, Corry, Pa.

[Wolcott is in Wayne county, N. Y., a few

miles north of Clyde, which is on the N. Y. Central R. R., forty miles east of Rochester. —Ed. T. S.]

Is Man only an Improved Monkey?

THE LINK BETWEEN ANIMAL CHATTER AND HUMAN SPEECH.

LONDON, June 23.

This week Prof. Garrod held a reception in the Monkey House at the Zoological Gardens, and discoursed to the people about the Anthropoid Apes. As professor of the Zoological Society, the Professor stated that he had dissected seventy apes out of the anthropoid class, and not one of them exhibited the vermiform appendage of the cecum or blindgut which is characteristic of man. But the anthropoids have it quite humanly developed. The hands and feet of an orang recently dead were exhibited along with those of a man, and exhibited the same structure. The manners and customs of gorillas were described from authentic observations, and their domestic arrangements, their sleeping hammocks and use of stones in cracking nuts increased the impression that this animal is very human-like indeed.

Prof. Garrod showed that the structural resemblances between the anthropoid apes and man are so close that the reason for the mental and moral differences remains still an unsolved problem. Perhaps the most striking and important portion of his discussion was that in which he proved that the vocal organs of man are present also in the anthropoid ape. The ape does not converse, and yet the difference between his vocal apparatus and that of man is so infinitesimal as to defy observation.

Prof. Huxley declares that, to his mind, the only thing that promises to explain the mental difference between the anthropoid ape and man is the phenomenon of language. Language implies consultation, comparison of experience, necessarily embodies itself in the written form, becomes the storehouse of facts, results in inferences, and in the wisdom which can control and modify nature where the dumb creature is controlled and modified by nature. By the power of an intelligent and purposed election and combination so secured by the ability to talk, the animal so endowed might gradually build up a better brain on the same structure as that possessed by an animal that could not talk. If it should be ultimately determined by physiologists that there is absolutely no difference between the vocal organs of the anthropoid and man, refuge would have to be taken in the hypothesis that there is some point in the animal brain corresponding to the vocal power, which does not rhyme with the latter in the anthropoid, but does rhyme with it in the man. This on assumption of the truth of Prof. Huxley's view of the enormous powers set in motion by the attainment of speech. A little reflection will show that the probabilities are on the side of Prof. Huxley's view; and, although Carlyle has decided that "perhaps there is not in nature a more distracted phantasm than your so-called eloquent speaker," it is not unlikely to turn out that "talkee-talkie" is the sceptre of man on this planet. The difference between the vocal chords in ordinary animals and in men may be compared to that between a plain tube and the mouth-piece of a flageolet. In proportion as one end of the tube is made smaller you may whistle louder through it, and when it is almost closed, as in the flageolet, you get a musical voice. The vocal chords, which run parallel in animals, converge until they almost come in contact in man; and Prof. Garrod showed a similar convergence in the anthropoid ape. But the whole organism is a region of the utmost delicacy and fineness, and since the experiments of Helmholtz one may understand that a difference of a hair's breadth—a difference unobservable to the eye—might be represented by an entirely new set of vibrations and these might be the very series which bridge the chasm between the animal chatter and articulate speech.

It is possible that Mr. Darwin in his forthcoming "Biography of an Infant," may throw some light on this general subject. Ever since that careful investigator and powerful reasoner published his "Descent of Man," many, who before had supposed that all embryonic changes ceased at birth, have been closely observing the physical progress of their babies. Mr. Darwin's attention was drawn some years ago to some carefully kept observations of the varying sounds and cries which preceded the child's attainment of speech—the coo, the whine, the hiss, and so on—and that the great evolutionist then thought the subject of importance and a comparison of similar observations desirable. —*Omni-Commercial.*

Revivalism.

The desperate efforts being made to revive a falling system of religion will fail. Its antiquity is no plea. I have seen ancient church-buildings (old as the Church herself) covered with moss and ivy, crumbling with age and tottering to their fall—emblems of the church system, but their age is by no means proof of stability. You might try to revive these old ruins, but they are gone past revival. So is the Church system of belief without knowledge, of faith without works, gone past redemption.

You invite comment like this by thrusting your opinions and doctrines on the world until they become wearisome. Enjoy your own opinions and let others do the same. This is enlightened toleration. But if amid so much noise and demonstration in revivalism you thrust your peculiar doctrines forward conspicuously, you may expect dissent from them, and to express dissent is not intolerance.

A church member suggested to me lately: "Why do you not join the church and be better?" I stand on dignity, and unless a sordid and ignorant Church reform itself, I would by no means let myself down to belong thereto.

The Church says: "Believe and examine

not." The age of faith is passing away. Knowledge and deeds are a better test in life than mere faith and words.

The arrogant assumption of the Church is insufferable. They are exemplifying the prayer of the Jewish Pharisee, "God, I thank thee I am not even as this publican." Intolerance and bigotry exist as in former days. If as the Spiritualists say, the departed revisit this earth, shades of John Calvin and Servetus, I invoke you to come back and tell us if intolerance prevails less now in this our day than it did in yours.

We value ourselves above the brute creation for the possession and exercise of reason. Yet by repression of reason—viz., by faith—by the hope of heaven, a heaven not desirable for a rational being—by threats of an angry God—of future woe, etc., you deprive many persons of that very qualification, reason, and drive them to the lunatic asylums reduced below the brute creation. This is not imagination (or faith) but stern fact. A mind not well balanced should not thus by revivalism be trifled with and imposed on. Your efforts are grievously misdirected and your victims inside and out of the asylums may not only "get religion," but the pity or contempt of rational beings.

Religion is every day duty. You may dip or dive or sprinkle—pray or sing—weep or laugh—be miserable or "get happy"—blessings or anathemas—faith or doctrines—all, all are of no avail, if a mean, ignorant, intolerant, or dishonest daily life outside of the church is the crown to performance inside.

The Church in ages past has borne a dark record for ignorance, intolerance, persecution, bloodshed; and she has ever been the opponent to enlightened progress. Her action is modified somewhat by her surroundings at the present day, but her principles are essentially the same. The mentally and morally progressive man must keep out of church. Mere business progress and policy sometimes put him in or keep him there. —F. J. Emery in *Osceola* (Iowa) *Beacon*.

Friendly Correspondence.

ABRAM BRONSON, Nordhoff, Cal., writes: For goodness sake do not let your friend Humphrey make all of us out Christians, especially me, in my seventieth year. Yes, I, who over forty years ago dared to beard the priests in their dens, and their dupes in their domiciles, asking them to tell me who God and the Devil were, what the soul of men, and to give me the latitude and longitude of heaven and hell, when the answer came, euphonious and clear, "you cursed Infidel!" Yes, I, who have passed through all the phases, from a believing Christian to the firm belief that I have no living part about me that is immortal, and therefore no necessity for a vindictive God or a just Devil to take care of it. Even I, who believe that matter is eternal truth, and does everything that is done; that designing and lying priests got up the Bible, and have made the mythical Jesus a liar. I, that believe Christianity has ever been a curse to the world, and will continue to be so long as it exists, because it is false in fact and unjust in sequel, while I loathe its pretensions and pity its dupes. You can let him make me out a fool, but for goodness sake! I say with emphasis, do not let him make me out a Christian, for I know by sad experience that cursed condition.

J. A. RUTHERFORD, Honey Grove, Tex., writes: I yet breathe and think, and I also hope you have not yet passed "That River." I purpose in this to send you the copy of one out of many letters which I have lately received. You may publish it if you think it best for the interest of our cause. You are at liberty to give the place, date, name, etc. Neither the writer nor myself cringe on the score of Mrs. Grundy. You recollect that not long since, through the columns of THE TRUTH SEEKER, I requested anybody who believed that the Bible told more *nasty* tales or stories on the God than it did on the Devil to drop me a postal card to that effect. The following letter is an answer to that request, but you see the writer has transcended the limits of the P. C. It reads as follows:

COSHOCTON, O., Apr. 22, 1877.

"J. A. RUTHERFORD, My Dear Sir: I have just read your request in THE TRUTH SEEKER which, by the way, is a grand, good paper, and I hasten to place myself upon your list of those who think 'the Bible tells more *nasty* stories of the God than it does of the Devil.' If we take that old book for authority, in fact, the Devil is by far the greater gentleman, moralist, and philanthropist of the two! For it is not often recorded of him that he did a downright mean or dishonorable act. But in tracing the history of God, as recorded by his agents and inspired at-torneys, we find him doing many things that would positively make a Digger Indian blush with shame and remorse, saying nothing of the downright nastiness, vulgarity, obscenity promulgated by his command and inspiration. He showed himself to be heartless, cruel, and brutal, as well as 'smutty.' And yet an enlightened class of people pay homage to the God of the Bible and admire the smut and vulgarity of his record. We point to the Hindoos and heathens as idolaters; yet there is no Christian nation that is not quite as ridiculous in its idolatry as the most benighted heathen. But I am thankful that the world is merging from this darkness of the past, and here and there, often than fifty years ago, we find a J. A. Rutherford who has pluck enough to let it be known that he does his own thinking. It is growing in that way everywhere. There are fifty people in this little town, who think just as you do about these things, but I am the only one among them who dares to face Mrs. Grundy, and I tell you, just now, there will be more in five years, and still more in ten years; because the forces of Nature are stirring up the elements into a hurricane, a cyclone, that is bound to sweep away

the rubbish and the garbage of the present, and purify the atmosphere, sooner or later. I was born in 1818, and, like you, have been thinking. And I feel thankful that my lot was cast in this age of the world, when one can see and realize that the world does move. I have no doubt that you feel the same degree of gratitude as you near the end of your mission in the body. What is also gratifying to me is that tangible proof of life and immortality has been brought to light in this age, in the spiritual phenomena; proofs brought to the comprehension of the senses, that now are becoming so prevalent in teaching the philosophy of life. Of course, you will understand that I refer to what is known as Modern Spiritualism. Misrepresented, slandered, and hated worse than any other child ever born, yet it is growing to a vigorous manhood, going through the experience of persecution, that all useful children have ever had to encounter in fighting their way. It is possible you may not agree with me in this—that you are a materialist. But if you do not, I can clasp your hand just as warmly, as a Liberal without the chains of bondage upon his mental faculties. Spiritualism, like anything else, requires proof to confirm it. Those who have not had the proof are not to blame for not believing. I fought it long and zealously in the interests of popularity and prejudice. But when it came home to me, how could I reject it? You may be a Deist. I judge you are, as you quote Tom Paine's religion, and he believed in one God. I reject all gods as personal entities, reject all of a God-creation of the earth at a given time, or the creation of anything else by a creating hand. This peculiarity of my infidelity, however, is not characteristic of most Spiritualists, many of whom cling to the trimmings of old theology. I will hope to meet and exchange views with you in the next condition of existence, if not before. Very truly your brother,
"W. S. Wood."

Special Notices.

HEALTH INSTITUTE, Galesburg, Ill. New arrangement. A. G. Humphrey, M. D., and Mrs. S. F. Summers, M. D., Physicians; Ewing Summers, proprietor. All diseases treated hygienically. No medicines given. Liberal table set. Send for Circular. 3mo29

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Dr. R. P. Fellows' warranted cure should be in the hands of those suffering from this life-wasting disease. It is an external application and has made one thousand permanent cures, and some of them were in a terribly shattered condition: had been in insane asylums, many had falling-sickness fits; others on the verge of consumption, while others, again, had become foolish and hardly able to take care of themselves.

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The discoverer of this valuable remedy, and who uses it exclusively in his practice, is acknowledged to be the most skillful physician in all Private, Chronic, and Sexual Diseases living. Terms extremely moderate in all cases. Address, with stamp, Vineland, N. J., where he is permanently located.

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THE day of days—the great day of the feast of Life—is that in which the inward eye opens to the unity of all things and the omnipresence of law.—*R. W. Emerson.*

LET it be impressed upon your minds, let it be instilled into your children that the liberty of the press is the palladium of all our civil, political, and religious rights.—*Junius.*

OUR deepest gratitude is due, not to the pure and sinless, but to the greatly-daring and the strongly-doing; not to the monk in his convent or the ascetic on his pillar, but to the warrior in a good cause, to the adventurer in a grand enterprise, to the laborer in a noble work.—*W. R. Greg.*

REAL, practical doers are what the world most needs in these days of so much office-seeking, so much leading, ruling and governing. We cannot all be guides, rulers, and speakers, but we can and should be earnest, consistent, practical lovers of the faith we propose to hold. Every one who loves a cause should live out in daily deeds the little and seemingly unimportant minutia of that cause.—*Anon.*

THAT day has gone by in which it was thought to be the very quintessence of goodness, a proof of the supremest piety and devotion, to mortify the body and crucify all natural desires, pleasures, and enjoyments, so that thereby the soul might be the better fitted to enjoy endless happiness in some imagined future state of existence, the whereabouts of which no one could tell, or even give tangible evidence that it ever had an existence.—*Mrs. Slenker.*

NO SOONER is the little Turk brought into the world than the prophet drops a curtain before his eyes, beyond which he may not inquire—the little Indian, from the moment of his birth, is taught to fix his eyes on the ear of Juggernaut, red with the blood of man, in order that he may see nothing else; and the blessed little Christian must crucify his reason on that cross in whose name thousands have been slaughtered and roasted, and on which God himself was nailed by his chosen people, the Jews.—*Voltaire.*

YOU touch me on a very tender point, when you say, that my friends on your side the water cannot be reconciled to the idea of my abandoning America even for my native England. They are right. I had rather see my horse, Button, eating the grass of Bordentown or Morrisania, than see all the pomp and show of Europe. When we contemplate the fall of empires, and the extinction of the nations of the ancient world, we see but little more to excite our regret than the mouldering ruins of pompous palaces, magnificent monuments, lofty pyramids, and walls and towers of the most costly workmanship; but when the empire of America shall fall, the subject for contemplative sorrow will be infinitely greater than crumbling brass or marble can inspire. It will not then be said, Here stood a temple of vast antiquity, here rose a Babel of invisible height, or there a palace of sumptuous extravagance; but here, ah painful thought! the noblest work of human wisdom, the greatest scene of human glory, the fair cause of freedom rose and fell. Read this, and then ask if I forget America.—*Thomas Paine.*

FOR good or evil, right or wrong, the necessity of the Church required that she should put herself forth as the possessor of all knowledge within the reach of human intellect—the infallible arbitress of every question that could arise among men. Doubtless it was a splendid imposture, capable for a time of yielding great results, but sooner or later certain to be unmasked. Early discovering the antagonism of science, which could not fail, in due season, to subject her pretensions to investigation, she lent herself to a systematic delusion of the illiterate, and thereby tried to put off that fatal day when creeds engendered in the darkness would have to be examined in the light, enforcing her attempt with an unsparing, often a bloody hand. It was for this reason, that, when the inevitable time of trial came, no intellectual defense could be made in her behalf, and hence there only remained a recourse to physical and political compulsion. But such a compulsion under such circumstances, is not a testimony to the intrinsic weakness of that only for which it is invoked, but it is also a token that they who resort to it have lost all faith in any inherent power of the system they are supporting, and that, in truth, it is fast coming to an end.—*Prof. Draper.*

ON the chart of the careful navigator are marked the banks of fog and vapor, which caused him to divert his helm from the course which he ought to have pursued, and which inspired him with vain hopes or with groundless terror; inducing him to believe in the existence of happy islands in climates where there is naught but the waste bosom of the ocean, or to dread the craggy rocks and the dangerous shoals, though the billows roll on in unbroken flow. And the delineation of these unreal lands will prove as useful to the future sailor as the bearings of the firmest shores, for they apprise him of the deceit to which he may be exposed. Our vessel is built with greater science than the gorgeous though artificial galliot of ancient days. The loadstone guides us unerringly when the load-star is lost in clouds, yet still we are destined to be tossed upon the waters, and to wander from the harbor which fruitlessly we strive to gain. Doubt ought still to be our companion, even though we flatter ourselves that we have attained to certainty, because we have not yet learned to know ourselves, or to distrust our inborn frailty. Though neither cheered by the apparition of protecting spirits, nor fearing the enmity of the goblin or the demon, we are still liable as of old, to be seduced by our own delusions.—*London Quarterly Review.*

Odds and Ends.

THERE is something in a name. Whisky is now called "stagger-juice."

WHEN did Abraham sleep five in a bed. When he slept with his fore-fathers.

THE latest design for a wedding ring is a spider's web with a fly entrapped.

A MAN in Georgia has been twice struck by lightning, and still lives. His latest misfortune was matrimony.

FROM a boy's composition on hens: "I cut my uncle William's hen's neck off with a hatchet, and it scared her to death."

AN exchange says: "There isn't much difference between a grasshopper and a grass widow after all. Either will jump at the first chance."

"How many daughters have you?" said one gentleman to another. "Six; and every daughter has a brother." How many children had he? Seven.

AN English female witness promptly defines courtship to be, "Looking at each other, taking hold of each other's hands, and all that sort of thing."

A WESTERN editor publishes a poem which "was written by an esteemed friend, who has lain the grave many years merely for his own amusement."

A GROCER in Washington advertises that he has "whisky for sale that has been drank by all the Presidents, from Gen. Jackson down to the present time."

JONES got down on his knees hastily to his girl, the other night, and was about to pour forth his soul in poetry when she said: "I see you tumble to it."

"NO MAN can do anything against his will," said a metaphysician. "Faith," said Pat, "I had a brother that went to prison against his will. Bedad he did!"

A YOUNG lady named Viola whose father don't like young men remarked the other evening: "I don't see why my father gave me such a name, if he didn't want me to have a bow."

AN Irish gentleman, hearing of a friend having a stone coffin made for himself, exclaimed: "By me sowl an' that's a good idea! Shure an' a shtone coffin 'ud last a man his life-time."

A SALOON-KEEPER named his resort "No-where," so that when his married customers went home late, and their wives wanted to know where they had been, they could safely tell the truth.

THERE seems to be a general feeling that when there is no light in the entry a man ought to be excused for kissing his wife when she lets him in, provided he thinks it is the chamber-maid.

A COUNTRY dealer sent to Indianapolis for a little book called "Happy Husbands." The work not being procurable, the dealer received a note saying there were no happy husbands in Indianapolis.

IT doesn't follow that because the knees of a man's black trousers are shiny and threadbare he is a devout praying man—not at all. They may have become so by friction against the legs of a billiard table.

YOU can always tell when a buzz-saw is going or not by simply feeling of it, but it generally takes as long to find the ends of your fingers as it would to have gone and asked the foreman if the thing was in motion.

SAYS a Philadelphia paper: "Those auburn-haired young ladies with noses suggestive of a cold morning, who missed fire during the leap year just past, now sadly sing: 'It may be four years, and it may be forever.'"

A COUNTRY paper, in an obituary notice of a subscriber's son, says: "He was an uncommon smart boy. He had a little too much curiosity, perhaps, or he wouldn't have peeped into the muzzle of his father's shot-gun."

THE ways of Providence are dark and hidden. In the burning of the Southern Hotel, St. Louis, it is a noticeable fact that two preachers were burned to death, while Kate Claxton the actress and several gamblers escaped unharmed. "God moves in a mysterious way his wonders to perform."

A PITTSBURG paper speaks of a young man who shot himself in the West End one evening last week. The young man is severely but not fatally wounded; but if he had shot himself in the southwest end, and a little northerly, veering southeasterly, there would have been no hopes of his recovery.

A PENNSYLVANIA Dutchman, who married his second wife unbecomingly soon after the funeral of the first, was visited with a two-hour serenade in token of disapproval. He expostulated thus: "I say, poyes, you ought to be ashamed of yourself, to be making all dis noise, ven dar vas a funeral here so soon."

"BETTER believe it will keep time," said Nipper, as the correctness of his watch was doubted. "I set that timer fifteen years ago at eleven o'clock, and it hasn't varied a second since. Yes, sir, it is always eleven o'clock by that watch. I take my 'tod' at eleven, and at no other hour. You see its precisely eleven now. Let's take something."

OCCASIONALLY barbers get hold of a poor quality of bay rum, which when applied to the face of a man just shaved makes the skin smart like fire for a few moments. A case of this kind occurred in one of our barber-shops the other day. "Whoop, holy Moses!" yelled the man, springing wildly from the chair, and clasping his burning cheeks with both hands. "You may skin me—that's all right—but I'll be essentially cussed if I'm going to have pepper-sauce rubbed on afterwards. Now, do you hear me?"

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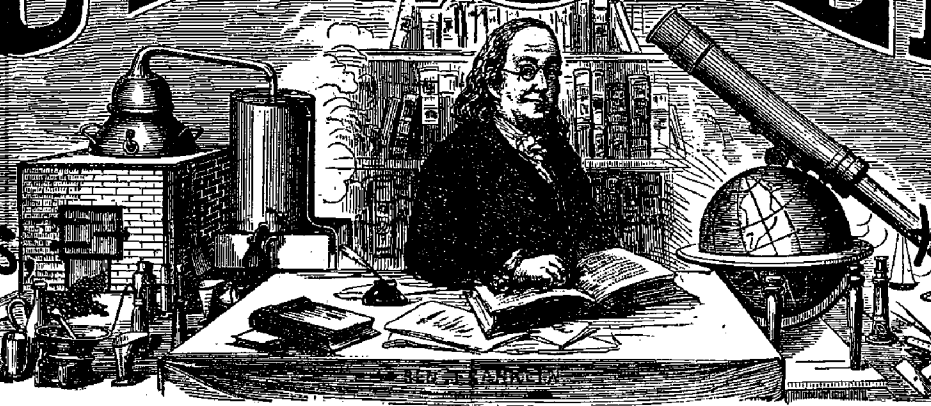
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FREETHOUGHT
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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

THERE is no church on Coney Island.

THERE are three less Baptist churches in Boston than there were a year ago.

THE Rev. Jos. Boone got drunk, and the Presbytery of Brazos deposed him from the ministry.

A CHURCHMAN writes to protest against the term crucifix being given to a horse. What better use can be made of it?

A MAN who is said to be 103 years of age signed the temperance pledge at Round Lake. He has never been drunk in his life, but wants to be safe against falling into bad habits.

THE Indian war is reported ended. The camp of Chief Joseph has been sacked, and the fugitive Indians are making rapid strides for Montana.

A DESPATCH SAYS, Col. B. G. Ingersoll delivered the Fourth of July oration at Oakland, Cal., to 7,000 persons. Although it would be well for the parsons could double that number be compelled to listen to his matchless efforts, there is undoubtedly a typographical error in the despatch.

A PENNSYLVANIA zealot alludes with alarming explicitness to "the ears of a just God tingling with prayers for bread and vengeance." There is now a splendid opportunity for God to improve the condition of affairs in our distracted country if he has the slightest disposition to do so, and if the prayers offered up by millions of earnest souls are of the smallest use.

A FEW evenings ago Beecher told his congregation what God is. If he has definite information on the subject he has a monopoly of the article, as nobody else knows anything about it. Some eighteen years ago in a letter to Theodore Parker, the Plymouth pastor defined God "a dim and indefinite effluence"; and he has been getting dimmer and thinner ever since.

IN Holland the churches are becoming very "liberal" indeed. The *Independent* asserts that some Dutch pastors have been administering baptism in the name of Faith, Hope, and Charity, instead of using the usual formula; and that "one of them proposes to administer it in the name of Christianity transcendental, Christianity historical, and Christianity experimental."

FORTY-EIGHT varieties of Presbyterians were represented in the council of Edinburgh. The shades of difference between some of these varieties are so slight as to be almost imperceptible to an outsider; and yet so determined are some of the brethren in their own way, that some of the Presbyterian bodies will not commune with any other Christians than those who belong to their own sect. In the early Christian centuries the feuds between the various sects, on more doctrinal points, were so bitter as to lead to fighting and bloodshed.

GEN. McDOWELL has been talking with a San Francisco reporter about our new Indian war. With time, and patience, and untiring pursuit, he says, Joseph and his warriors can be "suppressed"; there is no doubt about that. We must expect to lose six soldiers for one Indian; and of course there will be a pretty bill to pay. The irritating part of it is—though General McDowell of course does not say so—that this war, which promises to be so tedious, costly and bloody, was wholly unnecessary. A little honesty, justice and forbearance in dealing with these savages would have averted it.

OLEOPATRA'S Needle, soon to go to England, was originally erected at Baal, in Syria, and dedicated to the worship of the Sun. The city was afterwards styled Heliopolis by the Greeks, and is still celebrated for its ruins as Baalbec. The monolith, with another, was brought to Egypt by the Romans in the reign of Tiberius. It is of red granite, sometimes called Thebaic stone, and was given to England by Mohammed Ali when Pasha of Egypt. There are not less than eleven Egyptian obelisks in Rome, which were brought from Egypt by successive Roman Emperors as memorials of their triumphs.

JAMIESON-CRAFT DEBATE.—We clip the following from the *Lanesville Leader* of July 18: The intellectual war of words now going on between

W. F. Jamieson and A. N. Craft is in all respects a first-class debate. There is no wrangling nor jangling, but an earnest, straightforward interchange of ideas. Mr. Craft seems to be in earnest, while Mr. Jamieson is one of the most accomplished gentlemen that we ever saw on the rostrum. The debate will continue several days yet, with sessions each day—morning session at 9:30 and in the evening at 7:30. Quite a number are here from a distance to hear the discussion, including some twelve or fifteen clergymen.

THE Methodists give on an average thirty-four cents each every year to foreign missions and the Rev. Dr. Fowler of the *Christian Advocate* says: "We submit that thirty-four cents is no exponent of the agony of soul that sees within easy hand-reach, 700,000,000 of brothers and sisters wading chin-deep through torment to eternal death." If there is any doubt about thirty-four cents a year's saving those 700,000,000 poor souls from the imaginary eternal bath of boiling sulphur—through the medium of well-fed and fat-salaried missionaries—it would doubtless be advisable to make it thirty-five or forty, even though thousands of our other brothers and sisters at our doors are wading chin-deep through the torment of hunger to real death by starvation.

THERE is a difference of opinion in some of the Lutheran churches concerning the sort of bread that shall be used in communion. Some want loaf bread, while others insist that it ought to be served in wafer form, as in the Catholic Church. In a few of the churches both kinds of bread are put on the plates, and members may take which kind they prefer. This brings to mind the disturbance in a Missouri Baptist church on a kindred question. The trouble there was as to whether the bread should be cut with a knife or broken with the fingers, and the fight split the church. The bitter contests that have been waged as to whether the bread was really converted into the body of Christ, and the sacramental wine into his blood, or were only symbols, are enough to incite the wish that there had been no such body to quarrel about.

THE Free Church of Scotland is exercised over the increasing practice of "hunkering." This is a singular word to be used in ecclesiastical proceedings, yet "hunkering" has been made the subject of a deliverance to the General Assembly. It means sitting in prayer, instead of standing. The old practice was to stand. The renowned Rev. Dr. Begg says if "hunkering" is permitted, the fall will be speedy to a state of things in which organs and liturgies and bishops and all that sort of thing will become prevalent, and the Free Church will be as bad as some of the rest of the churches. If remaining on the knees for an hour or two arrests more attention from the being to whom the prayers are addressed, why are not the pious brethren willing to endure the mild torture for the great good that is accomplished?

THE Rev. George R. Kramer was a Methodist and had charge of the Ashbury church in Wilmington, Del. He is now preaching in a tent, and has organized a new Church which he calls "the Church of the Believers." His new notions are to the effect "that the soul is only the breath of the body, and at death returns to God who gave it, loses its personality, and becomes absorbed in the divinity. At the resurrection of the body God will breathe into it a new soul. Christ will reign on earth with his saints, and the resurrected wicked will be cast into hell, not to suffer forever, but to be destroyed as quickly as possible, or, in other words, to be annihilated." The "Church of the Believers" is not attracting many. If there are any possible notions relating to these godly mysteries and absurdities not yet concocted, some creed-maker will doubtless bring them out.

IN the course of his evidence in the trial of Mr. Bradlaugh for publishing an alleged obscene book, Dr. Drysdale, senior physician to the Free Hospital, said that his hospital life had led him to see a great deal of the poor, and he had often been shocked at the degree of poverty and misery which prevailed among them, and he should say a great deal of it was caused by large families and the excessive rapidity with which poor women bore children, who came into the world showing symptoms of disease in consequence of it. Sir W. Jenner first

drew his attention to it, and he had often observed how the first child was very well, and the second pretty well, while the third and fourth were weak and rickety in consequence of insufficient nutriment, and died off rapidly. The mortality among the children of the poor was rather higher now than twenty years ago. They died three times as fast as the children of the rich. In summing up the Chief Justice said that "a more ill-advised and injudicious prosecution had never been instituted."

A CLERICAL BEAST.—Mauston, Wis., April 17.—The case of the State of Wisconsin against the Rev. A. B. Doolittle, charged with adultery and incest, was this day brought to a close in the Circuit Court of Juneau County, Hon. G. L. Park presiding. The witnesses on the part of the State swore to the fact of criminal intimacy and the defendant admitted his guilt in that respect, but claimed that he was insane on that subject. The defendant is an old man of sixty-five or seventy years, and heretofore has been a public teacher and preacher among the denomination of United Brethren, and while acting in that capacity, and also as a trustee of the Seminary of Elroy, Wis., induced a young girl of about nineteen or twenty years, his niece, to have criminal intercourse with him. The jury found him guilty, and the judge this morning sentenced him to the State prison at Waupun for the term of six years, all agreeing that if the old man was insane on that subject, it was high time that he was shut up, and about the only regrets that I hear expressed in reference to the matter is that the old sinner did not have manhood enough left to plead guilty to the charge and thereby save the District-attorney and witnesses on the part of the State the disagreeable task of proving him such. He has, without doubt, passed his day of usefulness as a public preacher, and will, for a time at least, serve the public in his proper place. It is curious to observe how a life-long service in the cause of Jesus makes saints and angels of these faithful laborers for poor lost souls.—*Waupun Sentinel*.

ANOTHER VENERABLE CLERGYMAN FALLEN.—We are pained to see, by the Troy (Kansas) *Chief*, that a shepherd of a flock who has grown gray with years in the service of his Master, has been so influenced by the Devil, or his own lustful propensities, as to be guilty of great improprieties with one of the lovely and gentle ewe-lambs of his flock. The name of this revered seducer is T. J. Leak, of the Methodist church, and his flock attended upon his ministrations in Troy, the seat of Doniphan county, Kan. It appears that the charms of the young lady were too much for the old saint and his life-long sanctity, and the grace of God which had carried him through many a sore trial was not sufficient to protect him from the fascinating graces of the young sister, who weekly listened to the honied words that fell from his lips. Since the young female has given birth to a child a church investigation has been held over the matter, and it was found that the lecherous pastor had written her a great number of love-letters, in which he declared his passion for her in the most glowing and seductive language. He wrote her that his former life had been devoid of the essence of pure delight, and that not until he met his "dear Ollie" had he conceived how much of joy and happiness was visible to the naked eye. He said he could only be happy with his "Ollie," and that away from her, darkness and fever and ague reigned supreme. "Fly with me," said the gay gospeling, "and we will make a Paradise of our own." He pictured a cottage home in England, beside a lake like Como, where every murmur would be a tale of love, and every passing cloud a dream of heavenly bliss. He labored to entice the young girl to go with him to England, "where the rude eyes of curiosity could never find them out." In the defense a claim was set up that he was not the father of the little newcomer of which the young woman was the mother, but the clerical judges sitting in trial had such convictions of his guilt that they at once deposed him from his charge. This is an additional sad reminder that being a minister of "the Gospel," all one's life, all the "sacratification," "grace," and "holy unction" which a life-long service in the cause of Jesus may be supposed to impart, are really no security against the charms and fascinations of a pretty, bright-eyed damsel.

Events of the Week.

EIGHT miners lost their lives in a mine disaster at Walesville, Pa.

WARM Summer weather is the order of the week, with occasional showers—almost too often to make good haying weather.

THOMAS PLACIDE, the favorite comedian, committed suicide by shooting himself in the temple. Cause, an incurable and extremely painful cancer.

THE Russo-Turkish war has not made any very special advance since our last. Reports have come in of decided advantages gained by the Turks, but the reports need confirmation.

NOTWITHSTANDING several proclamations by the President and the governors of several States, the strike riots seem to be spreading in every direction. How useless to destroy valuable property to merely gratify a morbid spirit of lawlessness.

A CORRESPONDENT of the *Witness* has discovered the cause of the railroad riots. It is a just judgment of God visited upon the companies for their desecration of the Sabbath in running their trains on Sunday. That fellow deserves a leather medal for his remarkable discovery.

MARY MUNCKE, a little girl five years old, took her father a can of coffee on the Bremen steamship dock, Hoboken. The child stood on the end of the pier, and called: "Papa, here's your coffee," and at the same instant she was caught in the machinery of the hoisting apparatus and crushed to death.

THE volcano of Cotapaxi, in Central America, has been on a rampage lately. Its eruptions have spread destruction over the fine valleys of Ohillo and Gumbaco. On June 28th a loud explosion was heard in Latuacanzo, which was followed by an immense stream of turbid water that bore away houses, cattle and people in great numbers.

THE great event of the week has been the railroad strikes in West Virginia, Maryland, and Western Pennsylvania, and which have extended to Ohio, New York, New Jersey, and other States. It began at Martinsburg, W. Va., on account of a reduction of ten per cent. in the wages of the employees. The sympathy of the people for the strikers emboldened them and incited them to destroy property belonging to the railroad company. U. S. troops were sent in, and order was restored. The strike next broke out in Baltimore. Troops were soon on hand. The mob threw volleys of stones at them and they fired upon the mob, killing some ten and wounding twice the number. Pittsburgh has seen the most bloody work. The strike spread rapidly until it became a mad, ungoverned riot. 1,500 troops were sent there from Philadelphia and upon being pressed and stoned by the mob they returned fire, but were compelled to take shelter in the round-house of the railroad company. They were fired upon by the rioters and several of them were killed, and cars loaded with coke were soaked with crude petroleum, set on fire, and run down to the round-house. The troops—who were nearly starved—were forced to vacate, which they did mid great peril. The large Union Depot, two hotels, and many other buildings, 3,500 cars and 176 locomotives were destroyed, and some 200 persons were killed. The value of the property destroyed is estimated at \$5,000,000. The troops were badly handled, and by being ordered to fire upon the crowd, which they did indiscriminately, excited the deepest indignation of the people, and greatly increased the loss of life and the destruction of property. Experience in this case would seem to advise that no troops at all be sent in, unless enough are sent to fully overpower the mob. Large numbers of the people all over the country are in sympathy with the strikers. Threatening demonstrations have been made in various portions of the country, and gravest fears of a general insurrection are entertained. Government and State troops have been extensively called out. In Washington great excitement has prevailed, and the heads of the Government have been forced to give earnest attention to the alarming state of affairs. Meetings of sympathizers with the strikers have been held in various places.

Humphrey-Bennett Discussion.

PART III.

HUMPHREY'S LETTER. NO. IX.

MR. D. M. BENNETT, *Dear Sir*: As the vigilant farmer walks around his fields after a wind-storm has passed over them, to replace here a fallen board, and to readjust there a leaning post, so I will have to glance over my last letter; after the gust of your "Reply" has swept over it, to put things back where they properly belong.

It appears by the number of THE TRUTH SEEKER that brings your last letter, that you have an assistant. So, some of your friends thought what your humble opponent did not suspect, far less insinuate—that you are not able, unaided, to defend your cause.

I am very sorry your Allied Power misunderstood and misrepresented me. By reverting to my last letter he will find that I did not *justify* the murder of Hypatia. I only endeavored to give all the facts of the case. In saying that most persecutors were sincere, though deluded, I was only repeating the testimony of such men as Hallam, Huxley, Buckle, White, in short, almost everybody who has written on the subject.

It is very easy to call an antagonist "a monster" and "no gentleman"; but it is quite another thing to refute his reasoning. Unkind insinuations are sometimes used as substitutes for arguments. No doubt the Philistines were ready to call David "a monster" when he slew their Goliath; and a well known individual was probably ready to say Jesus was "no gentleman" when he named him very correctly "a liar, and the father of it." I am determined, however, that no prudery, mock-modesty, or false charity shall keep me from telling the truth, to the best of my ability.

Since you have asked the question, I will explain why some religious people wish to insert a recognition of God in the Constitution of the United States: It is to protect it from misunderstanding and perversion, in the face of recent Atheistic claims in regard to it. The Christians of eighty years ago did not think of such an insertion, although they were more particular about such matters than the Christians of to-day. This shows that in their time the Constitution was not viewed by anybody as an Infidel document. Perversion of a law often necessitates an amendment, not to change its character, but to bring it back to its original scope and meaning.

You failed to strengthen your claim to Peter Cooper. I will only add that there is not a copy of Paine's works in the Cooper Institute, while there are plenty of Bibles on the tables of the reading-room. Does this look as if he were "one of your kind?"

All you have said of Cornell University can be disproved from the pen of President White himself. Referring to it, he says: "I might picture to you the strategy which has been used to keep earnest young men from an institution which, it is declared, cannot be Christian because it is not sectarian. . . . I might show how it has been denounced by the friends and agents of denominational colleges and in many sectarian journals; how the most preposterous charges have been made and believed by good men; how the epithets of 'godless,' 'infidel,' 'irreligious,' 'unreligious,' 'atheistic' have been hurled against a body of Christian trustees, professors, and students" (Warfare of Science, p. 144).

The silence of Herodotus about Jerusalem does not prove that that metropolis was insignificant. It might be shown in the same way precisely that Rome was an obscure, "semi-barbarous" town. Herodotus did not visit it, neither did he say a word about it. Your argument is a specimen of proving nothing by proving too much.

It is pleasing to see you beginning to give the names of some of your informants. I say *beginning*; for you still attempt to establish some of your points by an appeal to the testimony of "a friend," "a gentleman," "a trustworthy party," and "a personal friend." I entertain no disrespect for your friends; but in a controversy like this everything should be above-board. Anonymous testimony is as worthless here as it would be in a civil court.

You still ignore the distinction between Protestantism and Catholicism. This is neither philosophical nor ingenuous. There is neither sympathy, connection, nor co-operation between the two. Would it be right to hold the Government of the United States responsible for all the past acts of Great Britain, even if the latter is in some sense our "mother country"? So it is a flagrant injustice to charge the two innocent sections of Christendom with the errors and iniquities of Romanism.

I did not, as you insinuate, say a disrespectful word of true science. I spoke lightly of only the adulterated and counterfeited article.

You still insist that the ancient Jews were "semi-barbarians." I have already produced such an array of facts as utterly disproved this. How could they be "semi-barbarians" after sojourning for centuries in Egypt, at that time the most civilized country in the world? How could they be "semi-barbarians" when they were among the first to possess and foster the art of writing? How could they be "semi-barbarians" and be familiar with "many books?" (Ecc. xii. 12.) How could they be "semi-barbarians" and possess such a collection of wit and wisdom as the book of Proverbs? How could they be "semi-barbarians" when they had among them, ever since the days of Jacob, an idea that has made Darwin famous? I refer to the "variation of species under domestication" (Gen. xxx. 37-43). How could they be "semi-barbarians" when a queen of Sheba "came from the uttermost parts of the earth to hear the wisdom of Solomon"? How could they be "semi-barbarians" and have one of the grandest Temples on the face of the earth? The difficulty to believe in the real existence of such a Temple is entirely removed by the fact that we have the architectural plan of that Temple to-day in the Jewish Scriptures. As we would understand that the age

of Pericles was famous for its Art, even if we had nothing to show it except the conceptions of Phidias expressed in plans, sketches, and drawings, so we know from the conception and plan of a magnificent Temple, still before us in the Sacred Scriptures, that Solomon's was a Golden Age. As to the remains of that edifice, antiquarians disagree somewhat. It is not claimed that many remains have been found. What deeper and wider excavations may discover, is yet to be seen. Hitherto, whatever was imagined to be a relic of the ancient civilization, has either been destroyed by prejudice or carried away by superstition. Still, Prof. Rawson stands almost alone among travelers in saying that there are no indications of an ancient civilization in Palestine.

Now as to the "mythical theory": it certainly is on the wane. Baur, Bauer and Strauss are falling into disrepute. The halls of Tübingen are emptier than of yore. Dr. Schliemann's "Troy and its Remains" is showing that much of what the world had consigned to Mythology may, after all, belong properly to History.

Were I disposed to taunt you, I would still insist that Paine was a "myth." Doubtless you saw what somebody said had been Paine's grave. How did your informant know that the person who carried the remains (?) away was Wm. Cobbett? How do you know that those men who said they had "conversed with Paine" were not deceived? Have you not seen men who thought as firmly that they had "conversed" with ghosts? The story of Paine's skeleton hanging in a book-store, and then taken into a pottery to be ground, and mixed with clay, to be "made into ornaments, trinkets and keepsakes," is at once horrible and incredible. Paine—if such a man ever existed—was treated about as disrespectfully and barbarously as Hypatia. I guess, Bro. Bennett, you will have to settle down in the conclusion that Thomas Paine was a "myth," since it is as difficult to find his "remains" as those of Solomon's Temple.

Your dialogue between "Christianity" and "Science" is an innocent little thing. I have only to say that "Christianity," in this case, as in many others, has either been incorrectly reported, or else it has been personated by an enemy. I repudiate your ventriloquous dialogue altogether.

Your attempt to wash the "damned spots" of blood from the hands of the French "Freethinkers" is, of course, an utter failure. Seas of sophistry and explanations can neither scrub them out nor cover them up. The "Reign of Terror" was nothing more than "Freethought" embodied in free deeds. Many of the leaders of that "Reign" were Atheists. Several of them, however, and notably Robespierre and Paine, believed in the existence of a God. But they were all *Infidels* of some description.

You affect great nausea over some of the plain narratives of the Bible. It is true the sacred writers were more anxious to give the whole truth than to accommodate deranged stomachs. But will you please explain why Infidels are so much given to placing their hands on their noses when they approach the Bible, while they regard greater stenches in their own authors as sweet bouquets. Rousseau's writings are full of the grossest indecencies. Some of Michelet's works seethe with sensuality. A great deal of Byron's poetry is saturated with impurity. Voltaire's *Pucelle* stinks with obscenity. Diderot's *Bijoux Indiscrets* is simply a literary dunghill. Some of Dumas' novels are unfit for the walls of a water-closet. As Theodore Parker said, "there was a tinge of lowness" about your Pope, Thomas Paine. Victoria Woodhull—another "Liberal" champion—has been delivering her tongue—I will not say *mind*—of such stuff as might well bring the blush to the cheeks of rakehells and strumpets. Yes, and "reform" journals like the Boston *Investigator* and THE TRUTH SEEKER contain weekly advertisements of "Marriage Guides," "Plain Talks," "Sexual Physiology," and "Spermatorrhea" doctors (!)! Even my esteemed friend Bennett has defended and lionized men like John A. Lant, George Francis Train, E. B. Foote and Charles Bradlaugh, who have been convicted of circulating obscene literature. All this shows that "Freethinkers" feign vomiting over the "indelicacy" of the Bible, not because they are of such exquisite refinement and dainty modesty, but because they want some excuse for opposing a book which they dislike for other reasons.

Our third proposition is as follows: THAT THERE IS A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THERE IS THAT INFIDELITY IS TRUE.

1. I will base my first argument on Phrenology. I do this mainly because the teachers of that system persist in calling it a "science," and because many Infidels profess to accept it. We are taught that the "Moral and Religious Faculties" occupy the central and highest place in the brain. They constitute what is termed the "crown of the head." A symmetrical and "large" development of these faculties is indispensable to a perfect manhood (Fowler's Phrenology, pp. 123-159). How deformed a human being would be with the top of his head scooped out half way to his ears! But that is what a consistent Infidel would call a faultless cranium! This is not the only sense in which Infidelity would fain deprive man of his crown.

2. Infidelity is always flattering human nature. We hear a great deal about the nobleness of the natural heart, and about the "Oracle of reason." If we may take the Infidel's word for it, the average sentiment of mankind is perhaps the highest standard of Truth.

I am willing to decide our case in this court of appeals. There is an innate and indestructible conviction in the average mind that Godliness is better than Godlessness; that Piousness is better than Impiousness; that Religion is better than Irreligion; that Puritanism is better than Impuritanism; that Fidelity is better than Infidelity.

3. Infidelity cannot be true because it is not self-consistent. What can be more contradictory than Atheism and Pantheism? Materialism and Spiritualism? Positivism and Nihilism? These cardinal *isms* do not differ merely on the

surface, and in non-essentials. They are antagonistic and irreconcilable in their heart of hearts. They cannot, therefore, all be right. But which is true? That is a question which can never be settled on the Infidel principle. A decision, declared by any one, would be "dogmatism"; and "dogmatism," we are told, has no place in the world of "Liberalism."

4. Infidelity is inferior to the Scriptures because that, from its very nature, it is *disintegrating* and *disorganizing*. You cannot constitute government of any kind without forming and adopting a code of laws. But the moment you do that you encroach on the "sovereignty of the individual." The citizen is not then permitted to follow his own inclination in all the affairs of life. In other words, a civil creed has been made for him; and that is unutterably repugnant to "liberal" notions. In the language of a modern Atheist, noted for his *diarrhæa verborum*, "Every creed is a rock in running water; humanity sweeps by it. Every creed cries to the Universe 'Halt!' A creed is the ignorant past bullying the enlightened present." As mankind is everywhere adopting not only religious but social and civil creeds—laws and constitutions—it is plain that Infidelity is an enemy to compacts and organizations of all kinds. If "Freethinkers" are law-abiding citizens, it is because they are inconsistent. They withhold from civil enactments the objections which they bring against every religious declaration of principles. Were the Infidel doctrine to be applied simultaneously to everything, the whole world would be in a state of hopeless anarchy in twenty-four hours!

But in spite of its inconsistencies and restraints, the dissolving and disorganizing character of Unbelief is very manifest. Pure infidelity has produced no "Orders," "Brotherhoods," or "Societies." It has created no institutions of charity or learning. Of course, it is doing its utmost to annihilate the Church. Its self-styled "advanced thinkers" are endeavoring to sever the golden bonds of the family. The most godless nation within the limits of civilization—the French—are the most seditious and ungovernable. The history and the teachings of Infidelity prove that its tendency is to universal disintegration and decomposition—that is, universal death, since death is only dissolution. But this is an evidence of its dangerous and destructive character. What can men accomplish merely as individuals? Where may man find joy and blessedness as he can within the sacred covenants of Friendship and Wedlock? What hour was more auspicious to the world than that in which "WE THE PEOPLE" took a solemn oath to honor, obey, and defend our National Confession of Faith—the Constitution of the United States?

The Bible encourages by precept and example the *organizing Principle*. It gives no uncertain sound as to the sanctity and inviolability of the Family. It teaches obedience to lawfully-constituted and righteously-administered government. It has created the Church to promote man's moral and spiritual well-being. It teaches that "in union there is strength."

In the proportion that an organizing and integrating, *i. e.* a *vital Principle* is superior to a disorganizing and disintegrating, *i. e.* a *fatal Principle*, the Holy Bible is superior to Infidelity.

5. The Bible inculcates and Christians exercise more *Sincerity* than Infidels practice. The words "sincere," "sincerely," and "sincerity" are found about sixteen times in King James' Version. The same idea is set forth by many equivalents in words and phrases. Insincerity is one of the things which the Sacred Writings condemn most unsparingly.

How the Apostles showed the depth of their convictions by their incessant labors! How subsequent believers have evinced their earnestness by their adherence to principle, even under persecution and in death! The myriad churches of Christendom attest the sincerity of those who erected them. Doubtless the wolf of hypocrisy has stolen oftentimes among the sheep. But notwithstanding all, the Christian Church exhibits far more Sincerity than her opponents.

A great many Infidels have betrayed their life-long hypocrisy by their death-bed misgivings and confessions. Others have shown either fear, duplicity, or both, by not announcing their views until the close of their lives. Dr. Johnson used to say that "Bolingbroke was a scoundrel and a coward; he loaded a blunderbuss against Christianity which he had not the courage to fire during his life-time, but left half a crown to a hungry Scotsman to draw the trigger after he was dead." And Thomas Paine, about whose "honest convictions" and "boldness" we hear so much, said he believed it would be best to postpone the publication of his Deistical thoughts "to the latter part of life." If these men really believed that the principles they had to disseminate would be a blessing to the world, was it not a *crime* to withhold them so long? and did their delay not prove either that they did not care about benefiting mankind, or that they did not themselves believe what they had to say?

The insincerity of Infidels is shown farther by the scantiness of their efforts to propagate their ideas. Avowedly Infidel journals are not well supported. "Freethought Lecturers" have to do a prodigious amount of advertising, drumming up, and indirect self-puffing, in order to squeeze out a sufficient number of engagements to keep them in motion. All the Infidels in America have not zeal enough to remove the debt-incubus (\$70,000) from the *only* structure between the two oceans erected and dedicated to the memory of Paine! In the great city of New York, the Infidels have never founded a building for their own use. The most they have done was to "hire a hall." And even in that they have not exhibited much generosity. "SCIENCE HALL!" That sounds well a thousand miles away. But when the place is actually visited, it will be found to be a dingy little back room with neither scientist nor scientific apparatus near it. If it is so important that the world should know the doctrines of Deism, Atheism, Spiritualism, Materialism

Free-Love, etc., why is it that the Infidels of Europe and America do not keep a legion of home and foreign missionaries continually at work? It is true Mr. Ingersoll—having nothing else to do—has gone to the California heathen to tell them about his "Ghosts" and "Bob"-goblins. But alas! his glad tidings are not for the poor. There is an "ADMISSION FIFTY CENTS" between the masses and the "Free-thoughts" of the "Free-thinker." And then, Mr. Ingersoll is—I hope I give no offense—only one man. The laborers are indeed few on the Infidel field. All this goes to show how shallow and inactive is the conviction and sincerity of skeptics generally.

Other things being equal, the greater the sincerity, the greater the merit. But "other things" are equal, and more than equal on the side of the Bible and its believers. Hence, the superior Sincerity of Christians, as compared with Unbelievers, goes to establish the affirmative of our proposition.

6. There is another fact worthy of serious consideration: *Immorality is consistent with Infidelity.* I do not by this mean that all unbelievers are bad men; but that, if they were so, no one would feel that they were at variance with "Free-thought." It is quite true that many professors of religion have been guilty of unlawful practices. But everybody felt that they were acting contrary to their profession and principles. Everybody exclaimed, *How inconsistent!* Everybody thought they should be censured or excommunicated. And the Church is continually doing this. Little does the outside and fault-finding world know of her concern for her erring ones. But it ought to see that she does not permit sin to pass unnoticed. You and other Infidels seem to take ecstatic delight in recounting the vices and crimes of men who were once ministers. But we may show by these very men the infinite superiority of Christianity over Infidelity. Even suspicion will degrade the standing of a clergyman. Those who have been convicted of immorality have been deposed. They have ceased to be preachers; and it is improper to speak of them as such. This fact, backed by the public sentiment, proves that *Immorality and Christianity are inconsistent.*

But with Infidelity it is not so. An Infidel cannot injure his standing, as an Infidel, by anything he may do. No injustice or villainy on his part could bring mankind to feel that he had violated his principles. This can be shown from history. Bolingbroke could be a "notorious libertine"; Byron could be a scandalous debauchee; Shelley could leave his wife, even when she was with child, and break her heart by living with a "companion"; Girard could quarrel with his wife until she became insane; Chesterfield could advise his bastard son to be a whore-master; Rousseau could live in adultery, and send his illegitimate children to the Foundling Hospital; Voltaire could perjure himself, tamper with legal documents, spend years "platonically" (?) with a female that was never his wife; Collins, Ralph, and Keith could "greatly wrong" Franklin; John Stuart Mill could associate with a "lady friend" in a way that would have blasted the name of a clergyman; Auguste Comte could mislead a living woman, and worship a dead one; Paine could live with Mrs. Bonneville, and be "godfather" to her youngest son "who had been named after him"; Goethe could be himself the Mephistopheles who defiled and ruined many a poor Marguerite; Gen. Charles Lee could be unfaithful to his trust; Tweed could steal millions from the city of New York; S. S. Jones could seduce another man's wife; Dr. Dillingham could be indicted for practicing abortion; George Francis Train can act the fool to his heart's content; Victoria Woodhull can be the quintessence of nastiness—all these could be all this, and nobody thinks any the less of Infidelity! Nobody ever remarked that they were at all inconsistent with "Liberalism." They did the cause no harm.

You may array all the counter-charges you please. But the fact will still remain that Christianity condemns immorality, while Infidelity is consistent with it, and encouraging to it. This was the deliberate judgment of Franklin, when he said in his Autobiography that "immorality and injustice might have been expected from a want of religion," and when he asked in one of his letters: "If men are so wicked with religion, what would they be without it?"

The Bible, that prohibits "all appearance of evil," is certainly superior to Infidelity, which is both inviting to, and consistent with, every species of iniquity.

7. Infidels are full of all the short-comings with which they charge Christians. They are *bigoted*. It is said that the word "bigot" originated with Rollo, who, when he was required to kiss the foot of King Charles in return for the province of Neustria, replied, "*Ne se, bi Got*."—Not so, by G—d In this sense of using profane language, "Freethinkers" are generally the greatest bigots in the world. Col. Ingersoll is "matchless" at cursing and swearing. And they are bigoted in the sense of being "unreasonably devoted to a system or party, and illiberal toward the opinions of others." How many of them boast that they never go inside of a church! How few of them give the Christian side a candid and thorough study! Such books as I mentioned in my last letter are not examined by the mass of Infidels. Many of them heartily hate everything and everybody that is religious. All this is *bigotry*.

Infidels are *illiberal*. We have already shown that they are so with their money. They have endowed scarcely any institutions of learning. They support no charities. The best hospitals of Germany, France, England, and America are under religious auspices. I have before me a "Hand-book of the Benevolent Institutions and Charities of New York for 1877." The Jews, the Catholics, and all the Protestant denominations have a noble record. But it does not appear that the Infidels are supporting one hospital or benevolent institution.

Neither are they "liberal" even toward each other. There was a furious rumpus at one of the "Liberal Club"

elections not many weeks ago. Do you not rather think the *Investigator* is trying to "freeze" out THE TRUTH SEEKER? Less than a century ago Infidels beheaded Infidels in Paris. Hume and Rousseau had a most violent quarrel. The "Liberal" Pike shot the "Liberal" Jones because the latter had been very "liberal" with Mrs. Pike.

They are extremely illiberal to professing Christians. When rumors are afloat about a minister or a church member, they always believe the worst, and that before there is proof of guilt. If they can help it, they will tolerate nothing that has the least savor of religion in it. Stephen Girard represented the character of their "Liberalism" when he made an imperative stipulation in his will that no minister should ever enter Girard College. Several of the originally orthodox Universities of Germany have permitted Rationalism to be taught in them; but there never was an institution under Rationalistic or Infidel control that would tolerate evangelical instruction within its walls.

Infidels are *hypocritical*. According to Infidel writers, they are very hypocritical. How often do we see and hear the assertion that there are ever so many that are Infidels at heart, who yet allow themselves to pass for orthodox in society, in the Church, yea, and in the pulpit. As far as this is false, it proves that those who say so are liars. As far as it is true, it proves that Infidels are craven and sneaking hypocrites. Toland professed to be a "Freethinker" and a "good churchman" alternately, as self-interest dictated. When Voltaire was over fifty years of age, he dedicated one of his plays to Pope Benedict XIV, wrote to him as his "Most Blessed Father," and "Head of the true religion," requesting his benediction, and closing with these words: "*With the profoundest reverence, I kiss your sacred feet*" (Voltaire's Works, trans. by Smollett and Franklin, London, 1763, Vol. xxv, p. 16). It is plain from this that Voltaire was either a Catholic in heart, and an Infidel dissembler, or else he was an Infidel in heart, and a Catholic dissembler. But have it as you will, he was a hypocrite. We have seen already that Thomas Paine pretended to be a believer in the Christian Religion during the period of the Revolution. It is on record that David Hume advised a friend to take false vows, and preach doctrines he did not believe, in order that he might get the emoluments. For myself, I have always been suspicious of the pretended respect of Materialistic editors for Spiritualism.

Infidels are *superstitious*. If anything is a greater exhibition of superstition than Spiritualism, I would like to know what it is. The majority of the "clairvoyants," and "astrologers," that disgrace our cities are "advanced" Spiritualists, or some nondescripts in that neighborhood. I am really surprised to find THE TRUTH SEEKER, that pretends to be so opposed to impostures of all kinds, advertising "astrologers." Quite recently a gentleman in Washington was offering for sale Thomas Paine's old spectacles and shoe-buckles (TRUTH SEEKER, March 3, 1877). Verily! some Infidels have come right down to venerating relics! I have heard that extremes meet; and lo! an instance—the Catholic and the Infidel meeting devoutly at the sacred shrine of the *Relic*, the one kneeling in the presence of Peter's sandal, and the other bowing before Paine's spectacles! O, what a spectacle!

Infidels exercise *blind credulity*. You will perhaps regard this as the keenest cut of all. But nothing can be more true. How many there are who believe everything they see in Infidel papers! They do not verify what they read. They simply sit down to *swallow*. Skeptics talk a great deal about the conclusions of science. But can they personally follow the astronomer through his computations? Can they personally accompany the geologist step by step until he arrives at his inferences? Can they personally comprehend and see all the intermediate "evidences" of Evolution? No; not one in ten thousand is able to do this. They merely accept by *faith* the conclusions of others. As far as they themselves are concerned, it is "going it blind."

Infidels are very much given to copying one another. How many have got into trouble because they quoted Voltaire, imagining that he was a reliable historian! Perhaps you will allow me to say that your own "World's Sages, Infidels, and Thinkers" is far from being trustworthy. Many of its claims, assertions, and implications are demonstrably incorrect. Now I do not impute this to dishonesty in my friend Mr. Bennett. I do not believe that he would intentionally play the Ananias with the gold of Truth. I ascribe it entirely to his unfortunate combination of credulity and incredulity. He believes too much evil and too little good about Christians, and he believes too much good and too little evil about Infidels. The action of incredulity always begets an equally great reaction of credulity.

Infidels are *unprogressive*. The Paine sect of unbelievers is producing very little that is new. Nearly a century has passed, and yet nothing better to offer a "thinker" than the "Age of Reason"! Too bad! Voltaire's "Philosophical Dictionary" is still kept in circulation, fraught with the ignorance and blunders of more than a hundred years ago! The Infidels of to-day are living on old hash, cold hash, and rehash.

All this goes to show that "Liberals" have every fault which they impute to Christians. They call themselves "Reformers," but they are not reformed. They imagine they are "advanced" and "progressive," when in reality they are only going ahead like the crab—backwards. And they are more hopeless than anybody because they fancy they are superior to everybody.

My article is already long, and I must break off right here. I trust that the reader has received some assistance to see that Infidelity cannot be true, 1. Because even Phenology condemns it. 2. Because the average sentiment of mankind is against it. 3. Because it is hopelessly self contradictory. 4. Because it is a disorganizing, fatal principle. 5. Because it is comparatively insincere. 6. Because it is consistent with immorality. And 7. Because

Infidels, though they style themselves "Reformers," have all the imperfections of those whom they condemn and persecute.

I beg pardon, if occasionally I have been a little ironical or sarcastic. I want to close with a good feeling all around. I cherish the best wishes for my doubting friends. I would that, as searchers for Truth, they would take for their example some model man, like Sir Isaac Newton. In him met all the elements of complete manhood. He was as pure as the snow-flake, and as strong as the granite. He was as simple as a child, and as profound as Nature. He combined in his soul the critical and the devout, the manly and the godly. To be one such a man is better than to be a thousand kings.

Yours with respect, G. H. HUMPHREY.

The Reign of Terror.

For several days a fearful state of things has ruled in several States in our country. On Friday and Saturday of last week railroad employees in West Virginia, Maryland, and Western Pennsylvania inaugurated a very extensive strike, which has produced a sad loss of life and property in Pittsburgh and other places, and as this paper is about being sent to press it looks as though the disaffection is rapidly extending, and the principal railroads of the country and many other labor interests would become greatly involved. Already many millions' worth of property have been ruthlessly destroyed, and where it is to end no man can tell.

In divining the cause of this terrible condition of affairs, much of it must rest upon the great railroad monopolies. For the last fifteen years the managers of the leading lines of road have become more and more corrupt. Stocks have been watered to the tune of millions. By over issue and every species of fraud that the mind has been able to invent, millions upon millions have been literally stolen from the people and placed in the pockets of the railroad kings. To enable them to draw their usual princely salaries and perquisites, and to pay the stockholders their looked-for dividends during these financially dark times, the wages of the employees have been cut down to such an extent that in thousands of cases it has been nearly impossible for them to find food for their families. Hungry men, oppressed men, and maddened men will become desperate. Hence, they rush into strikes, outbreaks, and recklessly destroy property. These are a natural result of the exactions and oppressions alluded to, but it is a miserable remedy. The destruction of property can do no possible good. To let the incendiary flame run riot in any city, or to inaugurate the rule of anarchy, is the worst possible cure for any of the ills which the working classes are compelled to endure.

There is no questioning the fact that many railroads in the country have been running at an absolute loss of money, but it would have been better, nevertheless, to pay the employees reasonable wages, than, by a merciless reduction, to have inaugurated the present state of affairs. Before order is again restored enough property will have been destroyed to pay the wages of all the employees for a period of six months.

Strikes are unsatisfactory resorts for the ills that weigh upon the laboring classes, and they never fail to be attended with evil results, and it is a saddening prospect that the tendency is so alarmingly on the increase. Mob rule is the worst of all rule. In the frenzy of excitement exasperated men will perform acts they would never commit in their saner moments.

But what is to be done? Men will not famish and see their families starve when a favored few are getting enormously rich, and the working classes becoming poorer and poorer.

Our fair land is struggling under several forms of aristocracy. The aristocracy of wealth is probably the most exacting, and its power is increasing almost in geometrical proportion. The aristocracy of office-holders is another form and is being sustained by fraud and corruption of the darkest dye. The aristocracy of priestcraft is another onerous form, and it not only helps to keep down the toiling classes, but dooms their souls to eternal torture unless they acknowledge having a great amount of faith and give freely of their earnings for its support. The best feature in reference to this species of aristocracy is that it is gradually losing its hold. More and more people are becoming bold enough to shake off the persistent incubus and are feeling competent to do their own thinking.

What the country needs is a great increase in general intelligence and good old-fashioned honesty. The common people have the power in the ballot to remedy existing ills if they will only exercise the harmony and intelligence necessary to its use.

If every man will appoint himself a committee of one to see that an honest man is added to the number of honest men, a world of rascality will be expelled from the world.

May all classes learn prudence, moderation and justice.

Our studious and talented young friend, Dr. Henry R. Birdsall, is about to sail for Europe to add further to his medical education. He has already graduated from two of the first medical colleges of this city, having previously graduated from a literary college in Massachusetts, but he has purposed to spend a year or two in Europe and avail himself of the superior facilities for the medical student found in London and Edinburgh. He is an earnest Liberal and a warm friend to THE TRUTH SEEKER. We wish his sojourn on the other side of the ocean may be both pleasant and advantageous to him; that he will find congenial and

appreciative friends, and that he will return to us with a large accession to the learning he has already acquired, and with the health and ability to pursue a long and successful practice.

Interrogatories to Jehovah.—No. 29.

Great Jehovah, if thou art the author of the great book called the Bible; if thou didst write it thyself, or causedst thy chosen servants to write it according to thy will and desire, are we not justified in looking for nought but purity and excellence in it?

If we find that which is sensual, vulgar, and obscene, are we not correct in concluding that such portions, at least, of the volume did not proceed from thy holy mind?

Even if the old patriarchs and those on whom thou wert pleased to bestow thy special favor, were guilty of vile and sensual conduct, didst thou take pleasure in transmitting the same or in causing it to be transmitted for succeeding generations?

Was the story of thy servant Lot getting drunk on different occasions and committing the crime of incest with his two daughters an affair worthy to be incorporated in thy holy word?

If it was true that Sarai, the wife of Abraham, induced her husband to hold sexual commerce with their servant-girl, Hagar, was it a matter required to form a part of thy revelation to mankind?

Is the story of the worse than beastly conduct of the Sodomites a pretty one for the young male and female members of thy family to read?

Is the detailed description of every time that old Jacob had intercourse with his two wives and his two concubines or hand-maids, with the effect thus produced, essential to be told in thy holy volume?

Could not the narrative about the process by which Jacob cheated his father-in-law, Laban, in procuring striped and speckled cattle with propriety have been omitted?

Is not the story of the amour between Schechem and Dinah, together with the sad loss of life which grew out of it, one of which the tenor is more corrupting to the young mind than purifying?

Is the lustful conduct of Reuben with his father's concubine, Bilhah, a nice story for little boys and girls?

Is the story about Judah's cohabiting with his son's wife, who arrayed herself as a harlot and laid in wait for him on the highway, such a kind of godliness as is delightful to hold up to the unexperienced as a guide and example?

Was the part that Onan played in the narrative such a one as should be explained to the comprehension of the rising generation?

Were the designs which Mrs. Potiphar had upon the saintly Joseph, when she asked him to lie with her of such a character as entitles them to be held up for other wives to study and practice?

Is the portion of thy holy law as given in Leviticus xv. well suited as lessons for Sunday-school children to study and ponder over?

Does Leviticus xviii., which gives full instruction as to the nakedness of which relatives he shall not uncover, make good reading lessons for the young of both sexes in our public schools?

Does Leviticus xx. treat of such pure and heavenly subjects that the youth of our country, both male and female, can profit by in carefully studying?

Are portions of Numbers v., giving instructions how a husband and the priest shall proceed with a wife when the husband is jealous of her, commendable literature for inexperienced minds?

Is the account in Numbers xxv., where Zimri held sinful connection with Cozbi in the sight of all the congregation of Israel, whereupon Phineas, the priest, run them both through the body, a suitable subject for thy children to meditate upon before they assemble to worship thee?

Is Numbers xxxi., wherein is related the killing of mothers and the male children of the Midianites and the keeping of the young girls for the use of the soldiers, and all by thy command, a study calculated to stimulate our admiration for thy mercy, kindness and purity?

Is it a matter of probability that in a nation of pagans or idolators, that thy servants could find thirty two thousand women who had never lain with man?

Were not the processes and tests necessary to be applied to ascertain the fact, of a highly interesting character, though possibly before the close a trifle monotonous?

Would it not have been interesting to know how many women passed through the necessary course of examination to find thirty-two thousand who had never lain with man?

As the statistics are not given, would not an estimate that the total number of women examined must at least have been one hundred thousand to find thirty-two thousand virgins, a very moderate one?

If one hundred thousand women of any Christian country to-day were submitted to such a test as the Midianite women were compelled by thy command to endure, would more than thirty-two thousand be found whom men had never approached?

Were the tokens of virginity which in Deuteronomy xxii thou didst prescribe to be observed of the same character as were used with the girls of Midian and also the same that were later used among the young females of Jabesh-gilead, as given in Judges xxi, 2-25?

Are the exactions thou laidst upon thy people when wounded in their private parts such as thou wishest them to observe to-day?

Was not thy judgment upon the bastards a very severe one? Is a bastard really to blame for being a bastard? Was that law in operation at the time of the Virgin and Child?

Is not the law in Deuteronomy xxxiii, 12-14, about paddles being carried for a certain purpose rather a curiosity? Wouldst thou really have been in danger of being defiled if this law had not been carried out?

Is not the law given in Deuteronomy xxv, 2, another curious one for a god to give?

Is the story of Sodomy and lust as detailed in Judges xix, 22-29, a beautiful one for youth to meditate upon?

Is the amorous story of thy servant David watching from his housetop to see his neighbor Bath-sheba when she was taking a bath a fit one to be carefully and frequently studied by young men and women?

Does not Psalms xxxviii, claimed to have been written by David, sound very much as though he had contracted a very offensive and loathsome disease?

Is the account of David's son Amnon committing a rape on his own sister the best kind of reading for children and youth?

Is the conduct of another of David's sons, Absalom, when he held sexual connection with the concubines of his father in the sight of all the people, the choicest kind of reading to impart pure thoughts?

Are the details of the lascivious Solomon, who is held up as a remarkable wise man and a favorite of thine, with his seven hundred wives and three hundred concubines, the best kind of mental pabulum for those in search of purity and heavenly-mindedness.

Is not the delectable and highly amorous composition called "The Song of Solomon," wherein the charms and fascinations of the male and female forms are described in glowing and passionate language, the most proper kind of reading matter for maturing boys and girls?

Are there not many passages in the writings attributed to thy holy prophets which are neither modest nor suitable for reading in schools or in a mixed company of ladies and gentlemen?

Is not Ezekiel xvi, with its sixty-three verses, a case in point? and are not parts of Ezekiel xxiii. of a similar character?

Are not the Jewish Scriptures more replete with broad and indelicate stories and allusions than the Bibles of the other ancient nations? Do these not teach morals as pure and as elevated, quite as worthy of belief and veneration?

In view of these portions of what is called thy "Holy word," with the many others not here referred to, is there not ample room for the gravest doubts of their being the productions of thy spotless mind, an emanation from thy immaculate spirit?

Do not these portions of the ancient Jewish writings sound far more like the productions of crude and partially developed minds who had made but slight advancement in the culture and refinement which pertains to the highest civilization?

Whatever may have been the origin of these old writings, containing as they do so much that is crude, coarse, indelicate, libidinous, obscene and wholly inadapted to the present condition and needs of mankind, are they not unfit for a reading book in our public schools, for a text-book for Sunday-schools, or as an object of special worship and veneration for millions of our partially progressed minds who feel that they want something mystical and miraculous to bear up, clasp to their bosoms, and like a fetish bow down to and worship?

Will not the world, when it has attained to a high degree of mental culture, and has become familiar with all departments of scientific truth, be able to dispense with all the relics of past mysticism, superstitions and absurdities, when men and women will love and revere that only which is pure and that only which is true?

[TO BE CONTINUED.]

The Great Works of Thomas Paine, Complete.

We have recently published in one volume the Great Works of Paine. In speaking of it in the *Investigator* Mr. Mendum says: "The edition published lately in New York and advertised as Paine's Complete Works does not contain the whole of Paine's works." In writing to a mutual friend in this city in reference to the plates from which the work was printed, and touching a statement we had made in reference to them, he had the kindness to say (we quote from memory): "What is the word of a man worth who advertises the Complete Works of Paine, when he knows, and you know, they are no such thing?" We wish to state, for the information of Mr. Mendum and all others, that we have not have not advertised the publication of the "Complete Works of Paine," but the "Great Works of Paine, Complete."

The writings of Paine are properly divided into his *Great Works* and his *Minor Works*. The former consist of *Common Sense*, *The Crisis*, *The Rights of Man*, *The Age of Reason*, *The Examination of Prophecies*, *Reply to Bishop Llandaff*, *Letter to Mr. Erskine*, *An Essay on Dreams*, *Letter to Camille Jordan*, *A Letter to a Friend on the Publication of The Age of Reason*, *Private Thoughts on a Future State*, *A Discourse Delivered before the Society of Theophrastophiles*, *Remarks on Hall's Sermons*, *On the Word Religion*, *Of Cain and Abel*, *The Tower of Babel*, *Letter to Samuel Adams*, *Letter to Andrew A. Dean*, etc. These are the *Great Works* of Paine, and we have published them *Complete*. We insist that we have not made the slightest misrepresentation in the matter.

The *Minor Works* are *An Address to the Quakers*, *Public Good*, *Letter to Abbe Raynal*, *Dissertation on Government*, *Address to the Addressers*, and other essays and letters, to which may be added his poems. These are not included in our volume, nor have we said they were. We have named those of his works which our book contains, and we have had no desire to mislead the public. We well know our volume does not contain all that Paine wrote. Neither does Mr. Mendum's. His *Treatise on Excise* is not in Mr. Mendum's edition, neither are many of his private letters. Ours contains the works most sought for. Those who wish the Great Works of Paine in one fine volume at \$3.00 will doubtless avail themselves of the work we offer them. Those who prefer to give \$4.00 for the essays, letters and poems we have omitted, and obtain his not complete works at \$7.00, we presume will purchase Mr. Mendum's edition. There is no necessity for any ill will. The works of Paine are free to be published by any person who wishes to publish them, without infringing upon anybody's rights. We have simply exercised this right. In this case, as well as in others, we have endeavored to publish at the lowest possible prices.

As regards moral conduct, we hope to do nothing base, but it is possible we might do some things that Mr. M. would not do; and he possibly might do some things that we would not. "Let us have peace."

Liberty for Man, Woman and Child.

At the urgent request of many patrons to publish Col. R. G. Ingersoll's lecture on "Liberty," we cheerfully comply, believing its perusal will give our readers unbounded satisfaction. It was given in several cities of our country, but we use a report of its rendition in St. Louis. We shall issue it also in tract form at 5 cents per copy; 35 cents per dozen, or \$2.50 per hundred. Sent, post-paid, by mail.

LADIES AND GENTLEMEN: There is no slavery but ignorance. Freedom is the child of intelligence. Allow me to assure you that in what I shall say to-night there will be no wish to wound the feelings of any one. For all who are trying to make this world better, and for all who express their honest thought, I have no feelings save those of genuine admiration and respect. Neither am I ignorant of the fact that my opinions are not endorsed by multitudes of most excellent and most learned people—people, too, who are giving their lives and their fortunes to improve, as they believe, the condition of their fellow-men. I shall give you my ideas on this subject, actuated only by what I consider a sacred obligation. I hope and believe that you will agree with me when I say that every person has the right to form an opinion upon any subject whatever, and the right to express that opinion when formed. I claim this right for you as earnestly as for myself. If somebody had not had the courage and goodness to speak his honest thought, progress would have been impossible; we should all be barbarians to-day; we should all be savages, with pictures of beasts tattooed upon our naked flesh, dancing round dried snake fetiches.

The history of man is simply the history of slavery, of injustice and cruelty, together with the means by which he has through the dead years slowly and painfully advanced. He has been the sport and prey of priest and king, the food of superstition and brute might. Crowned force has governed ignorance through fear. Hypocrisy and tyranny, two vultures, have fed on the flesh of mankind. From all these there has been, and is, but one means of escape—the intellectual development of man. Upon the back of industry has been the whip; upon the brain of the world has been the chain of superstition; nothing has been left undone by the enemies of freedom. Every art and artifice, every outrage and cruelty, has been practiced and perpetrated to destroy the liberty of man. In the great struggle every crime has been rewarded; every virtue has been punished; reading, writing, printing, and thinking have all been crimes. Every science has been an outcast. All the altars and all the thrones united to arrest the forward march of the human race. The king said, "The masses of mankind must not work for themselves." The priest said, "The masses of mankind must not think for themselves." One had chains for hands, and the other fetters for souls. Under this infamous régime, the eagle of the human intellect was for ages a bat of darkness. The human race was imprisoned. Through some of the prison bars came a few straggling rays of light. Against those doors science pressed its pale and thoughtful face. Moved by the holy dawn of human advance, bar after bar was broken away. A few grand men escaped and devoted their lives to the liberation of their fellows. It is now almost impossible to conceive of the ignorance and the cruelty of the ages gone.

Let me give you, for instance, a few ideas on this subject. There was in the world for ages no law except superstition; there was no way of arriving at the truth except by chance. If a man claimed he was innocent, and it was claimed by the government that he was guilty, he was tried by fire, or by water, the people of that time believing that some deity would interpose and save the life of the innocent. The last man tried by chance in Great Britain was a peer of the realm. Any man at that time charged with a capital offense had the right to appeal to what they called the corned. That was a little piece of bread about half an inch square, that had been consecrated by a priest, and if that man would appeal to the corned, and could swallow it without choking, he went acquit. Such was the idea of justice, or rather of the administration of justice, in the good old times. They tried men, as I said, by fire; they tried men by water, and in the history of the world I will show you that in many instances hundreds even of beasts have been used in courts of justice as witnesses. In medicine it was the same thing.

No matter what ailed a man, it was the belief that he had a devil in him—a bad spirit—and the science of medicine consisted in making the man's body so uncomfortable for the spirit that he would leave the premises. It was believed that the smoke produced by the burning of the liver of a fish or dried snake, the leg of a toad or the tongue of an adder, would cause one of those spirits to go away, and the science of medicine consisted for years and years in the practice of such follies and of such nonsense. So it was in everything that we call science. There was a belief simply in superstition. The natural was too common. No one ever took note of a natural occurrence unless there was something miraculous to them about it. All the grand things in nature they perfectly understood. They knew that the world was flat. They knew that the sun and stars revolved around it. These were questions with which they never bothered their heads, but it was the miraculous, the wonderful, that attracted the attention of mankind, and in those blessed days they had a convenient way of making people adopt their views; they had no confidence in education; they had no confidence in persuasion, in reason, in logic, in art, in anything that elevates mankind; they appeal simply to the one thing—brute force. That was all they knew.

About two years ago I saw models of all the old instruments of torture that were used by our ancestors for the purpose of convincing a man that he had made a mistake in his reasoning. I saw the old instruments of torture; I looked at them, and until I saw and examined them I never had really appreciated what had been done in this world. I saw there a little thing they called a thumb-screw—two little innocent-looking pieces of iron, with a screw at each end, and the inner surfaces of these pieces of iron were armed with protuberances to prevent their slipping from the thumb of the victim. Where a man had made a mistake in some religious conviction, where he was not entirely right upon the subject of infant baptism, they put upon his thumb this instrument of torture, and these people, in the name of religion, in the name of universal forgiveness, in the name of God, whom they claimed was the father of all mankind, would screw down this end and then that end, and ask him if he was not yet convinced. If he still persisted in his heresy they would screw it down still more, and say, "Examine your mind; haven't you made a mistake? haven't you left something out in your chain of reasoning?" and so they would keep turning and so they would keep asking, and finally, if he was not yet convinced, they would leave it to swell in order to convince him; or they would throw him into a cell, where in the silence of the throbbing darkness he endured this torture. That was done in the name of religion; that was done in the name of universal love and forgiveness; that was done by gentlemen who prayed for their enemies, and when smitten on one cheek pretended that they turned the other.

I saw at the same time an instrument called the Collar of Torture, an instrument of iron, to clasp around the neck of the sufferer. On the inside it was armed with a hundred points, as sharp as needles, and when this thing was put upon the neck the man couldn't lie down or sit down. He could do nothing. The slightest motion gave him pain, and after a little while the neck would be pierced by these needles, and then it would swell until it produced suffocation and death. This was done in the name of civilization.

Think of it; think of it! And let me say right here, every man in the city of St. Louis that says "I will not trade with that man because he differs with me about my religion, I will not vote with that man because he differs with me about my religion," that man has the hellish spirit of persecution in him yet.

I saw at the same time an instrument called the "Scavenger's Daughter." Well named! Imagine a pair of shears with handles at the points as well as where they now are and just above the pivot, fitting the blades, another circle of iron. Into the lower places the feet would be forced, into the upper the hands, and into the middle one the head. And when in that position, a man simply had to suffer. There was no ease, no rest. And this was done, I tell you, in the name of goodness, in the name of love; and they pretended they had the command of an Infinite Being. Think of it!

I saw also at the same time a rack. Imagine a wagon-bed with a windlass at each end; the windlass is armed with levers, and a ratchet to prevent slipping. The victim was laid in this bed, chains attached to his ankles and to his wrists, they going over these windlasses, and then those gentlemen who wished to convince a human soul of an error began turning these levers, and they would turn, and turn, and turn, until the ankles, the knees, the hips, the shoulders, the elbows, the wrists, were all disjoined, and the sufferer covered with the sweat of agony, while there bent above him the white hypocritical faces of fiendish priests. This was done in order to convert a man, in order to make a man change his mind, in order to make the eagle of the human intellect fold its pinions. I want to live to see that spirit, every particle of it, out of the hearts of men. I want to live, until every man will be willing to give to every other man every right that he claims for himself; and the man that will not do it is a scoundrel and a villain!

When I read the history of this world; when I read the history of liberty and of slavery; when I read what has been suffered by mankind; when I read of the prisons—the dread of all these horrors—it seems to me that I have suffered them all myself. It seems as though I had stood upon the shore of exile and looked with tear-filled eyes towards my country, towards my wife and my children, that I should never see again. It seems as though I had been in the cell of the Inquisition, and waited with dying ears to hear the footsteps of release that never came. It seems as though I had been upon the scaffold, and as though the glittering axe had fallen upon me; as though

my nails had been torn from my hands, and into the bleeding quick needles had been thrust; as though I had been taken from my fireside to the public square, chained to the stake, fagots piled upon me, and as though the flames had twined around my limbs and scorched my eyes to blindness; as though I had been burned to dust and my ashes had been scattered to the four winds of heaven by the countless hands of hatred; and when I feel so, I swear that what little I can do in this short life for the liberty of man, woman and child, by the gods, I WILL do.

In those good old days the Church taught that man was totally depraved; and I might add, right here, that the actions of the Church furnished about the only evidence of the truth of that doctrine. I don't believe in the doctrine of total depravity, nor in that of perfection. I claim neither as far as I am concerned. The truth is, we are both good and bad, with a majority, probably, of the latter commodity. The bad are capable of good deeds, and the good are capable of bad. The lowest can rise, and the highest may fall. The division of mankind into two great classes, sinners and saints, is an utter falsehood. This great city is covered with the gloom of a frightful disaster. Men did deeds there brighter than the flames they fought. Called by the despairing voices of women, they rushed to death as to a festival. Such men are not depraved. Deeds were there done so filled with self-sacrifice and generous daring that millions have already paid to them the tribute of holy tears. Above all creeds, above all religions, is that divine thing, humanity; and now and then in shipwreck on the wide, wild sea, or 'mid the rocks and breakers of some cruel shore, or where the serpents of flame breathe, curl and hiss, some glorious heart, some chivalric soul, does a deed that glitters like a star and gives the lie to all the dogmas of superstition of the soul.

I have said to you that the race to which I belong has been guilty of almost countless crimes, but I have some excuse for them. In my judgment, this world is not very well adapted to raising good folks. In the first place, nearly all of it is water. It is much better adapted to fish culture than to the production of people. Of that which is land, not one-eighth has a suitable soil and climate to produce good men and women. You cannot raise good men or good women without a soil and climate, any more than you can raise corn on the field of the Arctic Ocean. You have got to have the surroundings. Man is a product of this rolling earth. You must have the soil, you must have the food, and nature must not be so powerful that man cannot to a certain degree overcome the obstacles by which he is surrounded. In this world there is only a narrow belt of land circling zig zag around the globe, upon which you can produce men and women of genius. In the Southern Hemisphere the real climate that man needs falls only upon the sea, and the result is that the Southern half of the world has never produced a man or woman of genius. Never. And when you go to the far North, no genius there. "In the far South, no genius there. You have got to have a climate, my friends, where there is a literally good winter. Not too much, but enough. In a country where man needs no coverlet but a cloud, revolution is the normal condition. You want a winter. That is the mother of industry, of prudence and of the fireside; and, more than that, it is the mother of the family relation. The winter makes the fireside. The winter gathers the father and mother and sweet children about it. The winter cultivates all the social virtues, and the sparks and the flames that go out and join the roaring blast simply join that which produces them. And I tell you, to-night, civilization, liberty, justice, charity, intellectual advancement are all flowers that bloom on the drifted snow. You must have a winter. Let me show you—let me illustrate—that the earth is not all fitted for raising good men, good women. Here is a valley. You go there, and in that valley the oak and the elm grow grandly, and toss their branches defiant to the storms, and, as you advance up the mountain side, the pine, the hemlock, the birch, the spruce, and so you go on until you come to little dwarfed trees, that look like other trees seen through a telescope reversed. Poor little things, that have attempted to get some sustenance from the miserly crevices of the rocks; and you go on and on until at last the highest rock is freckled with a kind of moss, and vegetation ends. It is exactly so upon earth in regard to mankind. That is one excuse I have got. Well, I will tell you another thing about this winter. I said it a while ago in a political speech, but I will say it now again. You recollect that we were talking about the annexation of Santa Domingo to this country. I was in Washington at the time. I said: "I am opposed to it; don't want it." "Why," they said, "it has a most delicious climate; the soil is so rich it just produces everything for the fun of it." Said I, "I don't want it. That isn't the right kind of a country to raise American citizens in." And I said to them: "You go there with five thousand New England Congregational preachers, five thousand ruling elders, five thousand professors in colleges, and take their families and settle in Santa Domingo, and you will see the second generation riding on a mule bare-backed, no shoes, twisted straw for a bridle, hair sticking out at tops of their hats, with a rooster under each arm, going to a cock-fight on Sunday." I have still another excuse.—I am not exactly orthodox, and what I am going now to say will not be exactly orthodox. I will be frank with you. I have never been offered a professorship in any theological seminary in the United States.—I believe that man came up from the lower animals. I will not say that as a fact, but I kind of believe that way. Upon that question I stand about eight to seven, which, for all practical purposes, is very near. When I first heard that doctrine I did not like it—I did not, and my heart is filled with sympathy for those people who have nothing to brag of except ancestors. I really sympathize with those dear little fellows that part their hair where it may please God, and who have to

copy an epitaph and use it as a certificate of moral character. I then thought to myself, how terrific that would be upon the nobility of the old country. But after thinking it over, I came to the conclusion that I liked that doctrine. And I will tell you to-night that I had rather belong to a race that started at the oyster, that started at the skull from the skullless vertebrates of the silurian period, and has been advancing every day, and did advance until human intellect blossomed in such a man as Shakspeare—the man who found the human intellect dwelling in a hut, touched it with the wand of his genius, and it became a palace domed and turreted—I had rather belong to a race that has thus advanced, than to a race created perfect at the beginning, that has lost money every day from that time to this. If we did not come from the lower animals, how can we account for the actions of mankind? They have done so many things seemingly produced by a happy combination of tiger, snake and jackal, that I sometimes think it must be, and that this is the only way in which we can account for the infamies that have been recorded in the history of our poor world. Man has advanced just exactly in proportion as he has mingled his thought with his labor, and communities and classes have advanced just in proportion as they could govern, as it were, those things that give them success. The sailor, with no control of the wind, is superstitious; the agriculturist, whose prosperity depends on something he cannot control, is also superstitious. The mechanic, when a wheel won't turn, never thinks of dropping on his knees and asking the assistance of divine power—he knows there is something the matter, he knows something is too large or too small, that there is a catch in some place, and he goes to work to make it larger or smaller here and there until the thing will run. Now, just in proportion as man has gotten away from being, as it were, simply the slave of the elements—of the heat, the frost, the snow, and the lightning—just to the extent that he has been getting, as you may say, control of his own destiny; just to the extent that he has triumphed over his surroundings; just to that extent he has advanced intellectually, and also in his idea of freedom.

I saw, a few years ago, models of all the water craft that man has ever made, from a dug-out, a hollow log in which floated a naked savage, up to a man-of-war carrying a hundred guns and miles of canvas; I saw, too, all their offensive and defensive weapons, from a rude club that our ancestor, somewhere back in the dim past, armed himself with—our ancestor, with teeth several inches in length, with about a tablespoonful of brains in the back of his head, emerging from a cave hunting a snake for his dinner. I saw these weapons—to the sword, the blade of Damascus, to the coat of mail that defied the point of the spear. I saw these weapons up to the needle-gun and to the cannon made by Krupp. I saw all their defensive armor, from the skin of the porcupine with quills on, which they pulled over their heads to frighten the enemy, the shell of the turtle which they put upon their breasts, up to the iron and steel-clad ships of to-day. I saw, too, their paintings—paintings of mankind from a rude daub made with yellow mud up to a landscape of the present time; and their musical instruments from a tom-tom—that is to say, a string put across a hoop—up to the instruments we have now, that make the common air blossom with melody.

I saw, too, their sculpture—rude gods with eight or ten arms, a multitude of eyes, and several ears, but only one little head. I saw at the same time their agricultural implements, from a crooked stick with which they plowed, to the agricultural implements of to-day; and I tell you I saw something else at the same time. I saw models of human skulls, from the lowest skulls found, the Neanderthal skull, the skulls of the Aborigines of Australia, and skulls found in the interior of Africa, up to the best skulls of the last generation, and I want to say here to-night that there was the same difference between those skulls and the product of those skulls; there was the same difference between that skull that formed the club and the skull that made the needle-gun as between the club and the needle-gun. There was the same difference between the skull that made the dug-out and the skull that made the steamship that turns its brave prow to three thousand miles of waves and crosses the sea without losing a throb or beat of that mighty heart, with a compass like a conscience, the same difference that there is between a dug-out and such a ship. Recollect it. There is the same difference between that skull and this as between the tom-tom or the music of the tom-tom and the divine symphonies of Beethoven. It is just the same, just the same.

Now, I want to ask you something, and I want you to be honest with me. How did man come to improve this boat? how did he come to improve this club? how did he come to improve this musical instrument? how did he come to improve this statue? Every incentive was held out to him to improve them. Let me ask you what would have been the effect if when the dug-out was made the priests had said, "That is the best water craft that can be invented, the model of that came from heaven, and anybody who tries to make a better dug-out than that or to stick up a little pole with a sail on it, is a heretic, and we will burn him at the stake!" Be honest with me, what, in your judgment, would have been the effect upon the water craft of this world? Would we have circumnavigated the globe? Would we have crossed the billows? Would the whole world, as it were, become kindred? Suppose they had said of that crooked stick with which they had plowed the ground, tied to the horn of an ox by some twisted straw, "That plow was revealed to a farmer in a holy vision. Nothing can be better, and that straw rope is the *ne plus ultra* of all twisted things. Don't talk to us about plows of iron and steel." I ask you what effect would that have had upon the agricultural implements of the world? Be honest. And so I could go through the whole list. But they improved all these things, because the world said, "We want

better; we want to raise more corn and more wheat; we want to go to distant countries; we want better boats; we want better plows; we want better weapons, offensive and defensive," and the world has welcomed every invention and every discovery, and every inventor and every discoverer of these things.

Let me apply this. That lower skull (pointing to an imaginary skull) had certain ideas about devils; gentlemen with hoofs, with strange dart-like tails; that man had a certain amount of superstition; that brain was a cave in which crawled the lower instincts and the baser impulses of humanity. That skull (again pointing), a palace in which science lived. That skull, full of hatred and malice and ignorance and fear; full of witches, hobgoblins, and driads and fauns; full of spooks, specters, and all other phantoms of the air. That skull was a temple in which lived love, liberty, and justice. The religious people of the world have not allowed the religion of this kind to be particularly improved upon. They have said, "We want better boats, but that religion is good enough for us; we want better weapons of war, but no better ideas than that man has given us." Now, what I ask for and what I plead for is that there shall be the same liberty in that direction as in every other.

I do not say what is or what is not true. I simply plead for light, for room, for opportunity for the human soul. Let everybody think, and let everybody have the courage to express that thought. While I live I am going to do my own thinking and to express that thought; whether popular or unpopular makes no difference to me. Before my time men had the goodness to talk in favor of the liberty of the human soul. I have reaped the benefit of every one of those courageous and divine acts—every one; and if I accept that benefit I want to hand the torch along to the next generation with a little intensity added to the flame. That is all I ask—liberty. If I have not the right to think, for what reason have I a thinker? I have feet, I walk. I have eyes, I see. I have lungs, I breathe. I have a brain, why not think? And if I am going to think anything, why not think my own thought? Have I a right to express it? Yes, if any other human being has a right to express it. Standing under the flag of nature, I am the equal of every other human being in that right. If I have not the right, who has? When did I lose my right, and when did that gentleman get his? If Mr. Smith has no right to think, and Mr. Brown has no right to think, and Mr. Thompson has no right to think, and they three get together and form a Church, what right have they to think? I claim no more for myself than I give to all others, cheerfully. It is too early in the history of this world, my friends, to write a creed. It is too early in the history of the world to tell what is true. Our fathers were slaves. Their fathers were intellectual serfs, and there has never yet been a free generation of men and women upon this globe. Wait until we have a few ages of liberty. It will be time enough then to say what is true. It will be time enough then to give a philosophy to the world.

Now, then, my friends, while men have been the slaves of men, while they have been trampled upon in every imaginable way, women have been the slaves of slaves. They have not even had half the rights that have been given to the men. In the olden time a man trampled upon by the iron feet of a king consoled himself because he was given the privilege to trample upon the woman he called his wife. Oh! I do hate a man who thinks he is the head of a family. It took thousands of years to advance from that grossest slavery up to the institution of marriage, the holiest and most sacred institution among men. And the woman to-day bears in another form the evidences of her former slavery. The charms you wear about your necks of gold were once iron. The bracelet now put upon your white arm by the thrilled and trembling hand of love, was transformed by the wand of civilization from iron to shining gold. You bear about you to-day the souvenirs of your once degraded condition. I believe the woman the equal of the man, and, from what little acquaintance I have had, a little more. The old theologians, the fathers of the Church who looked upon woman as a perpetual evil, and used to say what angels men could be if there were no women; they, you know, told us a story, and accounted for all the evil that has ever come upon this world by the sin of the first woman, and, if it is true, I am glad of it. I am willing to take all the evil there is in the world for the sake of getting one woman with it. Now, they tell a story—I will not say that it is true, I will not say that it is false, I don't know, but there is a story somewhere to this effect: that the Supreme Being made a man; that he made him out of dirt; that at the time he had no idea of making a woman; but after awhile the man—which seems to me extremely natural—got lonesome, and thereupon he thought he would make a woman. It was a second thought, and second thoughts are always the best. Now, mind you, I am not saying the story is not true. Thereupon they put the man to sleep, gave him some chloroform or ether, and took, I believe, what the French call a cutlet out of him. And of this scrap the woman was made, which, taking into consideration the raw material on hand, was the most wonderful piece of creation in the world. Then this woman was brought to this man to see, not how she liked him, but how he'd like her. Well, he liked her. And afterwards, I believe, some kind of fruit was eaten in the wrong season, in consequence of which they were turned away from the premises, and then commenced the weary struggle that we have had for bread and butter for six thousand years. But we have always had the woman to help us.

Now, I read in another book another story about the same occurrence. Mind you, I don't say that it is true. I don't know. This other book is one of the most sacred books of the Hindoos. I believe, according to their account, written some two thousand years ago, that the Su-

preme Brahma made man and woman; thought of them both at the same time, and never had any idea of making one and not the other; that he made a man and woman and put them upon the Island of Ceylon. O, it was a beautiful island. All the trees were filled with birds, and the branches of the trees were so arranged that when the breezes swept through them they were, it seemed, millions of Æolian harps in the sky. When the Supreme Brahma made them he introduced them to each other, and wanted them to get acquainted and to have a courtship. Can you imagine a more beautiful thing than that courtship? No prospective mothers-in-law, no gossiping neighbors, nobody to tell what they saw—nothing. And it is said they really got in love with each other there among the flowers, and the songs of birds, and the music of the trees. They really got in love with each other, for as that book says, the Supreme Brahma had decreed that love should precede marriage always. Now, do you know, I like that better than I do the other; and somehow, if I had my choice of which story should be true, I would take the latter one. Let me tell you some more about it. The Supreme Brahma said to this man and woman, "You must never leave this island, never." Well, after awhile this man got a little restless, and concluded he would walk about. He walked to the far side of the island. Over yonder was the main land, and there was a little strip of land running to it. The devil, who, you know, has always been up to some such thing, got up a mirage, and he looked over there. O, he never saw such a country—such mountains, such hills, such dells, such flowers—such a wonderful landscape he had never seen, and he went back and told Eva, his wife, "I am going to emigrate; and she told him, "Now, you stay where you are," just like a woman. "You let well enough alone," just exactly like a woman. It sounds as natural as though it were true. He insisted and he got her to go with him. He showed her this beautiful country, and finally took her on his back and went across this narrow strip of land; but, just as he got to the shore, the mirage was dispelled, and there was nothing but rocks and sand and desolation. He turned to go back, but the path had fallen into the sea. Then it was that the Supreme Brahma's voice was heard, cursing them both, and then the man, Adama, stepping up like a brave, chivalric fellow, said to the Supreme Brahma, "It was not her fault; I did it." That is the kind of a man to suit me. "Punish me, but do not punish her;" and the Supreme Brahma listened to his voice, and then she spoke, and she said, "Spare him, because I love him." And they were spared, and it was just like a woman to say it. To tell you the truth, I really wish from the bottom of my heart that the Brahminical story was the true one. During all these ages woman, I say, was the slave of man, and, to a certain extent, is to-day. How many men I have heard say that they were superior to any woman, they knew more than any woman; and when we talk about woman having a voice in the Government, everybody says "No." I say she has the same right to take a part in the Government, if she desires, as I have. She is a human being, and it is outrageous to say she shall live in the world, be subject to its burdens, subject to the laws, and have no voice in the destiny of the nation. It seems to me as if a good, brave, grand woman, the mother of sons and daughters, ought to have as much right to say whether there shall be peace or war, as some loafer that reels to the ballot-box to deposit his vote for war. She who has sons to lose, a heart to be wrung and torn, ought to have as much right to say whether there shall be peace or war as any man on earth. That is my idea of it. If they wish to vote I am too much of a gentleman to say they shall not. It is a question for them to decide; they are human beings—our equals, to say the least—and they have the right to do as they please upon that subject. Now, it seems to me if there is any heaven on this earth it is just where the right man marries just the right woman, and there is no way to be happy except with perfect liberty. I know many a man that will give his heart and his honor to a woman that he would not trust with a dollar bill, and when I see such a man I always think that he has a just estimate of the value of both. I hate a man who thinks a woman should obey him. I despise a man that wants to make everybody obey him. I had rather be a slave than a master. I had rather be robbed than be a robber. All that I ask for all woman-kind is simply liberty, and let the man love the woman as he should. As one of the old sacred books of the Hindoos says: "Man is strength—woman is beauty; man is courage—woman is prudence; man is strength and woman is wisdom"; and where there is one man loving one woman, and one woman loving one man, in that house the very angels love to come and sit and sing.

I believe, then, in perfect freedom; I believe in perfect justice, and where a man really loves a woman she never grows old to him. Through the wrinkles of age and through the mask of time he sees the sweet maiden face that he loved and won. And where a woman really loves a man he does not grow gray; he does not grow decrepit; he is not old, but to her he is the same gallant gentleman forever that won her heart and hand. There can be nothing more delightful than this, and whoever has loved and been loved—whoever has had children upon his knees and felt the arms of affection around his neck, and the lips of love upon his, his life has been a success. He has not been a failure. The high gods can give us only golden sand. We have to get love for ourselves. And now while the women have been slaves of slaves, the children have been slaves of the slaves of slaves. The children of poverty! my heart bleeds when I think of them; the children simply covered by a rag; the children of famine and starvation; the children of drunkenness and the children of crime, the flotsam and jetsam upon the wild, rude sea of life; the children in alleys; the children that crouch in corners when they hear the unsteady step of a drunken brute of a father; the chil-

dren—little babes with drinking mothers; the children, too, of the rich that have no liberty—these little children that are crushed, that are trampled upon, that are frightened, I pity them all from the bottom of my heart. What right have you to tyrannize over a child? I have very little respect for a man that cannot govern his child without brute force. Think of whipping children! Why, they say that children tell lies. Yes, cowardice is the mother of lies—tyranny is the mother of lies. Suppose a man who is as much larger than you as you are larger than a five-year old child, should come to you with a pole in his hands, "Who broke that plate?" You would tremble; your knees would knock together, and you would swear you never saw it or it was cracked when you got it. Think of a member of the Exchange whipping one of his children for prevaricating! Think of a lawyer beating his own flesh and blood because he had evaded the truth! Think of a Wall street gambler in stocks striking one of his children for lying! What an inconsistency! Think of it; and some of these men, some of those women, that whip their children, that beat their own flesh and blood, I wish they could have a photograph taken of themselves when they are doing it, with their brows corrugated with anger, their cheeks red with wrath, and the little child shrinking, trembling, crouching, begging! If this child should happen to die, wouldn't it be sweet in the autumn, when the maple trees are turning to gold and when the scarlet vine runs like a sad regret out of the earth—wouldn't it be delightful to go and sit on the little grassy mound that covered the flesh they had beaten, and look at that photograph of themselves in the act of whipping that child.

Now, think of it, think of it; and if all I say to-night will save one blow from the tender flesh of infancy I am more than paid. I have known men to drive their own children from their doors and then get down on their knees and ask God to watch over them. I will never ask God to do a favor to a child of mine while I can do it, never. There are even some Christians who act as if they really believe that when the Savior said, "Suffer little children to come unto me," that he had a whip under his mantle, and simply said that to get them within striking distance. I will tell you what I say to mine. I say to my children this: "Go where you may; do what you will; there is no crime you can commit, there is no depth of infamy to which you can sink that will shut to you my door, my arms or my heart." Another thing. There is nothing in the world like being honest with these little children. Do not pretend you are perfection; you are not; and if one of them happens to tell a story, do not let on as if the whole world was going to burst. Tell them honestly you have told thousands of them. Do like the man did in Maine when he said to his boy, "John, 'honesty is the best policy.' I have tried both." Do not pretend you are perfection. You are not. But tell them the best way is the right way. Make them courageous, and, first of all, teach them not to fear you. So raise your children that the meanest thing they do they will tell you. And if you are honest with them they need not be ashamed of it, because you will simply compare experiences.

Now, my friends, I have said a few words about the liberty of man, and my doctrine is this: Freethought will give us truth; free labor will give us wealth. What we need is intelligence, liberty, love, justice. And I cannot think of any place that would be so happy as this if we all felt in this way. Think of a little family, a happy republic of free men and free women and sweet free children. What a republic! Think of it. And think of growing old together and liking each other better all the time, and getting old, and then when old age comes and you start down into the valley of the shadow to hear may be the prattle of grandchildren and the birds of youth and joy sing again upon the leafless branches of the tree of age! I can think of no better, no grander way to leave this world than accompanied by those that you have loved, and those that love you. I know not, my friends, what discoveries, what inventions, what improvements may be made in the days to come; I know not what garland of glory may be woven for the world in the loom of the years yet to come, but I do know that no greater blessing, no rarer gift coming from the infinite sea of the future, will ever touch the shores of time than liberty for man, woman and child. Ladies and gentlemen, I thank you.

It is error only, and not truth, that shrinks from inquiry.

CHILDREN must have love inside the house, and fresh air and good play and some good companionship outside—otherwise young life runs the greatest danger in the world of withering or growing stunted, or, at best, prematurely old and turned inward on itself.

THE habit of exaggeration, like dram-drinking, becomes a slavish necessity, and they who practice it pass their lives in a kind of mental telescope, through whose magnifying medium they look upon themselves and everything around them.

VIRTUE.—There is but one pursuit in life which it is in the power of all to follow, and of all to attain. It is subject to no disappointment, since he that perseveres makes every difficulty an advancement, and every conquest a victory; and this is the pursuit of virtue. Sincerely to aspire after virtue is to gain her; and zealously to labor after her ways is to receive them. Those who seek her early will find her before it is late; her reward, also, is with her, and she will come quickly. For the breast of a good man is a little heaven commencing on earth, where the Deity sits enthroned with unrivalled influence, giving safety from danger, and resource from sterility, and making subjugated passion, like the storm and wind, to fulfil his word.

"Danger Signal."

NEW YORK, July 20, 1877.

FRIEND BENNETT: I am informed that the bigots and unenlightened self-righteous are after you in consequence of the zeal you manifest to make the absurdities of error seem more absurd and its abominations more abominable, if possible, by your paraphrases on certain texts of their sacred Scriptures, called otherwise, the Word of God. And they call you a blasphemer. Do you, friend Bennett, entertain disrespectful feelings towards the superior wisdom, the supreme Good of the Universe, which evolved harmony from chaos, light from darkness, good from evil, and blessedness from suffering and sorrow; which calls forth the magnificent and sublime and the beautiful, and embodies them all so largely in the human race? We know you must, with every other intelligent being, bow in reverence before this Omnipotence and Omnipresence. And it is impossible that other than feelings of contempt can arise toward the being whom man clothes in the attributes of a demon, circumscribes in goodness and power, and calls God. We do not complain because their light becomes darkness, but because they would have us worship this darkness and grope about in it, which we, as individuals, refuse to do. If they would give us a being worthy of the heart's best homage, it would not be in our power to do otherwise than to bow in reverence before such. But their God—not the God or Good of the Universe—seems to me too small and too vicious to command our respect even. I once heard a clergyman, who was preaching to thousands, locate the "great white throne of God" as extending from one side of the horizon to the other, and seated upon this throne was his personal God. He did not say if his eyes were as big as saucers, which he should have done to have rendered the picture complete. As well might we worship Milton's Satan, who "With head uplift above the wave, and eyes That sparkling blazed," etc., etc., presents a much more august appearance.

If the Christians would make worshipers according to their ideas, they must give us something worthy of our adoration. At present we only find our adorable objects in the good and great men and women of our present time, with those also of the past ages.

Jerome says, "If an offense come out of the Truth, better is it that the offense come than the Truth be concealed." We know you endorse his sentiment, for you manifest your hatred of error in the vehemence with which you combat it. May your zeal remain unabated until every foolish idol shall crumble into dust, and the soul of man shall arise from the degrading influence of superstition. So fear not, friend Bennett, for if thy enemies carry thee in their wrath to Ludlow street, we have a very partial god in our Ingersoll, who will take you from there in less than no time, and will thereby show himself mightier than they, with their God thrown in. Nothing could benefit the Liberal cause more than this thing which they threaten to do to one of Truth's greatest advocates. And you have no idea how many true friends you have which such an act would call around you. So fear not.

I cannot close my letter without congratulating you on your success in your very interesting debate with the Rev. Mr. Humphrey. We think you got the better of your very able and talented opponent, and vanquished him. Yet we like him for his gentlemanliness and candor. You had the truth on your side, and that made the difference.

Very truly yours, SOPHIE W. KENT.

REMARKS.—A report has reached us that the very Christian Mr. Anthony Comstock, deeming that God needs some of his assistance in suppressing our outspoken utterances has determined to present us for "blasphemy," under the laws of the State, at the next session of the Grand Jury. We hope there is no truth in the report as we have too much work projected for the coming year or two to wish to be confined in Ludlow street jail or the penitentiary of the State. Neither of them offer any charms that are attractive to us.

We have said nothing but what we sincerely believe and had a perfect right to say, and we are determined to maintain freedom of speech upon theological as well as upon other subjects. It is getting almost too far along in this century to imprison a man for having an opinion or being bold enough to avow it. If the Supreme Power of the Universe is not able to attend to our little case without Mr. Comstock's assistance, it is bad for the Supreme Power. It might be advisable for this self-same Power to abdicate and let Mr. Comstock assume entire control. —Ed. T. S.

Social Correspondence.

SAN JOSE, CAL., July 9, 1877.

D. M. BENNETT, Dear Brother: You will accept many thanks for the copies of your "Forms, Hymns and Recitations." For such a collection we, as Liberals, have long felt a need, and yours will fully meet that want among our people, and as I journey eastward will do what I can to bring it to the notice of the friends. I will leave home for the East on the 23d, and will speak at Stockton, Sacramento, Virginia City, Ogden, Salt Lake and other points on my way to Chicago and the eastern cities.

I reached home from the North just in time to hear Ingersoll review his reviewers in San Francisco before an audience of three thousand people, and I have felt six inches taller ever since in claiming fellowship with such a noble

man as he is. We may well be proud of such a champion.

Nearly all of the clergy lent a hand in casting dirt at the great orator, but like a Boanerges he scattered the dust in their own eyes and dissipated their arguments like fog before the sun. His visit here has done a vast amount of good in opening the eyes of the people to the weakness of the old system of religion in its power to save and develop true manhood.

Another fact has asserted itself during the Ingersoll raid on San Francisco, and that is the entire secular press have spiked their guns towards Ingersoll and show many signs of sympathy and favor towards the champion and cause of human liberty.

God and good angels speed the right. The world rolls on, the light grows stronger; the people's advent is coming. J. L. YORK.

"The Truth Seeker Collection."

HANNIBAL, MO., July 10, 1877.

DEAR BRO. BENNETT: I ought sooner to have acknowledged the reception of your "last and fairest." I am admiring it daily; have called in others and taken it out only to excite admiration, which it invariably does. It contains eloquence enough to marry by, live by, and die by. Let us bless those musical souls who give us songs for our pilgrimage, music to march by in the journey of life, and beautiful souls who never lose their childish freshness and fragrance, ever preserve the love for beautiful poetry.

In the "Collection" we have "Our Demands and Principles." Thanks for inserting them. Invocations for those who feel like invoking something, or somebody; "Forms for Organization"—no excuse now for not organizing; "Benedictions and Doxologies"—for those who have use for them; Obituary Notices and Epitaphs, usually so proverbial for flattery, fawning or falsehood; Wills, Sentiments, Toasts, etc., each well enough in its place, but the most prominent feature of the book is the "Hymns and Recitations," and its "Forms for Funeral Services," etc. He who cannot find something in these to suit his wishes, must be an exception and hard to please.

I have been somewhat prejudiced against imitations or changed articles as a general thing, looking upon them as efforts of a meagre intellect to establish a reputation at the expense of another's brains. But that wonderful American mocking-bird, C. S. Weeks, who sings us the old songs with variations, and all the modern improvements, as well as the Tutties, Mrs. Slenker and others, have nearly destroyed my prejudice in that direction.

And Charles Stephenson, whose words glide so melodiously from his pen, and Mrs. Jacob Martin, whose musical words flow softly as angel melodies, filling the inmost soul with the fragrance of song and the inspiration of poetry. Why, Bro. Bennett, you have given us a grand musical festival, a miniature Sanger-fest aglow—no, rather glowing of souls sparkling pure and bright as Costalain waters and for us Christians "wine on the lees well refined."

I cannot give a list of the many stars in this firmament of illuminators, but will say that a man who calls himself a Liberal and don't wish a book like that needs immediate attention and should be instructed forthwith and help.

I hope to see you encouraged, and that the public will compel you to bring out repeated editions of this admirable work.

I know, Bro. Bennett, that you labor incessantly; they make you work not according to your ability but the world's needs, and the world will yet thank you for it.

Our ignorant world scarcely designs to bury its benefactors, but growing wiser, it exalts their names and crowns their memories. Several here will need copies of the book which must be obtained, and orders after all are the best evidences of appreciation. When a letter comes with cash there's something in it, and the greatest encouragement to the earnest worker. Success to you. Hope to send for additional number of copies soon.

Yours truly, D. JENKINS.

Going to the Wolcott Meeting.

BRO. BENNETT: Since I announced the Wolcott Grove-Meeting I am getting many interesting letters, which prove that the people are prepared for a forward movement all along the Liberal lines. Yesterday I sent an interesting letter to the *Investigator*, and I send you the following, which I hope you will find a place for in THE TRUTH SEEKER. H. L. G.

CORRY, PA., July 8, 1877.

FRIEND GREEN: I am a reader of THE TRUTH SEEKER, and of course read your letters to friend Bennett about the three-days' meeting at Wolcott. Now I desire to know where that place is, how far from Salamanca, and on what road, for I want to attend that meeting if there is nothing to prevent. I think several more from here will attend. We ought to hold more such meetings. It would be good for the soul's growth. We should meet together often and become acquainted with each other and know who our Liberal friends are. I think friend Bennett is doing a great work, and ought to be sustained by all means by our sympathy and money—especially our money, for, as the saying is, "Money makes the mare go." That is what keeps up the churches.

THE TRUTH SEEKER is all the Bible I have now. I look for it every week as I would for my dinner.

I will tell you something of myself. I am a carpenter on the Atlantic and Great Western railroad. I work all along from Salamanca to Meadville, have a wife and child—a son twenty years old, just graduated from the high school in this place. He will be with us at the meeting. I desire he should hear all he can

from the Liberal minds of the times. He is very Liberal as it is.

The first time I am in your place I shall take the time to hunt you up, and will close this by hoping that you will answer at your earliest convenience. I remain your friend and co-worker in the cause of truth.

GILBERT ARNOLD,

P. O. Box 1065, Corry, Pa.

[Wolcott is in Wayne county, N. Y., a few miles north of Clyde, which is on the N. Y. Central R. R., forty miles east of Rochester. —Ed. T. S.]

Letter from Capt. H. H. Brown.

BATTLE CREEK, MICH., July 18, 1877.

BRO. BENNETT: The Truth Seeker Collection was received in due time, and I most cordially thank you for it, and I thank you also on behalf of the Liberal cause. I only hope that there may be a demand for it that shall make it profitable. We have not yet developed enough to harmonize, not even enough to realize that music is Nature's harmonizer, and here we are so far short of what we should be. The demand will be made, and when it is, all song and music writers will not as now prefer "Christian" hymns and tunes. This Collection will break the way and be a pioneer in this field. I have been busily at work till body and brain needed rest, looking forward to the time when I could write you as I wished, and now I steal an hour from the time given to physical rest to say what I would.

The book as a whole is good. I like it. It is much better than I supposed you could compile in so short a time, and amidst so much labor. The Organization Forms are first-rate and needed. The Prayers are good, but I miss some from Theodore Parker, and the beautiful invocations through Mrs. Conant as reported in the *Banner of Light* for years. The devotional needs to be cultivated in the Liberal element.

I have been doing much in the Red Ribbon movement in the state, and shall do still more in the Fall. Temperance cannot be run entirely by the Church. The name of Reason must be heard along with that of Jesus.

Yours fraternally, CAPT. H. H. BROWN.

Getting "Religion."

DEPERE, WIS., July 12, 1877.

MR. EDITOR: Thinking perhaps it might interest the readers of your paper to hear about the camp-meeting held at Doty's Island, Menasha, Wis., the last week in June and first few days in July, I venture to write.

In the first place we will own up that we attended the meeting for fun—and had it, too. The spot selected was as beautiful as old Mother Nature with her lavish hand could make it. Fifty tents were pitched so as to form a circle. Inside the circle were seats to accommodate fifteen hundred people. Evergreen letters over the doors of the tents designated where the inmates hailed from. We thought the evergreens were not confined to the lettering alone.

Rev. Mr. Inskip, of Philadelphia, was the bright particular star. He was assisted by several other stars of lesser glory. Rev. Inskip is a man of quite liberal views, for a Methodist, and says he believes in diversity of opinion (by the way, how gradually they are rising to infidelity). He went quite mild on hell-fire and damnation. He said he did not want to die yet awhile, but preferred traveling over the cobblestones of Philadelphia to walking the golden streets of the New Jerusalem. Perhaps they do not pay one hundred dollars per week in that Celestial City for conducting "power" meetings.

Sunday, July 1st, about eight thousand people visited the camp grounds; and we think that not only every religious sect was represented but that there was a respectable representation of horrid infidels. At an evening meeting during the week one of the lesser lights held forth on the burning lake so strongly that we could almost smell brimstone. Every soul that did not believe in the Methodist way of getting to heaven was surely going to be pitched into hell and burned forever and ever. He defied any one to give an instance of a man living a perfectly upright, moral life for ten years without a belief in Christ; that it was an utter impossibility for the human family to live good lives without a belief in and acceptance of Jesus Christ as their savior. He pictured in glowing colors the Crucifixion on one side, and the Devil and his nice little hell on the other. The excitement was intense after he had finished speaking, and one female stood up on the seat and screamed, "Glory to God, I've got it!" until she was completely exhausted and dragged off to one of the tents. Men, women, and children groaned, shouted, and cried, till it seemed as though the beautiful twinkling stars and silvery moon would veil their faces for shame, and the grand old trees would cry out with pain at such mockery. The cost of conducting the meeting was \$350. Perfectly good order was maintained, there being plenty of police. Rev. Inskip, on the closing day, said he was ashamed to speak, having occupied so much of the time, but his fellow laborers had kept "singing" him on.

The meeting closed with a general hand-shaking all around, and a grand march for the New Jerusalem. We haven't heard that any of them have arrived there yet, for we came home and read THE TRUTH SEEKER as an antidote.

Yours respectfully, JENNIE RICH.

From the Black Hills.

DEADWOOD, DAKOTA TERR., July 11, 1877.

FRIEND BENNETT: I have been here since the 14th of June, and am not sufficiently familiar with objects, events, locations, successes and prospects to pen you an elaborate exposition of these celebrated gold fields.

On Friday the 26th ult., the sun rose clear and

lovely, as it usually has since my arrival, and the forenoon was as promising as Spring; but at 12, M., a cloud like a man's hand (I had not prayed for rain) appeared, and in one half hour the whole sky was overcast, and thick darkness prevailed for an hour. Now the rain poured in torrents, and the wind changed from east to northwest, and blew crazily; breaking down, uprooting and tumbling together the trees like a tornado. "Pard" and myself, who were prospecting in the woods, narrowly escaped by taking refuge in a deep gulch whose banks were treeless. A gentleman from Nova Scotia, who arrived in Deadwood the day before, was killed instantly by the fall of a tree in that city. Several miners prospecting in the woods that afternoon were more or less hurt or wounded, but no other seriously.

The next morning we were treated to a severe white frost; ice formed in places of the thickness of window glass. On Sunday, 1st inst., the morning was clear and still, a la Black Hills; rain commenced falling at 1, P. M., and the thunder rolled from the clouds upon the mountain tops, till at 2, when it hailed fearfully. Some of the hailstones, though not as large as those which John the Revelator encountered (of the weight of a talent) were larger than marrowfat peas. This was followed by frost on Monday morning. Since that, nothing occurred to mar the ordinary weather economy up to 2 P. M., yesterday. At that moment a sharp ominous clap of thunder aroused the people of Deadwood to a sense of the wisdom and power of the "True God." A dark, sullen cloud hung over the city. The rain began to fall moderately (it was quite still), and at three P. M., everybody in the vicinity was pelted into caves, stables, cabins, shops and houses, or under overhanging cliffs of rocks, by the severest hail-storm ever known in the Hills in July. I measured three that were brought into my cabin, three and a half, and four inches in circumference. They were egg-shaped, quite smooth, and of nearly the same size. The side of the mountain across the gulch was covered to the depth of two or three inches. The hailstones are being picked up in the gulches this morning three inches in circuit, and the high land is white with frost.

The weather here cannot well be described. Pleasant, clear, hot days, or thunder, lightning, and rain, hail, and wind after noon, is the common order; very seldom indeed are clouds seen or wind, thunder, or rain known here before noon. The evenings, too, are usually clear and cool. The thermometer on Monday and Tuesday of last week climbed to 96° and 100° in the shade.

The three TRUTH SEEKERS came all right. They served me a better, wiser, and holier purpose than the manna did the Israelites in the wilderness.

Thank you! Unbounded prosperity and success to you and the cause you advocate. H. M. EASTMAN.

Friendly Correspondence.

MARY HAZEN, Owatonna, in sending an order of six dollars for books, writes: The package of reading matter for which I previously sent is at hand, and O, what treasures I find the books! Money can never pay the obligations we are under to you for furnishing us with such choice and needful literature. After I have had the pleasure of their perusal, I pass them around for the delight and mental profit of others. Please do not fail to forward me a copy of the "Champions" in leather as soon as out.

J. E. FARLEY, Lacy, Ark., writes: I have been reading that misnamed paper published by you—THE TRUTH SEEKER. I've been obtaining the few copies from a friend who advised me to read the Humphrey-Bennett Discussion, and I'll say right here that, were I you, I would crawl out of that as quietly as possible, for your arguments will have no weight, certainly, when the "Joseph" can pick as many as eight or ten misrepresentations in one article. It leaves the impression that you are about up in the soap line. I have been raised and trained to believe the Bible to be the divinely inspired word of our heavenly father, and that it is dangerous to treat it with irreverence. Therefore, you may not be surprised when I say that I was awfully horrified to know that one of my fellow-men could wander so far from God as to be inquiring of him what kin he was to his mother, about the machinery of the Almighty's snout, etc. I don't blame him for coming back on you like he did. You exhibit one of the characteristics of your father (for you must certainly be a son of him than whom, Satan excepted, none higher sat) to a great extent—namely, *impudence*. You don't come out and dispute God's words like the Devil in Genesis, but your case is worse, for the Devil had some grounds for his remarks, but you have not. Any goosoon ought to know a mother is a mother. If you were to come through our neighborhood blowing such things as that, there wouldn't be enough left of you to sing even a S. M. tune over out of your "Truth Seeker Collection." By the way, you will find enclosed one dollar for the above-named work and a few tracts, just to have lying around, not that I care to read them, but just to see how long the Lord will let a fellow go before he chaws him up. Hoping to hear from you soon shouting at some camp-meeting along with the sisters, and happy in a knowledge of the Lord Jesus Christ, I remain as ever your orthodox friend.

[We are almost at a loss to decide whether our "orthodox friend" is in fun or only just joking a little. If he is in earnest, we congratulate him on his brilliant prospects for the future. He must be a fortunate individual, for of such is the kingdom of heaven.—Ed. T. S.]

Gems of Thought.

THERE is here, and there ought to be, no rest. Life is an aim—an aim which can be approached, not reached. There is, therefore, no rest. Rest is immortal.—*Joseph Mazzini.*

It is evening again, a summer Sabbath eve. The hills are crowned with the glory of the setting sun, and in the ruddy golden light the earth seems draped in its most resplendent attire; the day's farewell is as peaceful and attractive as the smile of a departing angel.—*Wm. McDonnell.*

THE love of approbation is one of the strongest passions of humanity. We work, toil, slave, study, and labor in many and various ways so that we may win the approving commendations of those around us. Few things hurt us more than to be found fault with by others—especially by those we love and esteem. The day will come when the only punishment the world will bestow upon the sinning and the erring will be that of gentle, loving, kindly criticism, which, acting upon this sense of approbation as a stimulus, will be sufficient to induce a return to virtue and usefulness.—*Mrs. Stenker.*

LET IT PASS.

Be not swift to take offense;
Let it pass.
Anger is a foe to sense;
Let it pass!
Let it pass!
Brood not darkly o'er a wrong,
Which will disappear ere long;
Rather sing this cheery song—
Let it pass!
Let it pass!
If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still;
Let it pass!
Let it pass!
Time at last makes all things straight;
Let us not resent but wait,
And our triumph shall be great;
Let it pass!
Let it pass!

Anon.

WITH reverence, and yet with fearlessness, I dare to say that the human mind can conceive of no greater crime than the creation of the world on the orthodox theory. To make a system, the outgrowth of which is irremediable misfortune to the majority, is something of which only diabolism is capable. Here we are, enmeshed and involved in this network of evil, all for the fault of a man who lived thousands of years ago, with no provision for the salvation of any but the few millions of Christendom, and with the certainty that only a few of these will be saved; and yet God is sovereign and able to save whomever he will, and on this sovereignty revivalism is based, and men cry and plead and agonize in the endeavor to induce him to save a few more; and he hears a church and takes pity on a dozen or two, when their other engagements permit the court favorites, Moody and Sankey, to be present. Merciful heavens! are men with hearts and moral natures and brains expected to believe such stuff as this?—*Rev. M. J. Savage.*

Body, soul, intelligence: to the body belong sensations, to the soul appetites, to the intelligence, principles. To receive the impressions of forms by means of appearances belongs even to animals: to be pulled by the strings of desire belongs both to animals and to men who have made themselves into women, and to a Phalaris and a Nero; and to have the intelligence that guides to the things which appear suitable belongs also to those who betray their country and do their impure deeds when they have shut the doors. If, then, everything else is common to all that I have mentioned, there remains that which is peculiar to good man, to be pleased and content with what happens, and with the thread which is spun for him; and not to defile the divinity which is planted in his breast, nor disturb it by a crowd of images, but to preserve it tranquil, following it obediently as a god, neither saying anything contrary to the truth, nor doing anything contrary to justice. And if all men refuse to believe that he lives a simple, modest, and contented life, he is neither angry with any of them, nor does he deviate from the way which leads to the end of life, to which a man ought to come pure, tranquil, ready to depart, and without any compulsion perfectly reconciled to his lot.—*Marcus Aurelius Antoninus.*

THE good in this world predominates over the bad; the good is ever increasing, the bad is ever diminishing. But if God is Love, why is there any bad at all? Is the world like a novel in which the villains are put in to make it more dramatic, and in which virtue only triumphs in the third volume? It is certain that the feelings of the created have in no way been considered. If, indeed, there were a judgment day, it would be for man to appear at the bar, not as a criminal, but as accuser. What has he done that he should be subjected to a life of torture and temptation? God might have made us all happy, and he has made us miserable. Is that benevolence? God might have made us all pure, and he has made us all sinful. Is that the perfection of morality? If I believed in this man-created God, in this divine Nebuchadnezzar, I would say: You can make me live in your world, O Creator, but you cannot make me admire it. You can load me with chains, but you cannot make me flatter you; you can send me to hell-fire, but you cannot obtain my esteem. And if you condemn me, you condemn yourself. If I have committed sins, you invented them, which is worse. If the watch you have made does not go well, whose fault is that? Is it rational to damn the wheels and the springs.—*Nathaniel Vaughan.*

Odds and Ends.

"CAN you spell donkey with one letter?" asked a silly young man of a bright girl. "Yes," she answered, "u."

He held the old shirt up by the neck before discarding it forever, but he wasn't mourning for the garment. He only said: "I wish I had all the drinks that have gone through that old neckband."

THE Illinois Legislature has passed a game law so stringent in its provisions that the Chicago Tribune says a human being is the only kind of game left which it will be safe to kill during certain months.

"Why is it, my dear sir," said Waffles' landlady to him the other day, "that you newspaper men never get rich?" "I do not know," was his reply, "except it is that dollars and sense do not always travel together."

An old infidel says: "I want a holiness that puts a basket on the arm, and puts something in the basket, and goes to the home of impoverishment, and says not in words but in works: 'Here is the evidence of my piety.'"

A FEW evenings ago a lady up town heard some one at the front door about midnight. Thinking it was her son, she called out: "Sam! Sam!" The response that came back was: "It is not your Psalm, but another woman's Hymn."

DARWIN says the "coming man" will be bald-headed. This will be sad news for the coming woman. Instead of snatching her husband by the hair, in a family discussion, she will be obliged to pour scalding water down his back.

PAT (who had been knocking for some time) "Shure, darlint, an' do you sell your whisky by measure?" Bar-maid—"Yes, sir." Pat—"Begorra, an' I thought you must do it by weight; I've been waitin' to get some till the thurrest quite left me."

A MODEST young lady desiring a leg of chicken at the table said: "I'll take the part that ought to be dressed in drawers." A young man opposite immediately said, "I'll take the part that ought to wear a bustle!" Hartshorn was immediately administered to the lady.

"MR. JONES, don't you think women are more sensible than men?" asked Miss Smith. And Jones, after scratching his favorite bump for a moment or two, replied: "Why, certainly they are. They marry men, and men only marry women." Miss Smith beat a thoughtful retreat.

IT was a Cheyenne small boy who, being talked to by his Sunday-school teacher on the sins and frailties of the body, was asked: "Well, my son, what have you besides this sinful body? Quick as thought the urchin responded: "A clean shirt and a nice new pair of breeches."

LORD NORBURY, when delivering a charge one day in court in Ireland, found himself interrupted by a voice from the outside of the court (it was the braying of an ass). "What noise is that?" said his lordship. One of the bar got up and in a hissing voice said, "My lord, it is only the echo."

THE Cincinnati Presbytery of ministers, a few days ago, was trying one of their brothers for heresy, when a couple of others got into an altercation which ended in a pugilistic encounter wherein they no doubt made Satan smile by mauling each other like a couple of regular bruisers.

TELEGRAPHERS are guilty of sad blunders sometimes. The Prince of Wales lately telegraphed from India for "Five Millers"—"Miller" being a great safe manufacturer—"three with drawers, two without." The message reached London: "Five milliners here—three with drawers, two without."

A RED-HAIRED lady, who was ambitious of literary distinction, found but poor sale for her book. A gentleman, in speaking of her disappointment, said: "Her hair is red (read) if her book is not." An author, in attempting to relate the joke elsewhere, said: "She has red hair if her book hasn't."

HUSBAND, who has long wished for an excuse to keep away from church, to devotional wife—"Can't go to church to-day, Susan; it's too risky. These panics, you know, are likely to happen at any time. No church-going's too dangerous a thing for me to take much stock in. Our club house has safe and speedy means of exit."

AN Indiana woman recently sent the following note to her husband, who was serving out a three-years' sentence in State prison: "Dear Tom—I have obtained a divorce from you, and am about to marry again. But never mind; for when you come out I will run away with you, if you see any way by which we can get a living."

THE honeymoon had long gone by when a melancholy husband wearily confessed himself to a friend: "What do you think? I never could have believed it. In the first days of our married life she was an angel—so dear and lovely that I could have eaten her up." "And now?" asked his friend. "Now I repent of not having done so."

A PROMINENT lawyer recently gave the following definition of the law: "It is simply an effort to shift the responsibility of the decision. The jury of laymen, befogged by the pleadings, made up their verdict with the understanding that if there is anything wrong about it, the Supreme Court, composed of lawyers, will make it all right. The Supreme Court settled it according to law, with the understanding that the laymen of the Court of Appeals will adjust the equity. The Court of Errors orders a new trial, and it begins again with the jury of laymen. It is simply a mill that goes round and round and grinds up the property of fools."

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TRUTH SEEKER

DEVOTED TO SCIENCE, MORALS, FREE THOUGHT AND HUMAN HAPPINESS

Vol. 4. No. 31. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, August 4, 1877. { SCIENCE HALL, 141 8th St., } \$2 per Year. NEAR BROADWAY.

Notes and Clippings.

THE clergymen have not yet struck.

A LARGE fire in Rondout, N. Y. Several buildings, factories, etc., burned.

CHIEF JOSEPH, it is said, has effectually escaped the vigilance of our army.

BRIGHTON YOUNG's Ann Eliza is now a member of a Methodist church in Lockport.

THE salaries of the bishops of the Southern Methodist Church are considerably in arrears.

Thirty clergymen, in their ecclesiastical vestments, attended the funeral of Prof. Tholuck, at Halle.

TWENTY years ago the theological works of Germany constituted one-fourth of the book publications of that country. Now the demand has so fallen off that the proportion is reduced to one-tenth.

A CRAZY woman intruded into the Pan-Presbyterian Council, in Edinburgh, and wanted to make a speech. When they asked her to go out she prayed that the wrath of heaven might descend and consume the whole concern.

REV. H. P. ROSS, the Methodist minister at Bennett's Corners, N. Y., has sued Augustus Vanauken for slander by saying that he (Ross) was a pork thief. Vanauken claims to be able to prove it. This is another of the many cases of trouble with the clergy.

MRS. JAMES DONNELLY gave birth to three daughters, weighing in all sixteen and three quarters pounds. Her husband was appalled at the alarming increase in his family just at the present juncture when business is so dull and work so scarce. James ought to understand that it is his own fault.

A FRIEND refers to an old orthodox Quaker, seventy-six years of age, who has been a constant attendant at church for years. He makes a calculation of how far he has traveled in that way, and it foots up to thirty-one thousand miles. He says, "How far it is to heaven; I suppose that was the place he was traveling to."

THE Calcutta Mohammedans have published an appeal to their Indian fellow-subjects of all creeds for help to the sick and wounded Turkish soldiers. Neither Christians nor Hindoos, however, have as yet shown any signs of responding. On the other hand, the Mohammedans of Singapore have quietly subscribed among themselves some \$40,000 for remittance to Constantinople to aid in the war.

A CLERGYMAN by the name of Speere, an intimate friend of a banker in Mason City, Ill., while the latter was engaged with a customer, pocketed a roll of bank bills to the amount of one thousand dollars, took the train to Bloomington, deposited the money, and returned the same night as if nothing had happened. He is now under \$2,500 bonds. His friends claim he is insane. There seems to us to be considerable method in this madness.

ANOTHER millionaire has died in California, and a score of persons are fighting over his will. Why do not people who have money place it where it will do good? Peter Cooper has set a good example, and has erected a monument to his name that will be a great and permanent value to the people of this city. For Liberals who die with more money than they care to leave to their relatives there is perhaps no cause for which they could more properly provide than the publishing of books, pamphlets, and papers that will enlighten the people and drive away the damp mists of superstition.

A MEETING of the Pittsburgh clergy has recently been held, in which prayers to God for help in the terrible calamity that has befallen the city were offered up. The discovery that it was a visitation from Almighty God on account of the wickedness of railroad companies, will not strike the average mind as a very important scientific discovery. Though these divines seem to have eased their minds if they have not thrown any light on the great question. Why the general public should be punished for the misdeeds of a certain class, is what makes the ways of the orthodox God so mysterious to an outside observer.

CO-OPERATIVE SOCIETIES have reached a high degree of development in Great Britain and a few of the nations of Continental Europe, and although America was at one time looked upon as the true home for schemes of co-operation, they have never proved as successful here as in England. With the exception of the Building and Loan Associations of Pennsylvania, there is probably no organization or body of societies which can compare in extent of business with the Industrial and Provident societies of England and Wales. These societies transact a large volume and great variety of business, and are wholly supported and controlled by classes of workers and small capitalists similar to those who form other building societies. They insure lives, provide benefits for the sick, carry on business like the Grangers, supplying the members with all the necessities of life, and they appropriate each year a portion of their profits, to be used for educational purposes. In 1875 there were in England and Wales 926 societies of this kind, with 420,000 members. Their share capital was \$22,500,000, and the amount credited during the year about \$9,000,000. The trade accounts set forth goods paid for in the year \$70,000,000; cash received for goods in the year \$80,000,000; stock in trade \$9,000,000. The total expense of carrying on the business of the society was about \$3,500,000. The disposable profit realized from all sources during the year was about \$6,000,000, from which \$60,000 was deducted for educational purposes, and the remainder paid out in dividends. These societies are the subject of a Parliamentary Blue-Book, recently issued, which gives exact statements of the business and its results. It is worthy of note that co-operative societies in England are, generally speaking, more successful than individual merchants.—*Phila. Ledger.*

TEACHERS OF MORALITY INSTEAD OF RELIGION.—It now appears that the committees appointed by the Congregational, Methodist, and Baptist ministers to consider measures opposing sectarian teaching by the Commonwealth at the State Prison, have met and appointed a sub-committee consisting of Rev. Dr. Johnson, of Cambridge, (Congregationalist), Prof. Hovey, of Newton, (Baptist), and Rev. Dr. Pierce, of Zion's Herald, (Methodist), to draft a law to be presented to the next Legislature providing for the appointment of a "teacher of morality" to take the place of the present Prison Chaplain; this officer to give no sectarian instruction; all convicts to be required to attend regular services conducted by him; any denomination or sect to be allowed to hold services not interfering with the discipline of the institution; and any convict to be allowed such religious instruction not paid for by the State, and not interfering with the prison discipline as he may desire. It seems by this action of the clergy that it is desirable to blot out the name of "Chaplain" from the statute books of the Commonwealth, so far, at least, as concerns the Massachusetts State Prison. The purpose of such an attempt is not known definitely, and conjecture has therefore free scope. The main question is, "Is it done to let down easily the present Chaplain?" A "teacher of morality," which the clergy seem desirous of appointing in place of the present Chaplain, already exists. It is a powerful argument against sin, and stands out in bold relief to warn all against the results of wrong doing. That teacher is the Massachusetts State Prison. The men confined within its walls know it is a teacher of morality and a corrector of evil, and outsiders are also well aware of the same thing. It is also contemplated that this "teacher" shall give no sectarian instruction, and all convicts are to attend regular services held by him. Under the present rules of the prison, all convicts are required to attend the regular services held by the Chaplain, and it is fair to presume he does not preach any sectarian doctrine. In these two items no change is contemplated. There is, however, a desire to allow "any denomination or sect to hold services not interfering with the discipline of the institution." In this a change is contemplated, leaving the preaching of denominational and sectarian doctrines to be determined by whom it does not say. "Any convict to be allowed such religious instruction not paid for by the State and not interfering with the prison discipline as he may desire," is another section. This is a matter which should be well considered. "It is intended," so it is said, "that the State shall pay

for no religious instruction." At present the Chaplain is paid at the rate of \$2,000 per annum, while the Catholic clergy in attendance receive not one copper from the treasury of the State.—*Boston Herald.*

THE BANK OF HEAVEN UNABLE TO MEET DEMANDS AGAINST IT.—The New York Tribune gives a statement of the mortgages on the metropolitan houses of worship in this city alone. Recent foreclosure proceedings in the case of Dr. Hepworth's Church of the Disciples and similar procedures in other suits have lately directed attention to the fact that many of the finest and costliest of the fashionable churches in New York City are heavily mortgaged. No other class of improved real estate in this city appears to be so heavily incumbered as that of its religious associations. Nearly the whole debt created by these mortgages has been for the purpose of enlarging edifices, or the construction of new ones. There can be found scarcely an example where a church has incurred debt for the purpose of increasing salaries or the number of its laborers, or to enlarge its contributions to general charity or missionary funds. All has apparently been for show. Indeed, many of the churches owe their existence to the mortgages with which they are encumbered. The following list shows the financial condition of many of the New York churches which are mortgaged, and of some religious societies. All mortgages registered prior to 1869 are omitted, and others less than \$5,000 in amount disregarded, except in grand totals. The other figures are exact, as taken from the county register's book:

American Bible Union.....	\$ 20,000
American Tract Society.....	123,000
Annunciation, Protestant Episcopal.....	16,000
Ascension, Protestant Episcopal.....	36,000
Ascension Chapel.....	21,000
Atonement, Protestant Episcopal.....	25,000
Brick Presbyterian church.....	25,000
Christ Protestant Episcopal church.....	29,000
Covenant, Presbyterian.....	29,000
Disciples, Congregational.....	189,000
Fifth Avenue Baptist.....	42,000
Fifty-Third Street Baptist.....	67,000
First Baptist.....	45,000
First Baptist, of Harlem.....	22,000
First German Baptist.....	18,000
First United Presbyterian.....	12,500
Fourth Avenue Presbyterian.....	25,000
Fourth German Reformed Prot. Dutch.....	10,000
Fourth Reformed Presbyterian.....	20,000
Grace church, Prot. Episcopal, Harlem.....	10,000
Heavenly Rest, Protestant Episcopal.....	137,000
Holy Apostles, Protestant Episcopal.....	12,000
Holy Sepulchre, Protestant Episcopal.....	60,000
Holy Sepulchre, Prot. Epis., Harlem.....	65,000
Holy Trinity, Evangelical Lutheran.....	28,000
Incarnation, Protestant Episcopal.....	14,000
Intercession, Protestant Episcopal.....	46,000
Jane Street M. E.....	14,000
Madison Avenue Reformed.....	100,000
Madison Square Presbyterian church.....	45,000
M. E. church, East circuit of New York.....	45,000
M. E. church, Harlem.....	40,000
Memorial, Presbyterian.....	130,000
New York Presbyterian church.....	15,000
Northwest Protestant Reformed Dutch.....	20,000
Phillips, Presbyterian.....	200,000
Puritans, Presbyterian.....	155,000
Plymouth, Baptist.....	18,000
Reformed Protestant Dutch church.....	471,000
Reformed Protestant Dutch church.....	25,000
Reformed Low Dutch church, Harlem.....	28,000
Sacred Heart, Roman Catholic.....	15,000
Second Congregational Unitarian church.....	64,000
St. Andrew's Prot. Episcopal, Harlem.....	60,000
St. Bernard, Roman Catholic.....	70,000
St. Esprit, Rom. Cath. French church.....	10,000
St. John, Evangelical Lutheran.....	16,000
St. John the Baptist, Roman Catholic.....	74,000
St. Luke, German Evangelical.....	30,000
St. Nicholas, Roman Catholic.....	10,000
St. Stephen's, Protestant Episcopal.....	34,000
St. Teresa, Roman Catholic.....	27,000
St. Vincent de Paul, Asylum of, Rom. C's.....	5,000
St. Vincent de Paul, Church of, Rom. C's.....	65,000

RECAPITULATION.

Presbyterian.....	\$706,000	Methodist.....	79,000
Reformed.....	644,000	Lutheran.....	44,800
Prot. Episcopal.....	468,000		
Rom. Catholic.....	229,000	Total.....	\$2,387,886
Baptist.....	212,000		

What think you of that, the churches of an Infinite God loaded down with debt? Keep that lesson before you, and remember how futile is prayer to God to relieve them of that burden.

Events of the Week.

THE English are looking closely after their rights in the East. They will keep two gunboats on the Danube.

THE recent hot weather has enlivened business at the places of Summer resort. Bed-bugs are reported as being very lively.

A FEW days ago we had a very heavy thunder-shower in this locality. Lightning struck in several places and did considerable damage.

WE are having fine Summer weather. Some days it is rather warm for comfort but just the thing for corn. Showers are frequent and refreshing.

THE Russo-Turkish war does not progress very rapidly. Reports arrive of partial successes on either side, which reports are within a day or two disputed.

ONE hundred workmen were discharged from the railroad shops at Albany. It is understood that this action resulted from their participation in the late disturbances at that place.

SUICIDES are still on the increase. In some of our morning papers as many as six cases are reported in a single day. An empty pocket-book, and an empty stomach, with nothing to put in them, rob life of its sweetest charms.

A DAM-BREAK on the Big Crum Creek, at Strathaven, Pa., caused the destruction of ten houses, numerous bridges, and fences, and damaged a woolen factory to the extent of \$3,000. Several persons narrowly escaped death.

THE peach season is now fully inaugurated. Forty or fifty car-loads of this luscious fruit are arriving daily. The crop is said to be heavier than ever before. Just think of the quantity of peaches we New Yorkers have got to eat within the next sixty days!

BEECHER's remark that workingmen could live on bread and water stirred up such an amount of ire all through the community that he was forced to make an explanation. He claims that his sympathies are all with the laboring classes, and that his remarks were misrepresented.

THE roughs of San Francisco have been acting very meanly towards the Chinese living in their city. They have invaded the Chinese quarter and attempted to burn the houses in which they live. At San Pablo, near Oakland, nine houses were thus destroyed before the flames could be arrested.

A PREACHER of the colored persuasion, who had a fondness for watermelons, a few nights ago, in Early Co., Ga., took the liberty of walking into the melon patch of one of his neighbors and helping himself without permission. The owner, not fancying interlopers, fired at the intruder and killed him. He dropped dead with his mouth still filled with melon. O, water meloncholy affair.

WM. H. VANDERBILT has presented the employees of the N. Y. Central Railroad with the sum of \$100,000, to be divided *pro rata* among them as they stand upon the pay-roll. He does this in compliment to his twelve thousand employees for their loyalty and propriety during the late strikes. Of that number only five hundred acted riotously, and attempted to destroy property belonging to the company. He promises to raise the men's wages as soon as the business of the country will permit. This act will doubtless make Vanderbilt popular with "the boys."

THE railroad strikes are over, and trains on the principal lines are running as usual. It is a matter of doubt whether the insane conduct of the strikers in the destruction of millions of dollars' worth of useful property has done any good. It is to be hoped that capitalists will learn to do justice to the laboring classes. The prosperity of the country depends upon this; and sad will it be for the country if mob rule and riot are to be the governing powers. The condition of the strikers has probably been made worse by their mad action. Thousands of them are now unemployed, and they will doubtless be the last men whom the railroad companies will be disposed to place in good positions.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

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NEW YORK, SATURDAY, AUGUST 4, 1877.

Humphrey-Bennett Discussion.

PART III.
BENNETT'S REPLY. NO. IX.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

REV. G. H. HUMPHREY, *Dear Sir*: I fancy I see you walking over your domain endeavoring to repair the damages of the storm of my last, which had so recently swept over it. I see you anxious to replace and readjust the posts, etc., which you had so carefully planted, and that the task is too hard for you. But I perceive, too, that you have the faculty, where you cannot remedy the effects of the storm, of quietly letting it pass and of saying nothing about it. Where you were damaged the most and your posts are completely gone, you say not a word.

In your subsequent efforts to recover from the damage you become excited and wild. You remind me of a discomfited champion of the prize ring who has received such stunning blows that his head rings and swims, his face bleeding, his eyes swollen and closed, his strength exhausted, and he strikes wildly and frantically in all directions without object or aim. What have the advertisements in the columns of THE TRUTH SEEKER and other journals, the treatment of spermatorrhoea, the sale of medical works, astrology, Paine Hall, Science Hall, The World's Sages, George Francis Train, Mrs. Woodhull, John A. Lant, and many other things you strike at and clutch at, to do with the subject under discussion? Where your posts were entirely swept away, I see you vainly would set up new ones, but they will hardly serve you. I fancy you appear to better advantage on "the back seat of the car of Progress," throwing out your hand-bills, claiming great scientific achievements than in the role of a post-setter and defender, or as a bully in the P. R.

I can hardly notice all the points you touch upon, but you make so many glaring misstatements and misrepresentations that I cannot let all pass unnoticed. While I have you under my charge I feel a certain responsibility for your conduct, and cannot let you make misstatements without applying a gentle corrective. I fear your cause is not a good one if misrepresentation is necessary to help you out. It may be set down as an axiom that *Truth never needs falsehood to sustain it*. You doubtless think with Paul, your guide and authority, that falsehood and guile may serve a good purpose in certain emergencies (Rom. iii, 7, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner," and 2 Cor. xii, 16, "But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile"), but the clearest judges do not accept falsehood and guile as proper factors in making up the most excellent moral character or as the best agencies with which to effect good works. Let me point out some of your departures from truth.

1. You say I failed to strengthen my claim to Peter Cooper. I think not. I proved that he admitted that he was a heretic. He is not orthodox, and will so admit to you if you call upon him. What if Paine's works are not in his library and the Bible is? He did not select the books for the library. He does not believe all contained in the books in the library, nor discard all in books not in it. The Life of Paine and Voltaire's Writings are there, and if your argument proves anything, Peter Cooper must believe them. On a certain occasion, in a short speech at a public meeting in his hall, Mr. Cooper admitted that he did not regard the Bible stories of the creation, the fall of man, and the flood, as being literally true, but as mere legends. Besides, let me inform you that Paine's Works are in his library—now, if not when you looked for them.

2. You say all I have said about Cornell University is disproved by the quotation you make from President White. Not so. It does not disprove a word of it. The assertions I made are true and must stand. Of course, he wishes to have religious young men attend that school, and he caters somewhat to them, but neither he nor acting-President Russell are believers in the central dogmas of Christianity.

3. The silence of Herodotus about Jerusalem and the Temple is a proof that they were not in existence, or were not worthy of remark. He visited Syria twice; and as Palestine is included in Syria, had there been such a city, such a nation, or such a temple, he assuredly would have known it and described them. He may also have visited Rome, and his allusions to that city may have been in the portions of his works that were lost. What he wrote about Syria is not lost, and he says not a word about that part of it where the nomadic Jews resided.

4. You misrepresent Prof. Rawson. You say he stands alone among travelers in holding that there are no indications of ancient civilization in Palestine. He has not claimed that there are no proofs there of an ancient civilization. He readily admits it, but claims they are not proofs of Hebrew civilization. There are ruins there of Egyptian, Grecian, Roman, and Arabic origin, but nothing distinctively Jewish. Neither does he stand alone in this position. Dr. Robinson practically admits the same, and is confirmed, as I showed in my last, by Captains Wilson and Warren.

I see you dislike to acknowledge the fact that the Jews

were semi-barbarians, but you may as well do so with the best grace you can. Their being degraded slaves in Egypt would not disprove it. Slaves are not apt to be far advanced in education and civilization. Your attempts to prove that they were not barbarians by referring to the silly story of Jacob and his ringed and streaked sticks, and about Queen Sheba coming "from the uttermost parts of the earth," seem to me weak and sophistical. Where are the "uttermost parts of the earth" located? That the Jews were barbarians it is only necessary to state that they offered as sacrifices both animals and human beings. For an instance of the latter, I will refer you to the case of Jephtha and his daughter, and to Leviticus xxvii, 28 and 29. "Notwithstanding no devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast," etc. "None devoted of man shall be redeemed; but shall surely be put to death." That they also ate human flesh I will refer you to the following passages: Deut. xxviii, 53-57; Lam. iv, 10; Ezekiel xxxix, 18, and Bar. ii, 3.

5. It is hardly fair in you, after I had given you Prof. Rawson's name and address, and after you had called upon him several times, to still insinuate that I withhold authorities. I will in all cases give them where it is necessary. The statement that Peter Cooper calls himself a "heretic" is from Mr. Egbert Hasard, a cultivated and well-known gentleman.

6. Your repetition that the excesses connected with the French Revolution and the Reign of Terror were a part of the programme of Freethought is most untrue. If you assert it a thousand times, it is still untrue. They were wholly political in character and origin. The Reign of Terror began with the reign of Robespierre, and continued while he was in power. He was the leading spirit of the times; and for proof that he was a Christian, a religious fanatic, I will refer you to Chamber's Encyclopedia, and to Thiers' French Revolution, vol. ii, p. 376, and vol. iii, pp. 11, 12.

7. You say: "Infidelity is always flattering human nature." Untrue. It simply aims to tell the truth about it and to show how much it is capable of doing. Christianity is always demeaning human nature, insisting that it is totally depraved and incapable of itself of doing anything good or praiseworthy. The doctrine of *total depravity* leaves no room for good in the human heart. Infidelity in this respect teaches truth, and Christianity falsehood.

8. You say: "Infidelity is not self-consistent." It is perfectly so. However difficult it may be to decide the nature of a Supreme Power, or whether we have an individual existence after this life, the rejection by all classes of Liberals of the absurd dogmas upon which the Christian religion is founded is perfectly consistent and perfectly correct.

9. You insist that Infidelity is inferior to the Scriptures because it is disintegrating and disorganizing. Incorrect. While Infidelity does not form creeds and dogmas, it accepts the moral law of doing the greatest good to our fellow-beings, compatible with individual rights. Infidelity is superior to the Scriptures because it rejects the supernatural, it is less contradictory, less obscene, less bloody, less murderous, less cruel. Do you pretend to say there is more diversity of opinion among Infidels than there is among Christians with their hundreds of modifications and differences over which they have contended and fought for nearly twenty centuries?

10. You say "the history and teachings of Infidelity prove that its tendency is to universal disintegration and decomposition—that is, universal death." This assertion is entirely devoid of truth. Pagan and anti-Christian nations have been as much devoted to the organization of families and societies as Christendom has ever been. Pagan sages and philosophers have never been excelled in their inculcations respecting the sanctity of home, duties to parents, children, and all members of society. I refer you to the Institutes of Menu, the teachings of Zoroaster, Buddha, Confucius, Mencius, Socrates, Plato, and numerous others of later date.

11. You declare that "Advanced thinkers are endeavoring to sever the golden bonds of the family." Untrue. The leading thinkers and reformers are seeking to make the family love and family happiness more perfect and more productive of good. As a complete refutation of your assertion, let me refer you to the lecture of Col. Robert G. Ingersoll, our leading exponent of Liberalism, upon the "Liberty of Man, Woman and Child," which appeared in the last issue of THE TRUTH SEEKER, and which contains eloquent appeals for the sanctity of the home and marriage relations. The marriage ceremony itself is an Infidel institution. It originated with the pagans, and was adopted from them by the Christians. It was your *organizing* Jesus who taught: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). When making such sweeping charges as you do, you should adduce some proofs. Who are they who are "endeavoring to sever the golden bonds"?

12. You next say, "If Freethinkers are law-abiding citizens, it is because they are inconsistent." It is a marvel to me how a man who makes any pretension to sanity and truthfulness can make such a reckless assertion. Freethinkers are law-abiding citizens for the same reason that all good people are who recognize the necessity of law and order in the regulation of society.

13. Again, you say: "Were the Infidel doctrine to be applied simultaneously to everything, the whole world would be in a state of hopeless anarchy in twenty-four hours." I do not know how a man could insert more untruthness and absurdity in a single sentence. There is not a word of truth in it. Infidelity is simply a denial of the supernatural origin of the Bible and Christianity. Nine tenths of the inhabitants of the world are disbelievers in this di-

vinity, and they still do not exist in a state of anarchy, but are absolutely more orderly and moral than Christians. Verily, my friend, you have taken the text for your last letter from Rom. iii. 7 previously quoted; and, of course, to a man who can accept such immoral teachings as the word of God, truth must always be subservient to the interests of his creed or of himself. The evil effects of a thorough belief in the Bible are making themselves manifest.

14. You have the hardihood to assert that "Pure Infidelity has produced no orders, brotherhoods or societies; it has created no institutions of charity or learning." Wholly untrue. Nations not accepting Christianity have produced far more orders, societies, brotherhoods, associations, and the like than Christianity has done. There are at the present time in the world hundreds, yea, thousands of societies or associations under Infidel auspices. They have established numerous colleges and institutions of learning and charity. Do not be so blind or narrow-minded as to think that Christianity has done all that has been effected in this line.

15. You say; "The Bible inculcates and Christians exercise more sincerity than Infidels practice." A most ridiculous absurdity, and not susceptible of proof. No class of people in the world exercise mere sincerity than Infidels; and as proof I assert the fact that to maintain their honest convictions they bear the opprobrium, abuse, and condemnation of the votaries of theological mysticism who belong to the popular respectable (?) class. It takes a sincere, honest, and truly brave man to be a good Infidel.

16. You reiterate the threadbare untruth that "a great many Infidels have betrayed their life-long hypocrisy by their death-bed misgivings and confessions." It is perhaps harsh to tell a man he utters a falsehood, but in this case it is mild language to do so. The charge is as false as the doctrine of hell! No distinguished Infidel has confessed his error on his death-bed, nor recanted his views, and I defy you to prove where one has. But there are thousands of cases where Christians have died in great doubt, and in utter fear and terror. Martin Luther despaired of the salvation of his soul. Shortly before his death his concubine pointed to the brilliancy of the stars of the firmament: "See, Martin, how beautiful that heaven is." "It does not shine in our behalf," replied the master, moodily. "Is it because we have broken our vows?" resumed Kate, in dismay. "May be," said Luther. "If so, let us go back." "Too late, the hearse is stuck in the mire," and he would hear no more. At Eishenben, on the day previous to that on which he was stricken with apoplexy, he remarked to his friends: "I have almost lost sight of the Christ, tossed as I am by these waves of despair which overwhelm me," and after a while he continued, "I who have imparted salvation to so many cannot save myself." . . . "He died forlorn of God, blaspheming to the very end." Schusselberg, a Protestant, writes thus of the death of Calvin: "Calvin died of scarlet fever, devoured by vermin, and eaten up by an ulcerous abscess, the stench whereof drove away every person" (*Theol. Calvin*, t. ii. p. 72). "In great misery he gave up the ghost, despairing of salvation, evoking devils from the abyss, and uttering oaths most horrible, and blasphemies most frightful." John Hazen, a disciple of Calvin, and an eye-witness of his death, writes thus: "Calvin died in despair. He died a death hideous and revolting, such as God threatened the impious and reprobate with." And he adds: "I can vouch for the truth of every word, because I have been an eye-witness" (*De vita Calvin*). Spalatin, Justus, Jonas, Isinder, and a host of other friends of Luther, died either in despair or crazy. Henry VIII died bemoaning that he had lost heaven, and his worthy daughter Elizabeth breathed her last in deep desolation, stretched on the floor—not daring to lie in bed, because at the first attack of her illness she imagined she saw her body all torn to pieces and palpitating in a cauldron of fire" (Plain Talk about Protestantism of To-day, by M. Segur).

How did your own dear Savior leave this world? In utter fear and terror, crying out in mental agony, "Eloi, Eloi, lama sabachthani!—My God, my God, why hast thou forsaken me!" How different the death of these great lights of your Church from the courage and calmness displayed by Socrates, Bruno, Spinoza, Mirabeau, Hume, Voltaire, Volney, Hobbs, Bolingbroke, Rousseau, Gibbon, Jefferson, Ethan Allen, Paine, Kneeland, Theodore Parker, John Stuart Mill, Michael C. Kerr, and hosts of other unbelievers who died peacefully and placidly, without the slightest fear. "In all my experience," says the Rev. Theodore Clapp, for a long time a prominent clergyman of New Orleans, and who doubtless preached nearly ten times as long as you have done, "I never saw an unbeliever die in fear. I have seen them expire, of course, without any hopes or expectations, but never in agitation from dread or misgivings as to what might befall them hereafter. It is probable that I have seen a greater number of those called irreligious persons breathe their last than any other clergyman in the United States. . . . When I first entered the clerical profession I was struck with the utter inefficiency of most forms of Christianity to afford consolation in the dying hour." Add to this the testimony of a great light of your own Church, the Rev. Albert Barnes, who for half a century preached the gospel of Jesus to anxious souls. As he neared the close of a long, busy life he said: "I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer or a thought to suggest that would be a relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit I have; but I confess, when I look on a world of sinners and sufferers, upon death-beds and graveyards, upon the world of woe, filled

with hearts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens; when I look upon a whole race, all involved in this sin and danger; when I see the great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all *dark, dark, dark to my soul, and I cannot disguise it*" (Practical Sermons, p. 124).

Thus we see, from Christian authorities, that instead of Infidels dying in fear and terror, it is leading Christians who have done this; it is they who so frequently recoil at the approach of the King of Terrors.

It is an unfair insinuation in you to attempt to make it appear as cowardice in Paine that he deferred the publication of the Age of Reason till the latter part of his life. There is not the slightest warrant for your doing this. To charge Thomas Paine with moral cowardice is like charging the sun with being the source of darkness.

You quote Dr. Johnson as calling Bolingbroke a coward, but Johnson was himself far more a coward. He was noted for his timidity and superstition, and he entertained a perfect horror of death.

17. You say, "The insincerity of Infidels is shown by the scantiness of their efforts to propagate their ideas." Not so. While they do not believe the promulgation of their views is necessary to save souls from the seething lake of fire and brimstone, they have evinced commendable zeal in bringing their views to the knowledge of their fellow beings. Many have spent their lives in disseminating the truths of Liberalism, and with slight expectation of pecuniary remuneration. I claim to be one of this class. I have devoted my time and strength to this labor of love. I do not believe there is a Christian in the country who gives as many hours' service in a year to spreading his views as I do mine, and who does it with less expectation of making money.

18. Again, you say, "Freethought lecturers have to do a prodigious amount of advertising, drumming up, and self-puffing." This is a contradiction of your previous assertion. It is a specimen of your fairness and consistency to taunt Infidels with making no efforts to promulgate their views and in the same breath to asperse them for making "prodigious" efforts in that direction. Our lecturers do not do a "prodigious amount of advertising," but a limited amount. Our two most popular lecturers, Ingersoll and Underwood, are under very little necessity of advertising. Ingersoll, without a single effort of the kind, could have fifty audiences for every night in the year, could he serve them. Underwood has more calls for his services than he is able to supply. He is compelled to refuse many applications. It is not necessary for him to advertise. New lecturers have, of course, to make themselves known. Your fling at the cost of Infidelity is in keeping with your other criticisms. Christianity has cost the world a thousand times more than Infidelity ever has or ever will.

19. You say, "Infidel journals are not well supported." They are supported well enough to continue to exist. The *Investigator* has put in an appearance every week for nearly half a century. Newer papers, considering the time and capital employed, have done well. Have Church papers all done well? Far greater numbers of them have been forced to the wall for want of adequate support than have Liberal papers. How is it with the Christian daily, *The Witness*, which has been running a long time at a heavy loss? The compositors and other employees recently struck for the \$3,000 that is owing them for their labor, and the paper was compelled to be issued with a single page of new matter. My compositors have never been under the necessity of striking. They have received their pay every Saturday night.

As to efforts being made to "freeze THE TRUTH SEEKER out," I know nothing of it. Just now the temperature is such that *freezing* seems to be the most unlikely misfortune. It began with the financial panic in the autumn of 1873. It had neither capital nor experience to back it; but in spite of the unprecedented hard times it has grown from a monthly to a semi-monthly, then to a weekly, and its number of patrons and readers has steadily increased.

20. You say SCIENCE HALL "is a dingy little back room." Not true; it is of fair size; 80 by 35 feet, and has seats for about five hundred persons. It is not gorgeously fitted up with richly cushioned seats and a \$10,000 organ, but it is not dingy. It is no farther back from the street than nine tenths of the churches in this city, and is more quiet for being removed from the front. Do you think your churches would be more pleasurable if the pulpits were close to the noisy streets? Scientific apparatus, diagrams, and costly illustrations are used there when needed. I have seen them all used there repeatedly, but not once in any of your churches. Whatever aspersions you may please to make about want of grandeur and style in SCIENCE HALL, I can assure you it was not stolen, and it is *not in debt*. It is not likely soon to be sold out at Sheriff's sale, as was the altar, the pulpit, the organ, and all the holy paraphernalia at the "Church of the Holy Savior" recently, to pay a debt the church could not meet. I will call your attention to a recent article in the *Tribune*, taken from the county records, showing on fifty-four churches of this city, of various denominations, mortgages amounting to \$2,367,886, and will ask you whether it is not better for SCIENCE HALL to rest under your imputation of being little and "dingy" than to be grand and fashionable by following the Christian example of going in debt to accomplish it? If SCIENCE HALL people had borrowed \$40,000, which is less than the average owing on the fifty-four churches alluded to, they doubtless could have fixed the place up splendidly, but they preferred to not be embarrassed with such a debt for mere grandeur. See first page of this paper for the list of mortgages alluded to.

In enumerating the places in the city where Liberal meetings are held, it would not have been unfair to have named

the magnificent Masonic Temple where Mr. Frothingham discourses to large audiences, Standard Hall, where Professor Adler holds forth to the Ethical Society, Republican Hall and Harvard Rooms, where the Spiritualists meet regularly, and the hall in which the Cosmopolitan Conference meets every Sunday, at 1214 Broadway.

21. You set it down as an axiom, that "*Immorality is consistent with Infidelity*." It is most untrue. Infidels are admirers of virtue, morality, and good deeds. They esteem them for the results they produce, and not because they think the practice of them will save anybody from a literal hell. Knowing they cannot be counted righteous by the good deeds of another, they realize the necessity of performing the good deeds themselves. They are lovers of virtue for virtue's sake, and not for Jesus' sake.

22. Again you say, "An Infidel cannot injure his standing, as an Infidel, by anything he may do. No injustice or villainy on his part could bring mankind to feel that he had violated his principles." I cannot conceive how a man could go to work to state a more palpable untruth. Infidels are just as susceptible to the effects of bad conduct as any class of men in the world. Injustice and villainy sink them in the estimation of their fellow-beings as much as any class of men. It is the Christian who can consistently commit unmanly deeds and be guilty of immoral conduct, for he does not expect to be saved by his own merits, nor to be damned for his misdeeds; it is faith in the blood of Jesus that takes him to heaven. It is the dying pangs of his Savior that wafts his soul to Paradise. No matter how much vile conduct he may be guilty of, if he only has "faith," he is all safe. Let him contract ever so many debts, "Jesus pays it all."

23. You step out of your way to throw filth and abuse upon the memory of some of the best men the world has ever produced. While there may be some truth in your charges, they are distorted, and you traduce where praise is more deserved. I can hardly take the room to follow you in all cases, and show how unjust your charges are. Girard did not make his wife insane by quarreling with her. You have no grounds for insinuating that Paine lived improperly with Mrs. Bonneville. You have thrown out this slander before, but offered no adequate proof to sustain it. I should be equally justified in claiming that Jesus committed adultery with the Mary whom he loved so well. Goethe was not an immoral man. Rousseau was an upright, well-disposed man. Voltaire was not a perjurer. Chesterfield did not seek to make his son a whoremaster. John Stuart Mill sustained a character too pure for you to besmirch. Shelley was not guilty of wrong in leaving his wife; nor was he dissolute. What are the facts in his case? When a mere boy he was expelled from college, and driven from home because he presumed to disbelieve what the orthodox taught about God and devils. Two years before he became of age he was thrown in the company of Harriet Westbrook, and they, as boys and girls so often do, fell in love with each other. She proposed to elope with him, but he declined to do this, and they were legally married. But unfortunately, as is too often the case, as time sped away, they found they were uncongenial to each other. This state of things was intensified by the conduct of a maiden sister of the wife, who, because of Shelley's unbelief, used every effort to turn her sister's mind against him. They finally mutually agreed to separate, and the same was done with the approbation of the wife's father. Shelley did not forsake her, but contributed to her support and felt friendly towards her. The world has produced few more brilliant, amiable and pure men than was Percy Bysshe Shelley; and though he died before he reached his thirtieth year, he has left such a monument of the beautiful creations of his genius and sterling truths as will carry his name in honor and glory down to the latest generation. Byron, it is true, was wild and amorous; but he, too, died young. Had he lived to late manhood, it may well be supposed he would have "sowed his wild oats," and become a staid and exemplary member of society.

Your flings at Geo. Francis Train, John A. Lant, Dr. Foote, Charles Bradlaugh, and the fanatic and insane Pike are perhaps worthy of you. Let me assure you that neither of these were really guilty of obscenity. Dr. Foote and Bradlaugh published scientific information needed by the people. Train published without comment portions of the "Holy Scriptures." Lant did even less. These were all victims of Christian bigotry and oppression. Let me also assure you that Mrs. Woodhull has never been claimed by the Infidels of this country. She is one of your kind, and is a strong believer in the Bible. She takes it with her upon the lecture platform, and selects texts from it the same as you and her other brethren do. She prevented a witness from being allowed to testify in court because he did not believe in the "Gawd" of the Bible. It is asserted that she has joined the Church, so I beg of you not to traduce a sister in the Lord as being the "quintessence of nastiness."

You have, of course, studiously hunted up all the dark spots you could find on the escutcheon of prominent Infidels, and you have presented them to their worst advantage. But really what does it all prove? It proves that unbelievers are human beings, and have sometimes made mistakes. What class of men is there in the world, that running over their records for hundreds of years, as many charges could not be brought against them?

You have succeeded in giving at most but a short catalogue of the errors of Infidels, men who claimed no power from on high to aid them in withstanding the impulses of human nature. To counterbalance the arraignment let me before I close give you a single chapter of the crimes of the old patriarchs and worthies of the Jewish Church and some of the spiritual leaders and bright lights of the Christian Church—men who are thought to have the spirit of God with them to guide them aright, and the sanctification and holiness of Jesus and the Holy Ghost, not only to aid

them to lead pure lives but to be leaders and pilots to those having less assistance from the heavenly throne. I will resume this part of my subject further on.

24. You say "Ingersoll—having nothing else to do—has gone to the California heathen to tell them about his Ghosts," etc. How do you know so well that he has nothing else to do? Let me inform you that he is one of the ablest and most popular lawyers in Illinois, and for years has had a large and constantly increasing practice. As a reply to your aspersions that Infidels have no missionary societies, let me say, that had they such organizations, it would not cost thirty-nine out of every forty dollars received by them to pay the officers, etc., as was the case with the pious St. John's Guild in this city, and ninety-nine out of every hundred dollars received, as is the case with the Christian foreign missions. The poor heathen who stand in so much danger of being plunged into hell do not really get the benefit of one dollar in a hundred of the money that is persistently begged from Sunday-school children, servant girls, and silly children of older growth. The thousands thus obtained are used to pay the numerous officers of the organizations, and to line the pockets of the attaches, unsalaried priests, etc.

25. You assert that "Christianity condemns immorality, while Infidelity is consistent with it and encourages it." Why, my pious friend, do you make such reckless assertions? Christianity excels no religion in the world in condemning immorality. It has sanctioned, and its believers have practiced, for many centuries the grossest of crimes. There is more crime in Christian countries than in any others on the globe. If Christian doctrines are true, morality is wholly unnecessary. Morality cannot save the world but the blood of Christ can, and it can save an immoral world—an immoral people—just as well as a moral one. Faith is the only ingredient necessary. Infidelity does not encourage immorality. It exalts morality and teaches that it is the source of happiness. It does not call it "filthy rags," etc., as Christians have done thousands upon thousands of times.

26. You again repeat that "Infidelity invites and is consistent with every species of iniquity." In the mildest language I can command I must characterize this charge as uncalled for, uncharitable, unfair, and positively false! I demand of you to prove your charge or withdraw it. It avails you little to quote Franklin in a remark about "religion." He does not sustain your slanderous position at all. Of course he had a sincere veneration for religion, but none for Christianity. He did not laud the Christian dogmas, nor harp about the blood of Jesus. Until you can show when he praised the Christian faith, and acknowledged it as his, it will be quite as well for you not to claim him as a supporter of your system.

27. You say "Ingersoll is 'matchless' at cursing and swearing." Mistaken again. You wrong the gentleman. He may occasionally use some expletives, but there are thousands of clergymen in the country who surpass him a long way in cursing and swearing. I have been in his company for hours, and at different times, and do not remember to have heard him swear or curse. You should be a little more careful in making charges.

28. Again you say, "Infidels are illiberal. They have endowed scarcely any institutions of learning," etc. You thus wrong them again. With the bequests of Stephen Girard, Smithsonian, Peter Cooper, Gerrit Smith, and James Lick in memory, how can you make such a statement? When Liberals give in charity it is not as a sect, an order, or as a class, but as citizens of the world. I know not why they should not be just as generous to give according to their means as believers in myths and superstitions. It was the practice of Christianity for so many centuries to kill off the Infidels and the latter had few opportunities to accumulate wealth to give away. It kept them pretty busy to save their lives.

29. You say "There was a furious rumpus at one of the 'Liberal Club' elections." How easy it was for you to exaggerate and misrepresent. There was some difference of opinion as to which members were suitable or unsuitable for certain offices, but there was nothing "furious" or violent about it. Have not Liberals the same right to disagree in matters of opinion of this kind that Christians exercise so largely? There is nothing in the country more common than church quarrels and fights. Hundreds of cases could be cited were it necessary. The proportion of church quarrels to Liberal quarrels is probably a million to one.

30. Again, you say "Infidels are hypocritical." Indeed! It took you to make that discovery! It is possible some of the weaker ones, in order to keep on good terms with Mrs. Grundy and Mrs. McFlimsy, may not be outspoken in acknowledging how little they believe, but it is only the weak ones who act in this way. The bulk of Infidels show a great amount of honesty and independence in acknowledging their views. You must have been put to your trumps to rake up charges against them.

31. "Infidels are superstitious." This is too weak to demand attention. If there are any people in the world free from superstition they are Infidels. They have no faith in myths and supernaturalism. They believe in the Universe—in matter and the powers and forces that pertain to it, and in nothing else. Superstition forms no part of their composition. As to astrologers, it is, perhaps, hardly worth your while to slur them. There have been, and still are, men with more intelligence than you and I both possess who believe that the planets exercise a decided influence on the people and affairs of this world. Thales, Pythagoras, Hippocrates, Aristotle, Claudius Ptolemy, Roger Bacon, Lord Francis Bacon, Kepler, Tycho Brahe, and Sir Isaac Newton, were firm believers in astrology. Your rap at the advertisements that appear in the columns of THE TRUTH SEEKER was hardly necessary. The publishers of papers are never expected to endorse every advertisement that is

brought to them. Christian papers advertise patent medicines, gift concerns, insurance companies, patent rights, etc., and nobody thinks they are responsible either for the worth or worthlessness of the articles advertised.

32. "Infidels exercise blind credulity." Then you add, "You will perhaps regard this as the keenest cut of all." O, no! I don't think it at all keen. If instead of "keen" you had said "silly," I would not have disputed you. Of all the people in the world Freethinkers are the least given to blind credulity. It takes solid proofs and facts to convince them.

33. "Infidels are very much given to copying." Not any more than other people. That they sometimes use arguments that others of their numbers have used is not impossible. I believe there is no law against it. A good argument will bear repeating. But do not Christians pattern after one another? Have they not been preaching the same fables, and telling the same tales about God's anger, the fountain of Jesus' blood, the lake of burning sulphur, and all the rest of that similar nonsense, for many centuries?

34. You have the kindness or unkindness to allude in some rather uncomplimentary remarks to my work, "The World's Sages," etc. You pronounce it "untrustworthy" and "demonstrably incorrect." You may be right. It may be wholly untrustworthy, but allow me to say in the most gentle manner that if I thought there were half as many errors in statement in it as there are errors in doctrine in your little volume of 130 pages on your favorite theme of "Hell and Damnation"—in which you labor so earnestly to prove an angry God, a personal Devil, a literal Hell of fire and brimstone in which hundreds of millions of helpless beings are to fry forever—I would get them all together and burn them to ashes. The facts contained in my volume were taken from biographies and cyclopedias of the highest reliability, and I am very sure no fact was distorted or misrepresented. The information regarding moderns treated in the work was sometimes obtained from the parties themselves, and sometimes from near friends. I assure you truth and accuracy were the ends kept in view.

35. "Infidels are unprogressive." Nearly a century has passed, and yet nothing better to offer a thicker than Paine's Age of Reason. . . . The Infidels of to-day are living on old hash, cold hash, and re-hash." You certainly have the faculty of compressing untruth into a small space to a greater extent than any other person I can think of. There may be truth in your remark that there is nothing better than the Age of Reason. In its way it is hard to beat, and has never been refuted nor answered by your ablest clergymen. It will live long after you and I are forgotten. But you are greatly mistaken in thinking that "thinkers" have had nothing given them since the Age of Reason. With your knowledge of the works of Humboldt, Darwin, Spencer, Mill, Tyndall, Huxley, Wallace, Amberley, Holyoake, Bradlaugh, Draper, and many others, it is most singular you should make such a statement. If we can always have such old hash or cold hash as the writings referred to, we think we shall thrive nicely. We greatly prefer it to the brimstone broth which you ladle out.

36. Your attempt to prove by phrenology that Infidelity is false appears to me futile, and as evidence of it I would say that phrenology is strictly a natural science, and has no connection with the supernatural. Nearly all Freethinkers and scientists accept phrenology as being mainly a true science, which teaches that the brain is the organ of the mind, and that character corresponds to structure.

37. The average sentiment of mankind is not against Freethought any farther than it is cramped and dwarfed by ecclesiasticism and superstition. Had it been, the Protestant religion would never have been known, and instead of you and I living to publish our opinions in an Infidel paper we would long since have been burned on a pile of pine wood carefully prepared by your Catholic mother whom you have so unceremoniously shaken. Martin Luther was a Freethinker for his time, and Infidels now are only finishing the work which he commenced—the demolition of the Christian religion. As fast as the human mind becomes emancipated from mythological and theological dogmas and errors, it is free to embrace the great truths of the Universe, which practically constitutes them Freethinkers or Infidels. The average sentiment of mankind is certainly opposed to Christianity. If the majority is to decide what is truth, your system could not get more than one vote in ten, taking the whole world into account.

38. In your closing paragraph you make a very complimentary allusion to Sir Isaac Newton, and hold him up as a specimen of perfected manhood. Newton was a great man, and when he kept within the range of positive science he was mainly correct. But when he entered upon the realm of superstition he was perfectly at sea, and steered wildly. Biot, in his Life of Sir Isaac Newton, after giving a full account of his work (Observations upon the Prophecies of Daniel and the Apocalypse of St. John), remarks: "It will doubtless be asked, how a mind of the character and force of Newton's, so habituated to the severity of mathematical considerations, so accustomed to the observation of real phenomena, so methodical and so cautious even at his boldest moments in physical speculation, and consequently so well aware of the conditions by which alone truth is to be discovered, could put together such a number of conjectures without noticing the extreme improbability that is involved in all of them." "The only answer that can be given to this question is, that this work was written at a time when Newton had almost ceased to think of science—that is, after the fatal aberration of his intellect in 1693." This is the answer, in brief, which Biot gives, and which is accepted not only by scientists, but by the majority of well informed theologians.

Thus I have followed you through more than a third of a hundred errors and misrepresentations which you made. Several others I must leave unnoticed this time. In taking

my leave of them, allow me to say I hope in the future you will be more careful and guarded in your statements. It is unpleasant to have to take so much time and space to correct your mistakes. A public teacher like yourself ought to despise misrepresentation and untruth. My replies would not need to occupy half the space they do were it not for correcting the egregious errors you are so capable of making.

You have a way of "fast and loose" with the Catholic Church. When it suits your convenience to claim what it has done as an honor to the Christian cause you readily count it in as of the true elect, but when its damnable enormities and abominations are in view, you find it equally as convenient to disown it. I think in my former reply I said something about the ingratitude of a child's turning against its mother and denouncing her as an old prostitute. Such conduct cannot be justified. You must remember that all that Protestantism has she obtained from the Mother Church, and all that makes her any better than her criminal mother is the modicum of Infidelity and independence she dared to espouse when she set up business for herself.

Let me now fulfill my promise and give you an installment of the immoralities and crimes of distinguished patriarchs and saints of olden and modern times, to serve as an offset to the short chapter of similar short-comings which you arrayed against prominent Infidels. As you seem to be fond of that kind of literature, it gives me pleasure to gratify your tastes in that direction.

To begin with old Father Noah, we have Bible authority that he was a drunkard, and that he exposed his secrets while lying in a drunken debauch. That he cursed his grandson and his descendants to perpetual slavery because Ham laughed at old man Noah while thus lying drunk. This is held to be the cause of African slavery, which your own Church, the Presbyterian, has declared to be a divine institution, and regarded itself as an agent to sustain it.

Lot was also guilty of drunkenness and the horrible crime of incest.

Abraham was not only a liar and an adulterer, but he turned the woman he had used as a wife, together with his own child, out in the wilderness to perish with hunger.

Isaac was a liar and foolish dissembler.

Jacob was a deceitful trickster, a liar, a swindler, an adulterer, a polygamist and a fraud.

Reuben, son of Jacob, was guilty of cohabiting with his father's concubine.

Judah, another son, was guilty of whoring on the public highway.

Moses was a murderer, a bigamist, a thief, or the planner of wholesale theft, he was a tyrant, a slaughterer in cold blood of fifty to one hundred thousand women and children. He turned over thirty-two thousand innocent girls for the gratification of the brutality of soldiers.

Aaron was an idolater and a manufacturer of gods.

Joshua was a blood-thirsty slayer of the human race, a brigand, a robber and an appropriator of other people's property.

Gideon, besides being a reveller in human blood, a robber and despoiler, was a libertine—a regular Brigham Young. He kept many wives and concubines for his own use, and had seventy sons of his own begetting, not to count the daughters.

Samson, another judge in Israel, was a murderer, a thief and a dallier with a Philistine prostitute.

David, the sweet singer in Israel, and the man after God's own heart, was a robber, brigand and murderer. He delighted in deeds of slaughter and bloodshed. He was very sensual, keeping many wives and concubines. He slyly watched the fair Bathsheba while she was taking a bath, had her conveyed to his own bed, committed adultery with her and then meanly and murderously caused her husband to be put to death, and from that adulterous source the Savior of man is claimed to have descended, but there is a serious break in the lineage. As a proof that David had the venereal disease very bad, I will refer you to Psalms xxxviii.

Amnon, a son of David, raped and ravished his own sister.

Absalom, another son, held adulterous connection with his father's concubines, and in view of all the people.

Solomon, the son of David and Bathsheba, was the most lecherous man that ever lived. His seraglio consisted of seven hundred wives and three hundred concubines. He was also a worshiper of idols.

To skip several hundred years of lecherous and murderous kings and rulers among the Jews, let us get down into the heart of the Christian Church and see if they are any better than unbelievers and pagans.

Peter was guilty of lying and treachery. He flew into a passion and cut off a man's ear with a sword.

Paul advocated lying and guilt, if by them his purpose could be achieved.

Eusebius was a falsifier, forger, and interpolator.

Constantine, the Great Christian Propagandist, murdered his own son, his nephew, his wife—in all, he put to death seven members of his own family—besides the numerous other murders of which he was guilty.

St. Augustine was one of the most lecherous and dissipated men in Carthage. A thousand times worse than Benedict Arnold, he invited the Vandals under Genseric into Africa to ravage and destroy his own country.

Theophilus, bishop of Antioch, was a pious pillager and a religious ruffian and has justly been styled "a bold, bad man." By his order the Alexandrian Library was destroyed.

St. Cyril was an atrocious assassin. The horrible murder of the beautiful and talented Hypatia was ordered by him.

Dioscorus, bishop of Alexandria, beat to death the bishop of Constantinople, while attending a Christian council.

St. Alexander, another bishop of Constantinople, poisoned Arius, a brother bishop.

Macedonius passed over the bodies of three thousand men and women to obtain the bishopric of Constantinople.

St. Cyprrian was guilty of so many black and damnable crimes that it would take a volume to contain a recital of them all. The history of his foul deeds may be found in Mosheim and the *Bibliotheca Universelle*.

Charlemagne, styled "The Pious Augustus, crowned of God," was a wholesale butcher, who, in one day, cut the throats of 4,500 Saxons because they would not consent to be baptized.

Clovis, "The Eldest Son of the Church," assassinated his relatives and all the princes eligible to the throne, and removed by treachery and murder all the heads of the Frankish tribes, and soaked the soil of Gaul with the blood of the Arian proprietors.

Theodosius, called the Great, massacred seven thousand defenseless persons in the circus of Thesalonica.

Clotilda, wife of Clovis, and to whom he owed his conversion, caused, in her old age, two of her grandsons to be stabbed.

Pope Joan, a prostitute, the head of the Church, and vicar of Jesus Christ, gave birth to a child in the streets while at the head of a religious procession.

Pope Gregory the Great sanctified the most atrocious assassinations ever committed.

The pious Phocas assassinated his Emperor Maurice.

Pope John XII. was a drunkard, a profligate, and a murderer. He converted the papal palace into a brothel. He repeatedly raped widows, wives, and virgins while kneeling at his shrine, invoking his holy aid in the practice of religious purity and piety.

Pope Gregory VII. lived in open adultery with Countess Matilda.

Pope Innocent III. was one of the cruellest persecutors ever known. He caused hundreds of thousands of the virtuous Albigenses to be put to horrible deaths. He often used this expression: "Sword, whet thyself for vengeance." This might have been the sword which the lovely Jesus spoke of having brought into the world in place of peace.

Pope Alexander VI. was guilty of the most brutal and sensual conduct. He seduced his own daughter, and conspired with his son to poison four cardinals. Poisoning and gross licentiousness were his great delights. He was unquestionably one of the most licentious villains that ever lived.

Pope John XXII, a pirate in early life, was guilty of simony, rape, sodomy, illicit intercourse with his brother's wife, and of debauching three hundred nuns.

Pope Julius III. was a licentious brute. He committed sodomy with boys, men, and even cardinals.

In fact, many of the popes and cardinals kept boys for the express purpose of sodomy, and the cardinals often committed this vile offense among themselves. Monks, priests, and friars were notoriously guilty of this damnable crime.

The Christian Catherine de Medici, the notorious poisoner, with her mad son, Charles IX., caused the butchery of 66,000 people.

Duke Alva caused the death of 30,000 in the Netherlands because their faith was not of the grade he demanded.

Torquemada, the cruel monster, was at the head of the Inquisition, and caused the death of eight thousand people in Spain because they did not agree with him in their opinions.

Henry VIII. of England, "Defender of the Faith," burnt many men and women at the stake. He beheaded two of his six wives.

The pious "Bloody Mary" burnt three hundred persons for diverging a trifle from her standard of the true faith.

John Calvin, the great founder of Presbyterianism, was a tyrant and a murderer. He caused the death of two excellent men, Michael Servetus and James Gruet, for not entertaining the required belief about the Trinity.

St. Dominic was the founder of the "Holy Inquisition," the cruellest and most damnable organization ever instituted, and which Victor Hugo claims caused the death of 5,000,000 persons.

Peter D. Arbuss was Inquisitor-General of Arragon, and caused the most cruel deaths to great numbers of heretics.

Pope Gregory IX. sent out bloody, murdering persecutors against the Albigenses, caused the death of a great number of men, women and children.

Simon de Monfort was a monster in human form. He hung, gibbeted, butchered, slaughtered, and put to death in every cruel manner that pleased his fancy, thousands of hapless human beings whom he was pleased to regard as heretics; and this was kept up for years.

Pope Alexander III issued an edict against those who did not entertain the right faith, and caused the death of great numbers.

Pope Innocent VIII. directed his Nuncio to take up arms against the Waldenses and other heretics, and caused great slaughter among them. Blood was made to flow in rivers.

Munzer, disciple of Luther, was a reckless agitator. At the head of 40,000 men he ravaged the country, bringing destruction on many.

Claverhouse (Sir John Graham) was a marauding persecutor who at the head of a force of fanatics and murderers spread desolation over much of England and Scotland.

Oliver Cromwell ordered or permitted the massacre at Wexford, Ireland, of five thousand people, including three hundred people who had gathered around a cross pleading for mercy. He also deluged the streets of Drogheda with blood, and gave God the credit of doing it.

Cortez and Pizarro proved themselves cruel monsters in Mexico and South America. They put many to death for being heathens.

Guy Lusignan, first king of Jerusalem, was a murderer.

Louis XI. was a cruel tyrant, who confined his doubting subjects in iron cages, and put many to death.

Balhuaser Gerald, in a fit of religious zeal, committed murder.

Revallac assassinated Henry III. of France.

Guy Fawkes, in the interest of the Romish Church, attempted to kill the king and both houses of Parliament.

Jeffreys, the Christian judge, was the most infamous that ever sat on an English bench.

Pandolph, the Pope's legate to the Court of England, though under a vow of celibacy, was found in bed with a prostitute.

Archbishop Cranmer imported in a box a mistress from Germany, and she came near being suffocated by the box being left upside down.

Cardinal Woolsey was a lecherous man and died of syphilis.

Revs. Parris and Cotton Mather, in Salem, Mass., persecuted many poor wretches to death upon the ground that they were influenced by witches. Parris stood calmly by while weights were piled upon an old man eighty years of age until his tongue protruded from his mouth, when Parris tried to poke it in again with his cane. The old man died in agony.

Father Achille was denounced in England by Cardinal Manning for the lowest licentiousness and filth. The father denied it most positively, whereupon Manning sent to Italy and procured witnesses who proved such an amount of lewdness, licentiousness, and vulgarity, as were before seldom proved against a man. The pious man ultimately confessed all, but justified himself by claiming that he committed the vile offenses when he belonged to the Roman Church, where such crimes were the common practice with the clergy.

Bishop Armagh, Protestant, of West Ireland, was guilty of long continued sodomy with his coachman. Upon discovery both were compelled to flee the country.

Bishop Onderdonk, of the Episcopal Church in this city, was deposed for being culpably guilty of lecherous conduct with many females, some of whom were wives of clergymen, in his library, and notoriously with his servant girls in all parts of his premises.

Bishop Onderdonk, of Pennsylvania, brother to the above, was convicted of similar conduct, and retired in disgrace.

Rev. L. M. P. Thompson, of the Second Presbyterian Church in Cincinnati, regarded as the most able clergyman in the city, was guilty of whoring and promiscuous intercourse with many females. He was expelled from the ministry, and after confession he united with the Synod at Buffalo, and was allotted to a charge in Jamestown, but soon fell into the same carnal practices, and was again expelled from the Church. He is now traveling in Europe and acting as correspondent for a religious weekly.

Rev. T. Turner, D.D., President of the English Wesleyan Conference, about 1850, was convicted of the seduction of several servant girls. He left England in disgrace, and next appeared in Australia.

Rev. Ephraim K. Avery, of the Methodist Church, seduced a young girl and then murdered her. During the long, searching trial the church swore him through and did all they possibly could to screen him and keep him from the hands of justice.

Rev. T. Marson, of the Methodist Book Concern, 1840, was guilty of seduction and disgraced.

John Newland Maffit, Methodist, a great revivalist, was widely known in the Western States thirty and forty years ago. He talked and sung sweetly for Jesus, and pictured hell in its most vivid colors, and gave the devil his very blackest garb. His greatest love was for the dear sisters. In revival times it was a common thing for him to put his hand in their bosoms to see if they had the Holy Ghost, and to go home with some kind sister and stay all night. He committed adultery with the dears many scores of times and in various parts of the country. The lovely creatures deemed it a privilege to do for Bro. Maffit anything he wanted. I have received many authentic statements of his antics with the sisters. A near and excellent friend of mine, Oscar Roberts, saw Maffit on one occasion, in the private bed-room of one of the leading sisters of the church at two o'clock in the morning. A bright fire in the vicinity brought them to the window, and they exposed themselves before they thought. This was during a big revival, and the next night he plead for Jesus as earnestly as ever, and there was a great inflowing of the spirit.

Rev. E. W. Schon, a great light of the Methodist Church in the West, long a presiding elder, and afterwards at the head of an educational establishment, had adulterous intercourse with a prostitute late one evening in his own church in Louisville, Ky. He was a very amorous man, and went it "on the sly" with many of the good sisters. Many charges of this kind were brought against him.

Rev. McCraig, El Paso, Ill., was guilty of *crim con* with a lady of the place and had to leave.

A clergyman of Detroit forsook his wife and went away with another woman. He resumed preaching in the far West and wrote back that he "hoped to meet his friends in heaven."

Rev. Mr. Wesley, Geneseo, Ill., ran away with another man's wife.

Rev. E. P. W. Packard caused his wife to be confined in an insane asylum because she would not believe that a portion of the human race were destined to burn in hell forever.

A Catholic priest of Evansville, Ind., was proved guilty of gross improprieties and immoralities with the young girls under his charge.

A clergyman of England not long ago was convicted of forgery and other criminal conduct.

Rev. Mr. Torrey, of the Conference of Western New

York, was tried and convicted of holding assignments in his church. After prayer-meetings a select few of the sisters would remain, the lights would be extinguished and several hours, and sometimes the whole night, would be spent in sexual pleasure. A discovery was, however, made and the interesting game closed. He was removed to another field of labor.

Rev. Henry Brown, Methodist, seduced a girl in Texas under promise of marriage.

Rev. A. Q., D.D., now preaching in a prominent town in Massachusetts, officiated for a few weeks in Plymouth pulpit in 1875, for Henry Ward Beecher. During his stay he was known to have adulterous intimacy with two fancy women on Fourth avenue in this city. He sometimes had them both in bed at the same time. Proofs of this can be produced if called for.

A well known D.D. and LL.D., for many years President and Dean of one of the leading theological colleges of New England, was in the habit of committing sodomy with certain students under his charge. He seduced for this purpose a pleasing young man, and the abominable practice was continued with him for sixteen years, and after the young man also became a D.D. professor in the same college. This unnatural intercourse practically unsexed the younger man and depraved his tastes. He married, but from consequent deficient virility growing out of the vile habit alluded to, his wife was dissatisfied and committed adultery with several of the professors of the college. This horrible case can be fully attested by a learned physician of this city, who gave the younger man surgical and medical treatment for the physical injuries he had sustained in that monstrous, criminal course of life.

Rev. Maxwell P. Gaddis, an eloquent Methodist preacher of Cincinnati, a loud temperance lecturer and United States revenue collector under A. Johnson, was guilty of looseness, whoring and drunkenness. His wife was also a loose character, and had sexual connection with numbers of men. A pretty pair of pious cases, indeed.

Rev. S. C., D.D., of this city, was a well known whoreist for more than twenty years.

There is now preaching in Brooklyn a distinguished D.D. who, a friend of mine cured of gonorrhoea. The same medical friend has treated numerous elders, deacons, class-leaders, church stewards and church members in almost countless numbers for private diseases. Among this class he has known many mere moral wretches whose history was too low and filthy to relate in the public press. Names can be given if insisted upon.

Rev. Mr. Allen, of Cincinnati, in 1865 and 1866 was convicted of intemperance and whoring.

Rev. J. S. Bartlett, Milford, Ohio, was guilty of criminal intimacy with a pretty married woman of that town, who had no children.

Rev. Mr. Linn, of Pittsburgh, was guilty of several improprieties with the ladies of his congregation.

Rev. Miriam D. Wood, of Deateur, seduced Miss Emma J. Chivers. Result, a bouncing boy without a legal father.

Rev. J. M. Mitchell, of Savannah, Ga., and formerly from Maine, was guilty of improprieties with females of his fold. When charged with the offences, he stoutly denied it, and asserted his innocence; but when proofs accumulated and stared him in the face, he was compelled to confess to Bishop Beckwith, that he was not only guilty of the offences as charged, but that he had used the grossest falsehood in endeavoring to conceal his crimes.

The embroglio between Rev. Dr. Langdon and Rev. Mr. Goodenough, and several other Reverends of the Methodist Book Concern of this city, is well remembered, when charges of dishonesty, embezzlement, falsehood, etc., etc., were freely made against each other.

Rev. Mr. Lindsley, of Medina, N. Y., whipped a little child of his, three years old, for two hours and until it died. The excuse alleged by the reverend "man of God" was, that the child would not obey its step-mother and say its prayers. He was imprisoned at Albion, and came near being lynched by an infuriated populace.

A Methodist minister in Cheltenham, Pa., was boarding with the wife of one of the deacons of his church. The deacon had a blooming daughter of fifteen summers, with whom the parson became so much enamored that his passions were greatly aroused. The mother of the young girl was justly shocked on a certain occasion to find the clerical gentleman in bed with her daughter. The pastor endeavored to explain the unfortunate occurrence to the satisfaction of the parent, by claiming that he must have got into the child's bed when asleep, but the story was not credited by the parents, and he was given twenty-four hours to leave the neighborhood.

Rev. Dick Bottles, of Meridan, Mass., was arrested for stealing ham; but as he is a son of Ham, possibly he thought he had a right to it.

Rev. Charles A. Graber, pastor of the Lutheran church in Meriden, Conn., was accused of Beecher-like immorality, and of improper connection with the sisters. Like Beecher he denied it, but would not stand an examination, saying he preferred to resign his charge.

Rev. Mr. Wilcox held a revival of several days' duration, several years ago in Northern Illinois. He was loud and earnest in his appeals for "dying sinners to come to Jesus;" but in due process of time it was found that during that religious revival the Rev. Mr. Wilcox had become the father of four illegitimate children.

Rev. Mr. Dowling, Indianapolis, Ind., prominent among the Campbellites, committed adultery with his servant girl, and was seen in the act by persons from a higher window in a neighboring house.

Abbe Joseph Chabert, a prominent Catholic ecclesiastic of Montreal, and Principal of the Government School of Art and Design, was on Sept. 25th, 1875, arrested on a charge of rape, committed on Josephine Beauchamp, a girl

of fifteen years, and in his own room. Probably his saintship had indulged too much in celibacy, until the flesh rebelled against the spirit.

Rev. John A. Hudkins, of Mount Airy, Ohio, was a bigamist, or rather a trigamist, having three wives at a time. He eluded justice by escaping to Canada.

A Baptist clergyman of North Carolina was imprisoned for bastardy. The fine assessed against him was paid by members of his church, and when he was released from confinement the sisters of his congregation met him at the prison door and received him with open arms.

Rev. W. H. Johnson, of Rahway, N. J., was convicted for stealing chickens, and was sentenced to prison for the offense.

Rev. Luke Mills, of the Methodist church, Norwich, Ct., decamped with a considerable sum of money which had been collected for building a new church. He was also said to be guilty of irregularities with a female member of his congregation.

A well known Episcopal clergyman of Covington, Ky., has several times partaken too freely of intoxicating liquors, so as to plainly show the effect it had upon him. On Christmas day of 1874 he preached a sermon in St. John's fashionable church in Cincinnati, and he was so fuddled with egg-nog and communion wine, his preaching was so strange and his language so incoherent that his condition was made known to all present. His mumbling became so senseless that the wardens made signals to the congregation, and in shame and disgrace they left the church and the drunken pastor to talk to empty benches.

Rev. Mr. Warren, of Busset Hills, N. Y., resigned his charge at the special request of his congregation, because he was the husband of three living and undivorced wives. He asked to preach a *farewell* sermon, but they would not consent to it. It was only leniency on their part that prevented them from prosecuting him for bigamy and sending him to State prison.

Rev. Mr. Deardoff, of Yates City, Ill., held a protracted meeting at that place, some time ago, and was one night invited by one of the sisters to go home with her and stay over night. Upon arriving there he began improper familiarities, and she not feeling in the humor for the like, and tearing herself away from his embrace, rushed to one of the neighbors for safety. It is needless to say the protracted meeting came to a sudden termination, and the reverend gent proceeded to another field where the sisters were more accommodating.

Rev. Mr. Curtiss not long since conducted a revival meeting at Plano, Ill., and lived on "chicken fixings" and the best the pious sisters knew how to get up for him. Clerical business called him to the village of Blackberry, where he put up at a hotel and staid over night. When he retired he was either so absorbed in the spirit, or in the flesh, that he accidentally got into bed with a woman not his wife. When discovered in the interesting situation by some over-curious individuals, he claimed that the little affair was entirely an accident. It is singular how many of these little accidents do take place.

Rev. Dr. Fiske, upon a trial for adultery in Michigan, unlike many of his brothers of the cloth, honestly owned up as follows: "I frankly confess to the fearful sin which I am charged with, and I will not be a coward to lie or seek palliation of my weakness and guilt. I have returned my letter of fellowship to the denomination I have so grievously stricken, and have abandoned the profession I have so deplorably shamed. I am not a coward or sneak to make Adam's plea, that a woman did it. It was my own weak and unguarded soul that in a moment of frenzy and passion wrought my downfall!" This man was much more honorable and honest than a majority of his brothers who are tried for similar offenses, and insist "through thick and thin," in the face of positive proof, that they are perfectly innocent.

Rev. L. D. Huston, the clerical villain of Baltimore, was guilty of seducing and ruining several young, innocent girls, daughters of widows and other members of his congregation, who were sent to him for moral instruction. The fiendish ingenuity he employed in accomplishing his vile purposes was enough to strike one with horror.

Rev. A. T. Thompson, Methodist, Cincinnati, O., was guilty of numerous criminal intimacies with married and unmarried females of his congregation, and also of gross intemperance. His conduct was of the most scandalous character.

Rev. E. F. Berkley, of St. Louis, was guilty of criminal intimacy with the "gentle ewe-lambs of the fold." Among them was Ella C. Perry of the immature age of 11 years.

Rev. Washington W. Welch, near Holly, Mich., committed a rape on Mrs. Louisa Green, the wife of a brother minister.

Rev. Geo. Washburn, of the Lewiston and Bradford circuit, Alleghany Co., N. Y., was engaged in courting several young ladies at the same time, and was under promise of marriage to two or more of them.

Rev. Dr. Griswold, of Maine, of South Carolina, and of other localities, was a noted "ladies' man." His love adventures were numerous and spicy. He was also very fond of jovial and convivial company. He committed bigamy, having two wives at one time.

Rev. Wm. Holt, near Paris, Ill., whipped a widow woman with plow-lines.

Rev. Thurlow Tresselman, in Annetia, N. Y., seduced several young ladies of his flock, and when unmistakable indications became so apparent that he was charged with the matter and about to be tried, he left the place very early one morning with the gay Mrs. Hurst, the wife of a gentleman who was absent from home.

Rev. E. G. Ribble, of DeKalb Co., Ill., seduced four young girls of the neighborhood, and ran away, leaving his wife and two children unprovided for.

Rev. B. Phinney, of Westboro, Mass., was guilty of licentiousness with various females connected with his church.

Rev. Mr. Reed, of Malden, was in the same category.

Rev. I. S. Kalloch, of Kansas, while a resident of Massachusetts, visited a neighboring village with a woman not his wife, and hiring a room in a hotel for a short time, committed adultery with her then and there, as testified to by an eye-witness. Mr. Kalloch, after this little affair, removed to Kansas, and for several years wallowed in the mire of politics; but not succeeding just to his mind in obtaining offices, he for the second time turned his attention to ministerial duties and pleasures. But sad to say, the lovely sisters once more proved too charming for him, and he wandered in by and forbidden paths. He was hauled up before the church authorities for his peccadilloes, and finally stepped down and out for a season; but he is said to be now once more imparting to his admiring hearers the will and requirements of God.

Rev. Dr. Pomeroy, Secretary of the American Board of Foreign Missions, Boston, was proved to be a liberal patron of houses of ill-fame, where he freely used the money his confiding flock had donated for the conversion of foreign heathen. By his own confession, he had paid more than six thousand dollars to women of notorious character in that city.

Rev. Tunis Titus Kendrick, of Brooklyn, was proven guilty of drunkenness and other immoral conduct. He struggled for a long time to regain admission into the church from which he was expelled, but did not succeed.

Rev. R. H. Williamson, Wilkesbarre, Pa., (pastor of the St. Stephen's Episcopal Church) was guilty of visiting houses of ill-fame, and of other immoral conduct.

Rev. Mr. Smith, of Illinois, a few years ago drowned his wife in a shallow stream by holding her head under water.

Rev. Father John Daly, Catholic, Montgomery, Mo., seduced a young girl nineteen years of age, named Lizzie McDonnell, whose mother had been housekeeper for the priest for a long time. After getting her in a condition to soon become a mother he procured an abortion for her. The congregation were much excited in consequence, while a portion of the church authorities did all they could to smother the reports.

Rev. Archibald Hines, Knoxville, Tenn., was charged with stealing fifty cents from a bowl in the cupboard of one of his parishioners, and it made a great excitement among the saints.

Rev. T. M. Dawson, Brooklyn, Cal., left that locality and went to Nevada, leaving a number of his brethren, in the aggregate several thousands of dollars, in arrears, he having invested for them in mining stocks. He was also, not long ago, divorced from his wife on the ground of desertion.

Rev. George O. Eddy was deposed for bigamy at Gloversville, N. Y.

Rev. Mr. Edgerton, same place, was afterwards charged with theft. He boarded at the Mansion House, and a servant found a quantity of stolen towels, napkins, etc., in a satchel in his room. He was arrested and he left his watch in payment for his board bill.

Rev. L. T. Hardy, a Baptist elder in Shelbyville, Ky., had a fall from decency. He eloped with one of the sisters of his congregation, and her brother pursued the pair in hot haste.

Rev. Benjamin F. Bowen, Cold Spring, N. Y., was tried for malicious trespass.

Rev. J. A. Davidson, recent State lecturer for the Grand Lodge of Good Templars of Pennsylvania, was arrested at Erie for drunkenness and disorderly conduct and had a fine to pay. He is said to have organized more lodges than any other person in the State.

Rev. J. M. Porter, Bethlehem, N. J., was deposed from the ministry and Christian fellowship by an ecclesiastical council for gross immorality in connection with the sisters of the church.

Elder Sands, of the Baptist church in Hoosick, N. Y., formerly an insurance agent in this city, was charged with "naughty" conduct with a ewe-lamb of his flock. He paid frequent visits to her, and one day her brother surprised them in very suspicious relations together. An investigating committee was appointed to enquire into the case. The girl was entirely mum and had no communication to make on the subject. The elder confessed to having his hands under the young lady's clothes but further than that deposed not. The affair, however, was smoothed over and hushed up, and the gay Lothario still breaks the bread of life to the faithful.

Rev. G. W. Porter, Methodist, recently had a trial at Danbyborough, Vt., for adultery with Miss Hattie Allen. The young lady was on the witness stand nine hours and made a clean-breast of the affair, making the preacher's guilt most apparent to all present.

Rev. John W. Hanna, Presiding Elder, and the most prominent Methodist preacher in the State of Tennessee, and one of the ablest lights in the Episcopal Church South, had recently in Murphysboro, Tenn., a trial before a church investigating committee, consisting of Bishop McTearie and five prominent clergymen, for gross immorality in writing a lascivious letter to Miss Parilla Nailor for trying to seduce her from the path of virtue and to yield herself to his lustful embrace. In his amorous suit he directed the attention of the young lady to the seventh chapter of Solomon's Songs, hoping the sensuous character of that portion of "God's Word" would aid him in his unholy enterprise. Fortunately the young lady's brother intercepted the base letter and detected the hoary, clerical lecher. Upon exposure he became very penitent and acknowledged in great sorrow his criminal folly. The love of Jesus in his case was altogether insufficient to keep him pure and upright.

Rev. John S. Glendenning, of Jersey City, N. J., it will be remembered had a long trial for the seduction of Mary

E. Pomeroy, who deposed with her dying breath that he was the father of her child, and that he had seduced her. Although the clergyman boldly and persistently asserted his innocence, the public were satisfied that he was a basely guilty man. He subsequently removed to Henry county, Illinois, and preached to the faithful there.

Rev. W. H. Butler, pastor of St. Luke's church, (Lutheran) of New York, was arraigned before the church authorities for deceiving a young lady under promise of marriage. He was requested to resign his charge and he had the good sense to do so.

Rev. Austin Hutchinson, of Vermont, was charged by his own daughter, Ida, with being the father of her babe five months old, she asserting the fact with great persistency.

Rev. L. L. Copeland, of Vermont, and a revivalist of some note, was denounced as a rascal. The credentials upon which he entered the ministry, even, were pronounced forgeries, and he was accused of being a swindler and a bigamist.

Rev. J. H. Todd, of Sioux City, Iowa, played an unmanly trick upon his wife. While she was mending his pants he slipped out of the house and eloped with a milliner.

Rev. A. B. Burdick, of River Point, R. I., was guilty of improprieties of a social character with female lambs of his flock. Eight witnesses testified pointedly against him, his guilt was unmistakably established, and he was compelled to "step down and out."

Rev. K. N. Wright and Rev. Mr. Kristeller, both contested for the same pulpit at Newbridge, N. Y. The first had preached there a year, and was opposed to leaving. The second was appointed by the Conference to succeed him. The first refused to vacate; hence the quarrel. The Church divided as to the two claimants, some joining one side, and some the other. The quarrel waxed very warm until the saints shook their fists at each other in a very ungodly manner.

Rev. A. W. Torrey, Kalamazoo, Mich., was tried by the Church for falsehood, and found guilty.

Rev. Mr. Coleman, of the M. E. Church, in E. Janesville Circuit, Iowa, was held in \$5,000 bonds for committing a rape on a girl thirteen years old.

Rev. Mr. Parshall, Oakland, Cal., was not long ago tried by a church council for lascivious conduct with sisters of the congregation. He was convicted and left town.

Rev. A. W. Eastman, West Cornwall, O., was expelled from the Baptist Church for immorality.

Another Baptist clergyman at Sabin, Mich., was detected in too much familiarity with some of the sisters, and ran away to avoid the shame of exposure.

Rev. John Hutchinson, Episcopal, Boston, was sent to the House of Correction for eight months, for swindling George Allen out of a thousand dollars.

Rev. Wm. Rice, Methodist, Mason, Mich., was convicted of adultery.

A pious reverend in Warren, McComb Co., Mich., was charged with violating a dozen school girls and swearing them to secrecy on the crucifix of the church. He ran away to escape exposure.

Rev. D. M. White, Presbyterian, Pittsburg, Pa., was sent to State prison for two years for stealing money.

Rev. D. S. K. Rine, same place, was charged by a young woman with sexual irregularities.

Rev. Dr. Wm. G. Murray, rector of the Central Church, Baltimore, got drunk and was extremely profane.

Rev. A. Steelson plead guilty to the charge of too much intimacy with the sisters.

Rev. James. Reedsdolph, Methodist, Adrian, Mich., was sent to the Detroit House of Correction for sixty days, for false pretenses and getting drunk.

Rev. Mr. Reynolds, Muhlenburg Co., Ky., brutally and repeatedly whipped his daughter, eighteen years of age, to force her to marry a man she did not love.

Rev. Hiram Meeker, Granville, N. Y., was convicted of fornication and adultery.

Rev. H. Foster, Circleville, O., was compelled to marry his servant girl whom he had seduced.

Rev. John Seeley Watson, Kansas, murdered his wife.

Rev. Mr. Johnson, Williamson Co., Tenn., seduced a girl fourteen years of age.

Rev. E. S. Whipple, Baptist, of Hillsdale College, Mich., seduced a deacon's wife, and when charged with the crime was compelled to confess it. He afterwards prayed with the deacon and his wife. The deacon must have enjoyed that.

Rev. Richard Dunlap, Baptist, Midland, Mich., was convicted of adultery with a Mrs. Burnett.

Rev. Mr. Davis, same denomination, was arraigned for adultery with sister Brunk.

Rev. Mr. Kirby, Chambersburg, O., was fined \$200 for seduction.

Rev. Malcolm Clark, superintendent of the Sunday-school, Howard, Mich., ran away with \$400 belonging to his mother-in-law, and also forged her name to obtain other money.

Rev. Mr. White, Washington, Pa., was found guilty of seduction.

Rev. J. H. Rose, Baptist, Hartford, Mich., was guilty of forgery.

Rev. Jay H. Fairchild, leading Congregational clergyman of Boston, after honorable service in the pulpit many years, was guilty of intercourse with the sisters. Left Boston, went to Exeter, was tried for seduction. Confessed that he had bound the young girl by a solemn oath not to divulge that she ever knew him. He attempted to preach again in Boston but was not successful; was charged by the public press with the crime; brought suit for libel, and upon full examination of the case was defeated.

Rev. Dr. Fay, a very eminent divine of Boston for over twenty-five years, had been esteemed and beloved by his

Church; committed fornication and adultery; was charged with it; denied it and swore that he was innocent. A Church Committee examined the case, were disposed to clear him; were about to report him innocent when one of them, Dr. Hooper, said he could not sign the report, and proposed to adjourn for a fuller examination. When Dr. Fay heard this he begged them not to adjourn; said he had a communication to present, when he confessed his crime in full.

Rev. Mr. Strasburg, First Presbyterian Church at Albany, large congregation of influential citizens, and those connected with State government, an able, eloquent, and popular preacher. Accused of debauchery, herding with negroes, and of the lowest and dirtiest conduct. Was put on trial, found guilty and deposed. Thus was prematurely hushed a voice eloquent for Jesus.

Rev. Mr. Southard, son of Senator Southard from New Jersey. Was founder of the Calvary Episcopal Church in this city. Accused of gross immoralities. The church tried to shield him, but his character was deemed so base that he could not continue preaching here; went to Newark and founded the "Home of Prayer; was kicked out, and went South, dividing his time while there between the pulpit and low dens of prostitution in southern cities. He died drunk in a low brothel in New Orleans.

Rev. Augustus Doolittle (or St. Clair, as he sometimes called himself), preached at Hoosic Falls, and was accused of unlawful intimacy with a wife of one of the deacons of his church. Was first charged with the guilt by a single person, who was beset and persecuted. Additional proofs came to light, and after several months the seductive saint confessed in full that the crime had been committed by him on numerous occasions for several.

Prof. Webster, a pious Christian, connected with the leading universities of Boston, murdered Dr. Parkman, etc. Denied his crime most persistently, but the jury had sufficient proofs to find him guilty, and he was duly executed.

The Rev. Dr. Reed, Congregational, Malden, Mass., was guilty of most heinous crimes with youths of both sexes, and children even. Was proved guilty of most disgusting and revolting crimes.

Rev. Charles Rich, from Boston, was settled over a most respectable church in Washington, the one in which Dr. Sunderland preached for several years afterwards. He was convicted of immoralities and indecencies unfit to be named, and died in disgrace.

Rev. Mr. Thompson, Presbyterian, preached in Buffalo, and afterwards in Arch street, Philadelphia, was over and over again charged with adultery. Was tried several times, but managed through the sharp practice of friends to escape.

Rev. Mr. Pomeroy, Congregational, preached in a fashionable church in Bangor, Me. Was Secretary of American Board, a position of high honor and trust. Was followed to houses of ill-fame in Boston, in this city and in cities of the West. Denied that he was guilty of any impropriety, but claimed that he visited those places to reform the sinful inmates. He was charged, tried, condemned and deposed.

Rev. Mr. Johnson, of the *Evangelist*, a very pious man, a loud advocate of temperance, was several times seen in the third tier of the theater drinking with low prostitutes and acting disgracefully. He was tried and deposed in disgrace.

Rev. Dr. Magoon, at this time President of Jones College, a Congregational institution. He was guilty of very licentious conduct with females of his congregation. Was tried, convicted and deposed. But after confessing and humbling himself was taken back into fellowship and set to preaching again.

Rev. Horace C. Taylor, one of the chiefs of the church at Oberlin, O., was guilty of seduction, was tried, convicted and imprisoned. Was afterwards restored to the ministry, but he fell again and was more sinful than before.

Rev. Richard Fink, of Grand Rapids, Mich., was in 1874 found guilty of adultery with a young sister of his church. He was eloquent, popular and highly esteemed. The case was so plain against him that he readily resigned.

Rev. Joseph Stillim, Winchester, Pa., was charged with ruining a young lady, Miss Sarah Hall, who stood high in the society of that locality. The great disgrace rendered her insane, but in her lucid moments she averred that the reverend gentleman quoted scripture to her to prove that his conduct was in keeping with the word of God. She unfortunately trusted too much in a false shepherd.

Father Forham, of the Catholic church, Chicago, was charged with and tried for embezzling several thousand dollars that belonged to the church. He claimed that a part of the money was won by gambling in a church fair, that there was no legal owner of it, and that he had as much right to it as any one. He was held in \$5,000 bail.

Rev. Alfred N. Gilbert, of Baltimore, had charges preferred against him by members of his own church for sinful intimacies with a grass widow also belonging to his congregation. The widow was induced to leave, and the matter was piously hushed up, and the pastor's preaching and praying were resumed.

Rev. John Hobert, Methodist, Malden, Mass., was early in 1875 arraigned before the district Court to answer a complaint made by Mrs. Anna L. Lundleery, who charged him with being the father of her unborn babe. He was nearly sixty years of age, and was originally from Vermont. He graduated as a minister at Middleton, Conn. He preached a few years at Fall River, Mass., and was also chaplain in the army. It was charged upon him that, after getting this woman in the bad situation alluded to, he induced a simple man by the name of Lundleery to marry her; but his crime was not thereby concealed.

Rev. Mr. Humpstone, Malta, N. Y., in consequence of a church difficulty, tendered his resignation in April, 1875. On the following Sunday it was arranged that the Rev. Mr. Cook should officiate in his place; but as he did not appear, it was suggested by a member that brother Humpstone read

the services. Dr. Bellinger opposed the proposition and rebuked the brother for making it. When brother Humpstone arose to speak, Dr. Bellinger ordered him to sit down. The ex-pastor would not be thus suppressed. The contending parties then clinched, and a disgraceful fight ensued.

Rev. J. K. Stillwell, of Logansport, Ind., was brought before the Church for making improper advances to the sisters of his flock. A clear case was made against him, and without adding falsehood and perjury to his other crimes, he had the discretion to confess his offenses, resign his charge, and leave the place. The local papers regretted the circumstance, more especially as it came in the midst of a successful revival, which was sensibly checked by the publicity of the clerical scandal.

Rev. Thomas Barnard, of London, recently got disgracefully drunk, and in that condition went to the Globe Theatre, where Lydia Thompson was engaged. That evening a new piece was put upon the stage, in which Mrs. Thompson did not appear. This so enraged the drunken parson that he stamped, shouted and hissed to such an extent that a policeman arrested him and took him to prison.

Rev. J. J. Reeder, a young clergyman, went in 1874 to New Milford, Pa., and studied for a time under the Rev. E. F. Bledsoe, pastor of the Methodist church in that village. Subsequently he was sent to Newark, N. J., Conference to fill a vacancy at that place. The young divine proved to be popular, especially with the younger sisters of the society, with whom he spent the most of his time. He afterwards manifested a great fondness for horse-flesh. He traded in fast horses, and soon obtained the reputation of being a good judge of equine stock. He finally purchased a valuable horse, for which he gave his note; but just before it became due he suddenly decamped for parts unknown, leaving many unpaid bills behind. In his hasty flight he left his trunks and books, which were sold to pay his debts; but unfortunately they went but a short way towards paying them. It is not known in what part of the moral vineyard he is now laboring.

Rev. Charles S. Macready, of Middleboro, Mass., on May 20, 1875, committed suicide by cutting his throat with a razor.

Rev. J. J. Howell, Presbyterian, Minneapolis, Minn., hung himself in May, 1875.

Rev. Samuel B. Wilson, of the First Presbyterian Church, Louisville, Ky., was in May, 1875, deposed by the Presbytery for immoral conduct.

Rev. John W. Porter, in the Winter and Spring of 1875, had a charge at Van Sycles Corners, Huntington Co., N. J. In addition to preaching, he also taught school. It turned out that the villain basely seduced one of his young female pupils named Silenda Stires, daughter of Peter W. Stires, a well-to-do farmer in the neighborhood. While she was yet a mere child, she was about to become a mother. Upon being questioned, she informed her parents of the nature of the lessons the clergyman had taught her. When confronted by the injured father, the villain confessed the crime, and turned over his horse and buggy to partly make amends for his shameful conduct, and with his heart-broken wife, took the first train for another field of labor.

The case of Henry Ward Beecher is fresh in the minds of all; of his various liaisons with the females of his flock, particularly with Mrs. Elizabeth R. Tilton. His protracted trial of six months for the crime of adultery; the amount of damaging testimony that was arrayed against him, his confession, etc., are not forgotten. Probably twenty-five millions of the people of America believe him guilty not only of the offense charged against him, but also of the most barefaced perjury, when for thirteen consecutive days he swore positively that he had not done it. He still fills the pulpit as a spotless shepherd, to lead the little lambs to the arms of Jesus.

Lucius M. Pond, of Worcester, Mass., a zealous leader in the Methodist Church, and very active in all religious movements, committed forgeries to the amount of \$100,000, and borrowed and purloined all he could obtain, after which he suddenly left and had it given out that he had been murdered for his money. He intended to have gone to Australia, but was arrested in San Francisco and was brought back, convicted and punished.

Rev. Aug. C. Stange, Presbyterian, of Patterson, N. J., was guilty of gross improprieties with Sister Pfennibaker in the church. He was tried and acknowledged his guilt. The sister, however, accused the clergyman of forcing her contrary to her wishes.

Rev. John James Thompson, of Orange Co., N. Y., was arraigned for making a criminal attack upon a young female member of his church. The plea made in his defense was insanity. There has been too much of that kind of insanity about.

Rev. Ambleman Wright, of Whitestown, N. Y., by presents of money, coaxing, etc., induced a little girl of twelve years to yield her body to his lusts. He was a man with a wife and married daughters.

Rev. Fred. A. Bell, of Brooklyn, was charged with making improper advances to Mrs. Mary Morris, a member of his church.

L. K. Strauss, superintendent of the Sunday-school in Huntington Co., Pa., and deemed a very exemplary Christian, seduced one of the teachers, Miss West. The criminal practices were continued a long time until the young lady became stricken with remorse and confessed. He was tried and fined \$4,500.

Rev. E. D. Winslow, of Boston, swindled confiding banks and financiers out of \$500,000 and left suddenly and has not yet returned.

Rev. J. J. Kane was sued by his wife for a divorce on account of inhuman treatment.

Elder Doolittle was tried in the Juneau county, Wis., Circuit Court on a charge of incest and adultery. The testimony was conclusive, he was found guilty and was

sentenced to six years' imprisonment in the State prison at Waupun. He was over sixty-three years old, and one of his victims was a simple-minded girl, his own niece.

Rev. F. W. May, presiding elder of the Methodist church, Chesaning, Mich., was guilty of grossly immoral practices with several of the sisters. A number of them testified against him.

Rev. Henry A. Heath, Methodist, formerly of Maine and later of Morrison, Ill., was a lecherous old hypocrite. He left his wife in Maine and committed adultery with numerous females, both pious and not pious. His crimes were many and black.

Rev. Joseph M. Berry was tried by his church in Asheville, N. C., for drunkenness and adultery, and was found guilty.

Rev. Jonathan Turner, Methodist, Fourth street, Philadelphia, was arraigned for embezzling from Mr. Myers and was held in \$1,000 bail.

Rev. F. F. Rea, of Durham, Conn., was expelled from the Congregational church for drunkenness.

Rev. Seth B. Coats, of Dallas City, Ill., was tried for improper conduct with the females of his congregation, both single and married. The testimony was explicit and unfit for publication.

Rev. Mr. Parker, Presbyterian, Ashland, Ky., eloped with a young girl, daughter of a deacon of the church, and left a wife and several children.

Rev. Francis E. Buffum, Congregationalist, was tried at Hartford, Conn., for holding criminal intercourse with Miss Cora Lord, who lived in his family. He procured an abortion upon the young woman. His wife left him and sued for a divorce.

Rev. Mr. Kendrick seduced a little girl, the organist of his church, and but thirteen years of age. He did it with cheap jewelry and a twenty-five cent penknife.

Thomas W. Piper, sexton of a Boston church, ravished a child five years old, named Mabel Young, and murdered her in the belfry of the church.

Rev. E. S. Fitz, Southampton, Mass., was tried for very improper conduct with the sisters. The evidence was of the most spicy character and rather unfit for publication. The brethren and sisters did all they could to screen him, but his guilt was too apparent.

Rev. G. M. Davis was caught by his wife in a very improper connection with another lady, and this in the church. Much excitement in consequence.

Rev. D. Ellington Burr, of Ellardsville, Mo., was tried and suspended for three years for using intoxicating liquors, and being criminally intimate with women.

Rev. J. B. Patterson, Presbyterian, Elizabeth, N. J., upon an examination being instituted, confessed to being guilty of drunkenness and immoral conduct with the sisters. He was very contrite.

Rev. James Regan, Methodist, Madison, Ind., was deposed for improper intercourse with Mrs. McHenry, a beautiful widow. The crime was committed on board a steamboat on the Ohio River.

Rev. C. D. Lathrop was expelled by the First Congregational Church of Amherst, Mass., for cruelty to his family, and other unchristian conduct.

Rev. Arthur Watson, Protestant, Killowen near Kinman, over fifty years of age, killed his wife by discharging a shot gun at her.

Rev. E. P. Stenson, of Castleton, N. Y., was found intoxicated in the streets of this city and was arrested by officer Ryckman. The Judge in kindness let him off.

Rev. Thomas B. Bott, of one of the Baptist churches in Philadelphia, has had many charges preferred against him for lascivious conduct with various females. The last one was Miss Louisa Younger, daughter of one of the deacons in his church. It was proved that he visited her at unreasonable hours, that they passed several days together at a place of Summer resort; they went in bathing together, and he was seen in a nearly naked state in her private room. She was seen sitting in his lap, and they were kissing each other, etc. He has a wife and family, and the latest news in reference to him is that his wife has brought suit against him for neglect and desertion.

Thus, Brother Humphrey, I have given you quite an installment of the crimes and shortcomings of that class of our fellow-citizens who would have it understood that they are nearer to God than the masses of the people, that they are favored with an extra amount of aid from on high, and have more influence at the Throne of Grace than the average of mankind. I assure you though I have gone into the subject at some length, that it is by no means exhausted. I can furnish you with a good deal more of the same kind should you wish it.

I have simply mentioned the names of several of the characters and their crimes, without giving a moiety, even, of the damnable practices of which they were guilty. I have now in course of preparation a work, which will be out in a few months, entitled "THE CHAMPIONS OF THE CHURCH; or, Biographical Sketches of Eminent Christians." It will be an octavo of one thousand pages, and will contain a history of much that has been done by the characters above named, and by many others, in the name of Christianity. Such as wish to inform themselves of many of the facts in the rise and progress of Christianity, its crimes and excesses, its persecutions and executions, its wars and massacres, its licentiousness and immoralities, will find in the "Champions of the Church" the information they seek.

I may mention in connection with the clergy of America, that more of them have been hung in the last twenty-five years than of Infidels. More of them are in our States prison for capital offenses. As compared with actors, who are often denounced as a wicked class, according to statistics carefully compiled, clergymen have committed more murders than actors in the proportion of twenty to one,

and they exceed actors in about the same proportion in seductions and adulteries.

If the charges you made against Infidels (if true) prove them to be bad men and in error, does not the array of facts that I have presented against the American clergy incontestably prove them not only weak and bad men, but utterly unworthy to be looked upon as guides and leaders to the young and inexperienced?

It must be borne in mind that the cases of clerical criminality here noted are but a small part of the cases that actually occur. But few of those that have been made public are named here, and not one case in fifty is suffered to come to light. "For the good of the cause" every instance of this kind is smothered and covered up that can be, and it is only here and there a case comes to the ear of the public. But those that are known, are enough to appall the stoutest hearts and strike conviction deep into the thinking men and women of the country, that they are supporting a fallible and useless class of privileged characters that would be doing far better were they engaged in some honest and useful calling, producing something or manufacturing something that would be of value to the human race.

The fact is, the priesthood, as a class, have for thousands of years, and under various systems of religion, been living upon the credulous masses and drawing their support from the patient, submissive toilers who are willing to labor for them. The priesthood have never been a producing class. They have not grown what they have needed to eat, nor spun and woven what they needed to wear, but they have fed upon the best of food and have been clad in the finest broadcloths, liens, and furs, because it has been superstitiously supposed that they were mediators between the gods and the people, and were able to tell the gods what the people wanted of them, and in return give the will of the gods to the people. I mean nothing personal in this, friend Humphrey. I entertain much respect for you and believe you honest and sincere, but I think I have correctly stated the character of the priests of the world.

Let me state, too, that they are all upholding systems of superstition and error. Whether priests of Brahma, Ormuzd, Fohi, Osirus, Zeus, Jupiter, Odin, Thor, Allah or Jehovah, it is all the same. Their rule is to hoodwink the people and to draw their support from them, without rendering a just equivalent in return.

All the religions of the world have been handed down from the ages of prehistoric barbarism, myths and superstition. This Christian religion is no exception to this rule. It is made up of Judaism and Paganism. I make the assertion and call upon you to disprove it, that Christianity contains not an original dogma, rite, sacrament or point of belief. Everything upon its programme was borrowed from the Jewish and Pagan theologies, and largely the latter.

The fundamental legend or idea of a son of God being born of a virgin was old long before the birth of Christianity. The conception of Virgin and child dates away back thousands of years. The Egyptians had their Isis (virgin) and infant three and four thousand years ago. The Hindoos, the Persians, the Egyptians, the Siamese, the Thibetians, the Grecians, the Scandinavians and many other nationalities had similar legends. There have been—according to the old legends—at least forty different saviors and Redeemers born into the world, and a large proportion of them of virgins and of deific paternity. Nearly half of them, after a life of holy teaching, performing miracles, leading obscure lives, it has been believed were crucified for the salvation and happiness of mankind.

The symbol of the Cross has been used in the religions of the world fully three thousand years. That and the steeple were handed down from the Phallic worship.

Baptism by water was practiced as a pagan rite centuries before Christianity had an existence.

Fasting, Prayer and Praise were employed thousands of years before Christianity began. The Trinity and the Holy Ghost were early pagan conceptions.

The existence of a devil and demons was believed in by pagan nations long before there were any Christians to believe in them.

Confession of sins, monasteries, monks, nuns, the eucharist, anointing with holy oil, belief in a day of judgment, in the resurrection of the body, in angels and spirits, the second birth, belief in sacred writings or bibles, holiness, repentance, and humility, prevailed among pagans many centuries before there was a Christian in the world. This can be fully substantiated, and if it is not true, I call upon you in the most earnest manner to disprove it.

If what I have stated is the truth, it follows that the great system of Christianity, which you and millions of others venerate, is simply modified Paganism, and that the story of Jesus, his miraculous birth, his moral teachings, his band of followers, his ignominious death upon the cross, and all the rest of it, is a mere clumsy rehash, or plagiarism of the old pagan fables. I am honestly of the opinion that this is the case, and that a man of your intelligence and research ought to be able to see it and understand it.

I charge you, then, with supporting and defending a borrowed system of myths and superstitions handed down from the ages of darkness and ignorance, and that the supernaturalism upon which it is founded is untrue and impossible.

I should rejoice could you become a convert to the truth as it is in the Universe and is revealed by science, and if you could freely discard all belief in gods, devils, hobgoblins, lakes of sulphur, etc., until you have some proof of their existence, and reject every creed and dogma that depends upon supernaturalism or the setting aside of the immutable laws of Nature. I am sincerely yours,

D. M. BENNETT.

Gems of Thought.

He who hides a truth betrays a trust.—*Anon.*
CHARACTER is the last fact of human nature—the root from which springs all that is good and noble and grand.—*Prof. Felix Adler.*

We may search in vain the Roman lane before Constantine for a single passage against freedom of thought, and the history of the imperial government furnishes no instance of a prosecution for entertaining an abstract doctrine.—*Renan.*

A MINUTE analysis of life at once destroys the splendor which dazzles the imagination. Whatsoever grandeur can display or luxury enjoy is procured by offices from which the mind shrinks from the contemplation. All the delicacies of the table may be traced back to the shambles and the dunghill; all the magnificence of building was hewn from the quarry, and all pomp ornament dug from among the damp and darkness of the mine.—*Johnson.*

NATURAL phenomena sometimes occur by which whole countries become desolate, and the memory of things past is erased; accidents may intervene to occasion the loss of the arts themselves, but the exigencies of men, in process of time, cause their recovery or revival by the same uses of natural means, and by the necessity of man's having recourse to art for administering to his wants; and, notwithstanding these interruptions and revolutions, yet the machinery of the world subsists without infringement.—*Aristotle.*

MORALITY is too often based, now-a-days, on a system of utility, of the "honesty-is-the-best-policy" order. But I say morality has nothing to do with interest. True morality scorns your petty utility. That is useful which serves an object besides itself. We call the "moral ideal" the ideal, because it expresses the one great object of man's life. The moral ideal will embrace all your lives in its scope. You are royal by its virtue. Nothing shall be for its uses only, but everything shall take its form and color from the central idea. Morality is not sour and gloomy. It does not moan in corners. It is genial and loves good society.—*Prof. Felix Adler.*

LIFE is full of deep well-springs of love, joy, and hope. The whole world is filled with rejoicings. The very waves ripple to a gleeful, glad melody. The little birds sing out from every bush and covert in strains of sweetest harmony. The rose, the lily, and the pink breathe only one perpetual breath of the richest of perfumes. Beauty, hope, and happiness are everywhere around us. And can it be that amid all this joy and loveliness there is a single individual who will say, "Man was made to mourn"? No! not away with such a gloomy ascetic thought! 'Tis a foul slander upon dear old Mother Nature, who has bestowed upon all that exists a heritage of bliss unutterable.—*Mrs. E. D. Stenker.*

WHY is it that man alone, more than any other of God's creatures, should be compelled to feel the pangs of hunger? What a shame that humanity should be thus degraded! The world contains ample stores for all; kind Nature willing to be impartial, is lavish in her dealings, and yields her gifts in rich profusion; but the fair and equitable distribution which she intended is interfered with by too many of the selfish and rapacious, and unheeded by too many of the wealthy in power. This is a violation of natural rights; for where all the children of the earth are equal inheritors, unequal distribution of the patrimony is injustice. A few, by force or by fraud, or by little or no industry, have amassed wealth and possess a superabundance of every comfort; the many have mostly to exist by severe toil, and suffer great deprivation. A few monopolize the ownership of the very land, keeping large tracts unproductive; while a vast number of persons can show no claims—unless it be for interment—to a single foot of the soil of their native country. This is a palpable outrage on natural rights.—*Wm. McDonnell.*

IS NOT the unquenchable light that feeds our globe suspended "by a golden chain from heaven, like a lamp from a dome," the emanation of creative love? Does not the earth in all its magic wealth of hill and valley—its hanging woods and mighty rivers flashing back the dawn—its gushing fountains and its gem-roofed caves—its lakes and oceans paved with the mute chronicles of a wondrous past—its boundless mineral treasures, garnered in the dark, unfathomable caves for man—proclaim to every creature who has an ear to hear and a soul to understand, that the governing principle of the physical world is love—love, pure, infinite, universal? All things, even apparently unintelligent objects, combine in the spirit of love for mutual aid and preservation. The flowering trees bend over to their neighbor and kiss them with their blossoming branches, and by this embrace of love, earth is replenished with their luscious fruits of many-tinted and resplendent hues? The mighty cedars on the mountain tops, shelter and protect each other from the tempest's force, and as they rock to and fro their giant arms embrace the winds and answer them with sweet Eolian harmony! The burning spheres above us retain their places in the "vast concave" solely by the power of mutual attraction—the unalterable material law of love! Each starry ray that travels millions of miles and requires thousands of centuries to reach our little orb—is an untiring messenger sent to teach us the universality of Nature's harmony—the eternity of love and light! And then the sun o'ertopping all, filling creation with its gorgeous beams—enriching, blessing all, from man, the monarch, to the tiniest leaf that forms the mansion of an atom—what is it but the majestic emblem of love?—love eternal, immutable and immortal!—*W. Cowell.*

Odds and Ends.

A PRINTER, in setting up "We are but parts of one stupendous whole," by mistake of a letter made it read: "We are but parts of one stupendous whale."

TWO LITTLE girls were lately prattling together, and one of them said, "We keep four servants, have got six horses, and a lot of carriages; now what have you got?" With quite as much pride the other answered, "We have got a skunk under our barn."

HE was sitting silently by her side one chilly evening last autumn, thinking of something to say. Finally he remarked: "How sad it is—the frost has come, and will kill everything green." The young lady extended her hand, and said in a sympathetic tone: "Good-bye."

A GENTLEMAN in search of a man to do some work, met on his way a highly respectable lady, not as young as she was once, and asked her: "Can you tell me where I can find a man?" "I cannot," she replied, "for I have been looking these twenty years for one for myself."

"You cannot deny that we have mustered some of the finest armies ever seen on the globe!" haughtily said the rebel general, Wade Hampton, to Gen. Kilpatrick, during the negotiations of Johnson's surrender. "Yes," quickly replied the dashing cavalry man, "You mustered 'em, and we peppered 'em."

A NOTED physician in Massachusetts has the following quaint lines inscribed on his medicine chest: "When brought at last to Death's dark door, We the aid of both heaven and doctor implore Restored to health, both are alike requited. Heaven is forgotten and the doctor slighted."

THE Rev. Daniel Fuller once had a schoolmaster boarder whose name was Woodcock. One day, speaking of owls, the reverend joker propounded this question: "What is the precise difference between an owl and a Woodcock?" The schoolmaster replied that an owl was "a little Fuller about the head, a little Fuller about the neck, and a little Fuller all over."

A DISK FOR A WEEK.

Born on Sunday, full of grace;
Born on Monday, fair of face;
Born on Tuesday, trumps an ace;
Born on Wednesday, sour and grum;
Born on Thursday, welcome home;
Born on Friday, free in giving;
Born on Saturday, work hard for a living.

HE was praising her beautiful hair, and begging for one tiny curl, when her little brother said: "Oh! my! 'tain't nothin' now. You just ought to have seen how long it hangs down when she hangs it on the bed-post to comb it." Then they laughed, and she called her brother a cute little angel; but when the young man was going away and heard that boy yelling, he thought the lad was taken suddenly and dangerously ill.

ON a Sunday morning an old and extremely pious puritan deacon once gave instructions to his newly appointed store clerk, who was below attending to his Sunday morning duties which had been assigned him in arranging matters for the business of the coming week, as follows: "Hullo, Sandy." "Yes, sir." "Have you sanded the sugar?" "Yes, sir." "Have you graveled the coffee?" "Yes, sir." "Have you watered the rum?" "Yes, sir." "All right, Sandy you may come up to prayers."

THE skeleton of a cat walked into Ryan's store at Hoboken. Ryan, seeing her, said to his boy: "Mickey, didn't I tell ye a month ago to fade that cat a pound of mate a day until ye had her fat?" "Yis, sur, ye did; and I've bin after fading her a pound a day ever since." "Has that cat aten a pound this morning?" "Yis, sur." "Shure, I think it's a lie ye're telling. Bring me that scales. Bring me that cat." The cat was brought, and turned the scales at exactly one pound. "There, didn't I tell ye she had aten a pound of mate this mornin'?" "All right, me boy, there's yer pound of mate, but where the devil's yer cat?"

A COMPLIMENT TO AN ARCHITECT.—Louis XIV., taking the air in the gardens of Versailles with courtiers, saw Mansard the architect walking through one of the alleys. He soon joined the old man, and Mansard taking off his hat, as was strict in the presence of his sovereign, the great Monarque, lifting up his hand in friendly reprehension, said: "Pray keep it on; the evening is damp, and you may take cold." The courtiers who were all standing bare-headed around the king, as was the custom, stared at each other at this extraordinary show of courtesy. But Louis XIV., observing their surprise, said: "Gentlemen, you appear amazed; but learn this: I can make a duke or a marquis with my own breath, but Nature only can make a Mansard."

CAT CONCERTS.—Those whose evening reveries are often disturbed by the feline tribe will appreciate the following: If a cat doth meet a cat on the garden wall—if a cat doth greet a cat—O, need they both to squall? Every Tommy has his Tabby, waiting on the wall; and yet she welcomes his approach by a unearthly yawl. If a kit wishes to court a cat upon the wall, why don't he sweetly sit and smile, and not stand up and bawl, and lift his precious back up high, and show his teeth and moan, as if 'twere colic more than love that made the feller groan. Among the twain there is a swain, his voice is known full well; but what's his name or whence he came, the deuce alone can tell. He's sweet upon the other sex, his amorous feelings rise, he can't resist the tender glance of their seductive eyes; and so with groans and horrid throat, he rends the very air, and makes these midnight catawauls impossible to bear.

Deacon Jones' Experience.

Yer right when you lays it down, Parson,
That the flesh is weak and a snare;
And to keep yer plow in the furrow
When yer cattle begins to rare
Ain't no sure thing. And between us,
The same may be said of prayer!

Why, I stood the jokes on the river
Of the boys, when the critters found
That I'd joined the Church, and the snicker
That maybe ye mind, went round,
The day I sat down with the mourners
In the old camp-meetin' ground!

I stood all that, and I reckoned
I might, at a pinch, stood more—
For the boys they represents Baal,
And I stands as the Book of the Law,
For it seemed like a moral scrimmage,
In holdin' agin their jaw.

But thar's crosses a Christian suffers.
As hain't got that pretense—
Things with no moral purpose,
Things ez hez got no sense;
Things ez, somehow, no profit
Will cover their first expense.

Ez how? I was jist last evenin'
Addressin' the throne of Grace,
And mother knelt in the corner,
And each of the boys in his place,
When that sneakin' pup of Keziah's
To Jonathan's cat gave chase!

I never let on to mind 'em,
I never let on to hear,
But drove that prayer down the furrow
With the cat hidin' under my cheer,
And Keziah a whisperin' "sic her!"
And mother a sayin' "you dare!"

I asked for a light for the heathen,
To guide on his narrer track,
With that dog and that cat jest waltzin',
And Jonathan's face jest black,
When the pup made a rush, and the kitten
Dropped down on the small of my back.

Yet, I think, with the Lord's assistance,
I might have continued then,
If, gettin' her holt, the kitten
Hain't dropped her claws in me—when
It somehow reached the "Old Adam,"
And I jumped to my feet with "Amen!"

So yer right when you say it, Parson,
That the flesh is weak and a snare,
And to keep yer plow in the furrow
When yer cattle begins to rare
Ain't no sure thing. And between us,
I say it's jest so with prayer. —*Bret Harte.*

Wolcott Meeting—How to Reach it.

MR. EDITOR: As I am receiving many communications inquiring the way to Wolcott, may I answer through the columns of THE TRUTH SEEKER? Wolcott is located on the Lake Ontario division of the Rome, Watertown & Ogdensburg Railroad, some forty miles northeast of Rochester, N. Y. As this road has agreed to return free all who attend the meeting over it, persons east of Rome on the N. Y. Central, should leave the N. Y. Central at Rome, and take the R. W. & O. road to Wolcott. Persons west of Suspension Bridge should take the shortest route to the Bridge, and there take the R. W. & O. road to Wolcott, and they will be returned free to the Bridge. This road also runs to Ogdensburg on the St. Lawrence River, and has a division running to Syracuse. Then the Ontario Southern Railroad has agreed to take passengers at excursion rates, and this road connects with the Elmira and Canandaigua division of the Northern Central Railroad which will carry passengers at half fare from Elmira and towns through which it runs. Arrangements will also be made with the Southern Central Railroad from Waverly, N. Y., to carry at half fare to the meeting. By examining any late Railroad Guide our friends, I think, will understand with the above explanations how to reach Wolcott. H. L. GREEN.

Salamanca, N. Y.

The Fruits of Philosophy.

BRADLAUGH-BESANT PROSECUTION IN ENGLAND.

A lecture on the above subject was delivered on Sunday morning July 22d at Science Hall, by Mr. Rawlins (from London). He commenced by stating that in view of the present bad state of society it was their duty not to shirk the subject, but to face it manfully and earnestly, to find out what was necessary to be done, and not to rest contented until a better state of things existed.

He then went on to explain the population question as set forth by Malthus, the principle of which was that the chief cause of poverty with all its attendant evils, was owing to the constant tendency in all animated life to increase beyond the nourishment prepared for it. Population increases so rapidly that were it not for certain checks the whole earth would soon be literally overwhelmed; the checks that operated to keep down the numbers were preventive and positive ones which resolved themselves into moral restraint, vice and misery. Malthus recommended the people to adopt moral restraint, or in other words, abstinence and celibacy, in order to keep down the population, but the lecturer urged that each amounted simply to a sham, or delusion, and a snare. For the true remedy we were indebted to late writers, and principally to Dr. Knowlton, the author of "Fruits of Philosophy," who points out how that people may get married without the fear of being overburdened with large families, by adopting scientific but simple means to prevent conception, when desirable, which are set forth and explained in his work.

The lecturer then entered into particulars of the prosecution against Mrs. Besant and Mr. Bradlaugh for publishing in London the "Fruits

of Philosophy," which resulted in their being sentenced to six months' imprisonment and to pay a fine of \$200 each. He denounced this prosecution as tyrannical, inasmuch as the defendants were animated by a lofty purpose. He regarded Mrs. Besant as a courageous and high-minded lady, and Mr. Bradlaugh's abilities were indisputable.

There was a martyr to the same cause even in this city, who was well known on the other side for his contribution to medical science; he alluded to Dr. Foote.

The lecturer concluded by saying that it was for the American people to cast off the old conventional trammels, and by adopting new ideas and new modes of living to light the way for other nations.

Some discussion followed; Mr. Henry Evans thoroughly endorsed the views of the lecturer, as did also Mr. D. M. Bennett. The only opposition that was raised was from some gentleman who was under an entire misapprehension as regards Mr. Bradlaugh, and quite adrift as to the principle of population.

The audience was small but appreciative, and listened attentively to the lecture.

B. F. Underwood's Appointments.

Fremont, Neb., July 25; Lincoln, Neb., July 28, 29; Norborn, Mo., Aug. 1, 2; Harrisonville, Mo., Aug. 4, 5, 6; Oglesby, Ill., Aug. 8, 9, 10.

Letter from G. B. Terwilliger.

THE WOLCOTT MEETING, THE TRUTH SEEKER, ITS EDITOR, ETC.

BRO. BENNET: I am confident your readers would be pleased with the sentiments contained in the following letter, and I can't see how you can object to them, therefore I forward the letter from Brother Terwilliger (without his knowledge) for insertion in your paper. H. L. G.

H. L. GREEN—Dear Sir: Ever since you announced the Wolcott Grove Meeting in THE TRUTH SEEKER I have been anxious to know where the place is, and how far it is from Binghamton, and what it will cost by rail from Binghamton. I would like to attend the meeting, and think I will if the expenses are not too heavy. I have been a constant reader of that fearless little sheet, THE TRUTH SEEKER, ever since it first launched its little bark at Paris, Illinois, and I have learned to love it. I could not do without it. There is more truth and common sense to be obtained from its pages than from all the bibles in the world. It is dealing some heavy blows at the old myths and fables of ancient history, and I hope I may see the time when old theology will go down, and the Religion of Humanity take its place, and science be no longer impeded in its onward course to make the world better, wiser, and happier.

If I was able I would give our old friend D. M. Bennett a thousand dollars to help him, for I think he needs it.

If the Liberals in the land would give half as much the Church receives from the hands of its dupes how long would ignorance be popular and intelligence kept in the background?

I hope the meeting at Wolcott will be a success, and I think much good will be accomplished by the friends of truth assembling together. As the times are hard I hope arrangements can be made with railroads to reduce their fare. Yours fraternally, G. B. TERWILLIGER.

MR. EDITOR: The railroad fare from Binghamton to Wolcott and return, by the way of Rome and Sterling, is five dollars and thirty four cents in all. At Rome you will get an excursion ticket to Sterling and return by the S. C. R. R. for three dollars and seventy-two cents, and the Ontario Shore Road will return you to Sterling from Wolcott free. Possibly this may be the cheapest route for our New York friends. All should examine the Rail Road Guides for information. H. L. G.

Obituaries.

MRS. FREEMAN PARKER was buried from her residence Monday, June 4th. At the grave the Master of Petaluma (Cal.) Lodge of Grangers, of which she was an earnest member, read the following simple and beautiful service:

"Friends and Neighbors: We are about to lay in the grave a gentle and loving sister, wife and mother. Her greatest desire while living was to live and love, and be loved by virtuous and sincere friends, and return even better than good for good. Nature, the mother and source of us all, claims her, and we give her up with tears but without fear. Dear friend, wife and mother, farewell!"

The Burial Service of the Episcopal Church was then read, and the coffin, covered with flowers, lowered into the grave, after which the Master closed the loving ceremonies with the words: "Infinite Nature! Thou givest and takest all life. To thy sweet influences we commit our dead. Farewell! Farewell!"

MRS. JANE REED, wife of John Reed, died June 14, in the seventy-fifth year of her age. She was born in Noblestown, Penn., July 15, 1802. In early life she was a member of the U. P. Church but in 1841 she was baptised by Elder Eli Regal and became a member of the "Disciples of Christ," remaining such until death. With her husband and family she removed to Barnesville, in 1847, where she has since resided. She was kind to the poor, a friend to the friendless, a comfort to the sick, an affectionate mother, and a faithful, loving wife.

TRUTHSEEKER

DEVOTED TO
SCIENCE
& MORALS

FREE THOUGHT
AND
HUMAN HAPPINESS



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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

Mrs. HARRIET BEECHER STOWE's dwelling at Mandrin, Fla., has been struck by lightning.

Mrs. MOODY, wife of the evangelist, is teaching a large class of men in the Orthodox Sunday-school in Northfield, Mass.

THE Rev. Joseph Cook says: "We have churches that, when they erect a new house, dedicate to God only a mortgage."

IN British India statistics recently collected go to show that the number of suicides in the hot season is immensely more than at other times.

LORD MACAULEY says: "The Puritans hated bear-baiting, not because it gave pain to the bears, but because it gave pleasure to the spectators."

DANIEL O'CONNELL once taunted Disraeli with being a lineal descendant of the thief on the cross. Disraeli's answer was: "One half of Christendom worships a Jew, and the other half a Jewess."

A PREACHER crying out in the midst of his sermon, "How long, O Lord, how long?" was startled to hear a sleepy, money-lending old deacon pipe out: "Twelve per cent., secured by first mortgage."

A SAN FRANCISCO huckster bought a mule by auction for \$140. After trying for three days to put its harness on from a second-story window, the owner sold it for fourteen dollars, on long time, and under the title of "Sara, the High Kicker."

IN a Nevada trial a new theory for defence was evolved. It consists in proving the previous bad character of the accused in mitigation of his crime, and as an explanation why nothing better could have been expected of him.

A WICKED man killed himself in the lowest level of a Nevada mine, and the account says: "Thus his alleged soul was saved over half a mile of transportation"—being that much nearer hell than if he had died on the surface of the earth.

THE site of the ancient city of Sybaris, in Cantania, Southern Italy, famous for its habits of luxury, is to be explored by the Italian Government. Excavations will begin during the coming autumn. Sybaris was destroyed by the Cretans about 510 B. C.

A CARRIER-PIGEON, carrying a message to the French Ambassador in London, won a race against a train going sixty miles an hour. The bird was liberated as soon as the steamer reached Dover, whence it flew to its dovecote in London, seventy miles in sixty minutes.

Mrs. HARRIET BEECHER STOWE speaks of the fishermen on the sea of Galilee as smelling of the salt water. The waters of the Galilee Lake are remarkably fresh, and the apostles who fished there were no more "old salts" than if they had lived on top of the Pyramid of Cheops.

BROTHER LEE, of Newark, though advised by the Presbytery to resign the charge of his church, still holds the fort. He says he has laid the matter before the Lord, and as the Lord tells him to stay, he does not see what the Presbytery has to do with it. His brother Presbyterians are embarrassed to know how to get rid of him.

THE Burlington Hawk says: Of the twenty-three men who recently stepped across the threshold of life from an Eastern college, eleven are clerking in auction stores at fourteen dollars a month, one is running a fish boat, two are learning the house-painting trade, and one starved to death before he had been out of college a week.

LAST week a man 80 years old walked 18 miles on the railroad to town to buy his marriage license. The case is hardly as bad as the one that occurred in Sumner county, Tenn., some time ago. A man walked to Gallatin, 30 miles, to get his license, but after making application he lacked fifty cents of having money enough. He walked home, and tried to borrow 50 cents, but failing, he walked back to Gallatin, and spent three days in trying to beat down the clerk.

THE Rev. Oliver L. Ashenfelt, pastor of the Reformed church at Carlisle, Pa., has been severely criticised for what have been called heretical sayings. He is now formally charged with "preaching sermons, and giving publicity to them, which contain doctrines inconsistent with the standards of the Reformed Church in the United States, and other teachings prejudicial to Christian morals," and is to be tried.

A KANSAS man in the garb of an ambassador from Christ, has recently been playing a confidence game in Willamet Valley, Oregon. He borrowed sums of money from the farmers, ranging from \$5 to \$50. He also borrowed (?) a span of horses which he omitted to return, and ended his sacred career by criminal intimacy with two of his female parishioners, and an elopement with a third.

MR. ALVA P. CROWNER, who lived a short distance from St. John's, Mich., some time since committed suicide by shooting himself with a gun. The papers called it a case of temporary insanity, but the neighbors say that the Rev. Mr. S. Pope was entirely too attentive to Mr. Crowner's wife to suit. The Rev. gent moved to Burlington, Iowa, and his wife has just written that she, in poor health, and her two children are deserted by the Rev. Mr. Pope, who, in company with the widow of Mr. Crowner, has gone west.

MINISTERS are now advertising that they want work; thus: "A clergyman of experience, standing, and ability desires a field of labor with a Congregational church. For particulars apply," etc. "An Eastern clergyman, who has been a pastor for five years in Illinois, is spending his vacation in Chicago, and will supply a vacant pulpit in this vicinity any Sabbath in August, if reasonable notice is sent," etc. A large number of clergymen are doubtless idle, and would be glad of a good fat position.

THE BLOOD OF JESUS TOO STIMULATING.—The Rev. Joseph Blanchard was found asleep on a bench in Washington Park, and was taken to the Jefferson Market Police Court on Monday last. The policeman who made the arrest testified that the reverend gentleman "was as drunk as a boiled owl." The prisoner said that he had been to church and taken too much communion wine. "O, how he loved his Jesus!" As he lacked the requisite ten dollars to pay the fine imposed upon him for drinking communion wine, he was committed to prison.

THE HINDOOS are endeavoring to introduce their religion into Australia, and Hindoo missionaries have been laboring for a year in that country. One of them reports on the condition in which he found the Australians. The things he particularly notices are that drunkenness and profanity are frightfully common; that abject poverty and deep ignorance are the leading characteristics of the people; and he thinks the Christian religion degrades instead of elevating. He adds, severely, that not much can be expected of a religion, the founder of which drank wine when on earth, and the priests of which relate stories of improbable miracles.

THIS is a year of distress in Asia. While the British Government acknowledges itself powerless to prevent widespread starvation in its Indian possessions, China is ravaged by fever, and looking forward with dread to a possible failure of crops. The whole empire is said to be poverty-stricken, and not even a good year's harvest can restore it to its average status. The bad financial condition of the country, of course, has its effect on the foreign traders, whose goods are accumulating on their hands, and who can get only very low prices for what they manage to sell. Another lean harvest will, it is feared, ruin the country for a time.

THE voyage of Capt. and Mrs. Crapo from this country to England, in a schooner-rigged life-boat twenty feet long, has ended successfully. During the last three days Mrs. Crapo was sick and unable to assist her husband, and his left hand became useless from protracted employment in steering. A correspondent says if Mrs. Crapo had died, Capt. Crapo would have been morally guilty of manslaughter. A flag for such reasoning! We are tired of this cant about woman. No woman in this nineteenth century need suffer or subject herself to hardships and injustice at the hands of man except

she wants to. Mrs. Crapo was doubtless a woman of courage and daring, and entered into this exploit with all the enthusiasm that such a spirit is capable of. One might just as well argue that a man is amenable and responsible to the law if his wife kills herself with tight lacing and late hours, or other equally disastrous habits. Grown people are responsible to themselves alone, and feats of daring are to be encouraged in women.

DR. DEEMS, of the Church of the Strangers, in this city, said on Sunday last, that a mob was the most terrible thing on earth to encounter, and that the man who could quiet a mob was greater than any general. He then cited the Bible story of Christ feeding the multitude, and then quietly sending them away. We never before looked upon that gathering to listen to Jesus in the light of a mob; and we think it a great pity that the secret of feeding five thousand people with five loaves and two fishes could not have been handed down to us. It would certainly be of immense use at this time in pacifying these poor, half-starved strikers, whose story, as told by a correspondent in one of the New York papers, is certainly very heartrending in its details of misery and suffering, the result of poor pay and injustice. But the wonderful powers of Jesus which he promised to leave as an inheritance to his faithful followers seem to have died with him, and to-day we find it impossible to quell a mob of hungry, and consequently irresponsible, men.

THE PROGRESS OF INFIDELITY.—TO THE EDITOR OF THE SUN.—Sir: What was said in Saturday's Sun is perfectly true. Infidelity is indeed marching along, and the clergymen on the watch towers, with their \$20,000 and \$15,000 per annum, do nothing to stay its progress. The chief difficulty does not come from Darwin, Tyndall, and Huxley, but from the inability of the clergy to reconcile their Calvinism with the plain dictates of the moral sense. The difficulty is not from without, but from within. People nowadays underlook words to see their meaning, and the word "just" will not screen actions that are demonstrably "unjust." Predestination and reprobation, the dogma of vicarious punishment, or suffering inflicted upon the innocent for the supposed guilt of our first parents, the supposed offense being in itself trivial, and the punishment cruel from excessive disproportion—these are the chief forces which spread "infidelity" in the nineteenth century. The great disseminators of infidelity are men like Dr. McCosh himself, who take the Westminster Confession of Faith for their Bible, and preach dogmas as revelation which revolt the reason and shock the moral sense. The sermon that a man hears on Sunday morning makes him an infidel on Sunday night.

JOHN FISHER.

GATH, writing to the Graphic from Asbury Park, where a Methodist camp-meeting is in progress, says: "The progress of love in the church is much facilitated by calling 'Miss' sister and 'Mr.' brother. The young man seeking grace has just got up from wrestling in the straw, and feels relief and joy, when a plump young woman comforts him across the table by saying, 'Brother Tompkins, will you have some of the cheese?' 'Yes, Sister Todd.' After a pause—'Sister, I believe I shall bathe after dinner. Do you bathe?' 'Brother Tompkins,' says she, 'I think it's just old splendid. After a refreshing sermon it seems to be as necessary as a congregational hymn, to get right in and kick up.' 'Sister,' he says, demurely, 'we'll both bathe!' Then the young man reflects how agreeable is this religion. Then we have the widowed Christian whose late spouse was a member of the fold. Life went on so evenly with them that she heeds the Scriptural injunction with all her heart, 'it is not good for any man to be alone.' In fact she is on the *qui vive* for number two, and watches among the howling penitents in the straw for the coming man. 'Brother Fisher,' she says, 'what I miss most of all is that comfortable blessing at the family table which Mr. Smith used to ask. It appears as if I have no appetite without it. Spring chicken is tedious and tasteless without family piety.' 'Sister Smith, did you ever hear me ask a blessing?' 'O, Brother Fisher! how can you be so insinuating?' 'There, there!' says the presiding elder, coming in, 'I won't disturb you! I see how it is!'

Events of the Week.

SAINT BONIFACE HOSPITAL, in South St. Louis, was totally destroyed by fire Aug. 5th.

THE remains of Dr. Winslow were cremated in Salt Lake City, July 31st. The weight of the ashes was 4 lbs, 11½ ozs.

WE are enjoying an English summer in New York—a summer in which showers and light winds alternate with the sunshine in such proportion as to make it positively enjoyable.

THE poor-house on the Industrial Farm of the county of Norfolk, one mile from Simcoe, Ont., was burned at 11 o'clock, on the night of Aug. 6th. Seventeen human beings perished in the flames.

BOTH Adelina Patti, the great prima donna, and her husband, Marquise de Caux, filed applications for judicial separation. The court pronounces against her position, and condemns her to pay costs.

Mrs. FRANK HOLMES, a young widow, living at 209 Lexington avenue, was assaulted Monday afternoon, as she was entering her home, by T. H. Clark, a rejected suitor, who struck her several times with a hatchet. Her condition is critical, and she is not expected to recover.

THE shooting of John Conklin of Fairfield by Geo. Allen proves to have been one of the most deliberate murders on record. Conklin was shot while sitting in his front yard. Allen expressed great joy when he found that his victim was dead. The Rev. Father Mullen, called to attend the murdered man, on turning to go home, fell dead in Conklin's yard.

WALL-STREET was excited last week over an assault by Major Selover, a wealthy broker, on Jay Gould, the speculator, and proprietor of the Tribune. The two men were walking along together, engaged in earnest conversation, when Selover suddenly struck Gould several times, and then, raising him, held him suspended over a railing, finally dropping him into the area below. Gould was uninjured.

THE great railroad strike is not yet entirely settled. The workmen are so far the victors. In no case have they resumed work without some concessions on the part of the employers. In some cases wages have been advanced 10 per cent. In others the reductions have been rescinded. Some railroads have abolished arbitrary rules and regulations. This has been the result of united action on the part of workingmen.

THE Russians met a serious defeat at Plevna, losing from five to ten thousand men and several officers. It is a serious blow to the onward march to Constantinople, and necessitated the Czar's making another call upon his forces at home. The war is costing his nation \$1,000,000 per day, and it now looks as though it would take some time for him to get his money back. A body of insurgents in Herzegovina, under Gen. Despotovitch, after a battle of seven hours, were defeated. So far in the contest between Jehovah and Allah, the former seems not yet to have gained much advantage.

ON Aug. 6th, Pester's cigar-box factory, corner of 8th st. and Broadway, Cincinnati, O., was burned to the ground. Some eight girls and several men employed in the place perished. An eye-witness describes it as the most rapid fire within his memory. Though the fire-engines had but a stone's throw to go, after the alarm was sounded, they found the whole block one sheet of flame. In fifteen minutes the walls fell. The girls were in the fourth story, and there was no possible means of escape. How often do we read of these heartrending scenes! And yet, in spite of all the protests of press and people against the wanton neglect in providing means of escape at such time, there is no heed paid to such demands. A few ropes, a few ladders, and a little drilling of the operatives in factories and workshops to handle them quickly in case of emergency, and hundreds of lives would be saved every year. It is certainly a question that requires legislation. All such neglect should be visited with a heavy penalty. In spite of our boasted Christian civilization, we are not yet civilized or Christian enough to deal justly, humanely and mercifully by our fellow-creatures—if such dealing require too close contact with the pocket-book.

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER NO. X.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

MR. D. M. BENNETT, *Dear Sir*: It seems to me that you have resorted to some rather imbecile arguments; at any rate, I think that, were I to make use of similar ones, you would be among the first to belittle them. For instance, you meet my observation on the equal silence of Herodotus about Rome and Jerusalem by saying that "he may have also visited Rome, and his allusions to that city may have been in the portions of his works that are lost." Right here let me ask two questions: 1st. May it not be as fairly presumed that his promised but missing history of Assyria, or Syria, as the Greeks called it, contained "allusions" to Palestine and Jerusalem? 2nd. What would you say of a Christian critic, if he should base an explanation of a difficult passage of Scripture on the supposed contents of some of the lost documents frequently mentioned in the Old Testament? Again, you plead for Byron that "had he lived to late manhood, it may be well supposed he would have 'sowed his wild oats,' and become a staid and exemplary member of society." Tell the candid truth now, Mr. Bennett: would you show any respect for a prospective apology of that kind for a wayward professor of religion? I am afraid we should have to hunt up your "lost works" to find an instance of such a thing. Speaking of my exposure of some leading Infidels, you say: "But really, what does it all prove? It proves that unbelievers are human beings, and have sometimes made mistakes. What class of men is there in the world, that, running over their records for hundreds of years, as many charges could not be brought against them?" That is very nice. Of course, you will not object to throwing the same cloak of charity over the "mistakes" of the professing Christians whom you have enumerated. A good rule always works both ways.

A few weeks ago, I saw a couple of quotations from Paul in the *Boston Investigator*. It was clear that their drift and meaning had never been investigated by that journal. As the Apostle himself said, he was "slandorously reported" (Rom. iii, 8). Imagine my surprise at finding the same citations, put in the same way, in your last Reply! I could not help thinking of Byron's lines, slightly modified:

A man must serve his time to every trade,
Save censure—critics all are ready made;
Take hackney'd jokes from *Mendum*, got by rote,
With just enough of learning to misquote;
A mind well skilled to find or forge a fault,
A turn for punning, call it Attie salt.

English Bards and Scotch Reviewers.

You furnished an item about church debts. The *Tribune* is a very acceptable authority; but you did not give the date, so that the statement you refer to could be verified and examined. But grant that there are fifty-four churches in New York city under "mortgages amounting to \$2,367,886." If these churches were each under a debt equal to that on Paine Hall (\$70,000), the sum would be \$3,780,000—almost a million and a half more. And it should not be forgotten in this connection that this is a comparison of fifty-four churches and the Christians of a single city, with one building and the Infidels of the whole Western Continent. Then it should be remembered that there are hundreds of magnificent churches, and thousands of tidy chapels all over the country, entirely free of debt. You will see by the Directory that there are over two hundred and fifty in New York City alone. Most emphatically, then, there is nothing in this direction but very odious comparisons for Infidelity. Its liberality is as nothing in the presence of the munificent and varied generosity of Christianity.

Your last letter is the fullest and clearest illustration I ever saw of the meaning of the Latin phrase, *ipse dixit*. The solidified and petrified Past seems to be mere dough in your hands. You can put the features and lineaments of Infidelity on it with the greatest of ease. In order to show this, let me place some of your assertions and the fixed facts of history side by side:

"Voltaire was not a perjurer." (D. M. Bennett).

"When very hard pushed, he would not swear from a false oath" (Morley's Voltaire, N. Y., 1872, p. 200).

"Eusebius was a falsifier, forger, and interpolator" (D. M. B.).

"Eusebius wrote under the pressure of the great commotions of his age, but with much freedom from prejudices, with a more critical spirit than many both of his predecessors and successors, and with an ecclesiastical erudition unsurpassed in his age" (American Cyclopaedia).

"St. Augustine was one of the most lecherous and dissipated men in Carthage" (D. M. B.).

That is true of him only when he was an unbeliever in Christianity. After his conversion "it is believed that he was at once the purest, the wisest, and the holiest of men, equally mild and firm, equally prudent and fearless, equally a friend of man and a lover of God" (Am. Cyclopaedia).

"Girard did not make his wife insane by quarreling with her" (D. M. B.).

"He about this time married the daughter of a shipbuilder of that city, but the union was unhappy. Mr. Girard applied for a divorce, and his wife ultimately died insane in a public hospital" (American Cyclopaedia).

"He was very eccentric in his habits, a free thinker, ungracious in manner, ill-tempered, and lived and died without a friend" (Johnson's Universal Cyclopaedia).

"You have no grounds for insinuating that Paine lived improperly with Mrs. Bonneville" (D. M. B.).

"Mr. Paine was godfather to one of the others, who had been named after him" (Vale's Life of Paine, p. 145).

"Thomas has the features, countenance, and temper of Paine" (Cheetham's Life of Paine p. 227).

"Goethe was not an immoral man" (D. M. B.).

"His first years there (in Weimar) were spent in wild and tumultuous enjoyments, in which 'affairs of the heart,' it is to be feared, did not always end with the heart. 'There is not a woman here,' wrote the simple-hearted Schiller more lately, 'who has not had her *liaison*.' . . . A relation with Frau von Stein, which Goethe had long maintained, was now broken off, but the poet soon formed another with Christine Vulpius. She was uneducated, and lived in some domestic capacity in his house; but in spite of the enormous scandal which the new tie occasioned even in Weimar, Goethe afterwards married her to legitimate his son" (American Cyclopaedia).

"Shelley was not guilty of wrong in leaving his wife; nor was he dissolute" (D. M. B.).

"Toward the close of 1813 the estrangement which had been slowly growing between him and his wife resulted in their separation, and she returned to her father's house, where she gave birth to a second child. . . . He was soon after traveling abroad with Mary, afterwards the second Mrs. Shelley, daughter of William Godwin and Mary Wollstonecraft, all of whom deemed marriage a useless institution.

On his return he found that his wife had drowned herself, and his sorrows are said to have made him for a time actually mad, and as such he describes himself in 'Julian and Maddalo.' He now married his second wife, who had been his companion for two years" (American Cyclopaedia).

"Chesterfield did not seek to make his son a whoremaster" (D. M. B.).

"*Un arrangement*, which is, in plain English, a gallantry, is, in Paris, as necessary a part of a woman of fashion's establishment, as her house, stable, coach, etc. A young fellow must therefore be a very awkward one, to be reduced to, or of a very singular taste, to prefer drabs and danger to a commerce (in the course of the world not disgraceful) with a woman of health, education, and rank" (Chesterfield's Letters to his Son. Letter 227).

"John Stuart Mill sustained a character too pure for you to besmirch" (D. M. B.).

I only said, and I again repeat, that a minister's name would be tarnished or "besmirched" were he to do as Mill did with another man's wife. Let me quote Mr. Mill: "At this period she lived mostly with one young daughter, in a quiet part of the country, and only occasionally in town, with her first husband, Mr. Taylor. I visited her equally in both places; and was greatly indebted to the strength of character which enabled her to disregard the false interpretations liable to be put on the frequency of my visits to her while living generally apart from Mr. Taylor, and on our occasionally traveling together, though in all other respects our conduct during those years gave not the slightest ground for any other supposition than the true one, that our relation to each other at that time was one of strong affection and confidential intimacy only. For though we did not consider the ordinances of society binding on a subject so entirely personal, we did feel bound that our conduct should be such as in no degree to bring discredit on her husband, nor therefore on herself" (Autobiography, N. Y., 1875, pp. 186, 229.) There is Mr. Mill's word for it. I am willing to accept it. But I am sure that if a bishop were to follow his example, the Infidels especially would wink, and insinuate, and put their mouths in position to say "lecherous."

"Rousseau was an upright, well-disposed man" (D. M. B.).

Whew! That assertion needs no quotation to disprove it. No wonder you could flatter the Devil in one of your preceding letters. If Rousseau was moral, immorality is an impossibility; and you should not be so inconsistent as to condemn "clerical beasts" any more.

I have entered into these details in order to vindicate my former statements, and to show the reader how scrupulous you are about historical truth! I have quoted largely from the New American Cyclopaedia, partly because it is unsectarian, and far from partial to Protestantism and Orthodoxy, but chiefly because you have expressed your acceptance of it as high and unquestioned authority (Reply No. III).

I have been tracing some of your references. You point to several Scriptural passages in evidence that the Jews "ate human flesh." Do you by this mean that they were cannibals? Your language is framed so cunningly that it at the same time conveys this impression, and leaves you a loop-hole in case of exposure. Well, I will have to force you into the loop-hole. Deut. xxviii, 47-58; Lam. iv, 10; and Bar. ii, 3 do not at all refer to the ordinary customs of the Hebrews, but to the last desperate resort of a people dying with famine. Ez. xxxix, 18, does not speak of human beings as "eating the flesh of the mighty and drinking the blood of the princes of the earth." In the preceding verse we are explicitly told that this was done by "every feathered fowl" and by "every beast of the field." Let the reader examine these passages carefully and he cannot fail to see that you have tried to play a trick on him. All your other Scriptural comments are about as critical and accurate as this one.

I have also examined Thiers, and Chambers' Cyclopaedia, but I found no evidence whatever that Robespierre was a Christian. As your generosity has recently placed Paine's works in Cooper Institute, in order that you may be able to say they are there, so, I am afraid, your jaundiced imagination sometimes reads things into authorities which they do not really contain. I have taken considerable pains to examine Thiers' History of the French Revolution; Garat's Memoirs of the Revolution; Lamartine's History of the Girondists; and especially Lewes' Life of Robespierre, and I find that Robespierre was simply a Deist; that his mode of thought was moulded by Rousseau's philosophy; and that his coadjutors were avowed Infidels. It is true some of the Atheists sneered at him as a kind of religionist, because he believed in the Being of God. But that does not prove your allegation. For the same reason Paine became unpopular with the very same class of people. And it had

been said long before that even Voltaire was "retrograde," "superstitious," and a "bigot," because he was a Deist (Morley's Voltaire, p. 94).

You, too, can play "fast and loose" with Catholic authorities. While you would scornfully reject their testimony about skeptics, you can accept, with smacking gusto, their most spiteful misrepresentations of the life and death of Luther and Calvin.

It is quite likely that some Infidels have "died as the fool dieth," with stolid unconcern. But it is on record that many of them approached death with fear and trembling. There is good evidence that Voltaire died whining for a Catholic priest, and that Hobbes contemplated "the inevitable" with terrible trepidation (Condorcet's Life of Voltaire; Thomas' Dictionary of Biography; Blackburne's Life of Hobbes; Hume's History of England, new ed., London, 1864, vol. v, p. 97). A conscientious historian says that Robespierre and his fellows, when besieged in the Hotel de Ville, writhed like a knot of snakes encircled by fire. Henriot was drunk. Las Basas despatched himself with a pistol. Couthon cut ghastly gashes in his bosom, but lacked courage to drive the knife to his heart. Robespierre made an attempt to shoot himself, but succeeded only in breaking his jaw. St. Just begged his comrades to kill him (Scott's Life of Napoleon Buonaparte, vol. i, chap. xvii).

It is nobler, like Hamlet, to meditate on death in a serious vein, than to breathe the last, like Hume, with a deck of cards in his hands. But who, except a true Christian, can die with the serene assurance of St. Paul, and say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. iv, 6-8)?

I might as well improve this opportunity, once for all, to say a word about Calvin and Servetus. Everybody is familiar with these two names. Callow striplings that never saw a Life of Calvin, far less read one, are able to articulate the three words: "Calvin burned Servetus." Ignorami that can hardly tell the difference between Calvinism and Galvanism, somehow manage to say, with a knowing air: "Calvin burned Servetus." The sectarian hater of Calvinism; the Catholic hater of Protestantism; and the Infidel hater of Christianity, can stand side by side and chant together: "Calvin burned Servetus." A gainsayer, cornered, squelched, and extinguished in controversy, can say that much, anyhow: "Well, Calvin burned Servetus." Now, I am prepared to say, and I hereby say deliberately, that CALVIN DID NOT BURN SERVETUS; NEITHER DID HE CONSENT TO HIS BURNING BY OTHERS. The facts about that sad affair were these:

1. Calvin believed in punishing incorrigible heretics with death.

2. Servetus himself, and his follower, Socinus, cherished the same belief.

3. Calvin instigated the arrest of Servetus, and furnished the evidence against him in the trial.

4. The authority that pronounced the sentence on Servetus was vested in the Senate of Geneva.

5. Calvin exerted all his influence to secure a modification of the sentence from burning to death by the sword.

It is true, this bears a most painful resemblance to the *humaneness* of the French Infidels, when they discontinued the use of the awkward axe, and proceeded to chop each other's heads off with the more graceful guillotine. Nevertheless, let the truth be said, even of John Calvin.

6. That age gave a general endorsement to the execution of Servetus. The cantons of Berne, Zurich, Bale, and Schaffhausen concurred in the action of Geneva. Melancthon, Beza, Farel, Bucer, Oecolampadius, Zuingli, Viret, Peter Martyr, Bullinger, Turretin, and the cotemporaneous theologians and statesmen generally approved of it.

This was confessedly a dark spot on the character of Calvin. But he should be judged in the light of his own age and surroundings. He was trained a Romanist; and it was hard for him to shake off entirely the dregs of intolerance. Even Draper says: "He was animated, not by the principles of the Reformation, but by those of Catholicism, from which he had not been able to emancipate himself completely" (Conflict between Religion and Science, p. 364). Besides, he found himself in Geneva under an ancient law that declared heresy a capital crime. The public opinion sanctioned that law. And we know how hard it is for mortals to be several centuries ahead of their times. Calvin's crime was the crime of his age; but I admit that it was a crime nevertheless.

I cannot see why Presbyterians should suffer reproach on account of the Calvin and Servetus affair any more than other denominations. Calvin was no part of the Presbyterian Church. If the Westminster divines adopted, to a great extent, his system of doctrines, they did no more than the Baptists, and the earlier Episcopalians and Congregationalists.

The world should not forget its many obligations to John Calvin. Bancroft, in his History of the United States, traces the germination and development of republican principles to his system. Froude has shown that "Calvinism" has been no secondary force in the progress of civilization; and he has testified as to Calvin's private character, that he "made truth, to the last fibre of it, the rule of practical life."

There are extant ever so many discussions of "Calvin and Servetus." But no one has been just to the memory of Calvin until he has seen what may be said in his favor by reading Beza's, Waterman's, McCrie's, Mackenzie's, and especially Henry's Life of Calvin; Rilliet's Calvin and Servetus; Chauffepie's article on Servetus in his continuation of Bayle's Dictionary; the Encyclopaedia Britannica; Coleridge's Table-Talk; the Biblical Repertory, vol. viii, pp. 74-96, and the Bibliotheca Sacra, vol. iii, pp. 51-94. There are two

sides to this question; and no conclusion can be fair where both sides have not been thoroughly investigated.

I deny that Biot is accepted by the best scientists and theologians as good authority on Sir Isaac Newton. David Brewster contradicts him flatly, and proves conclusively that Newton's greatest religious works were thought out and written *before* the temporary cloud passed over his mind. (Life of Newton, ch. xvi, Lynn's ed.)

To me it is one of the clearest things in the world that Infidelity is of a disintegrating character. I mean, of course, unmixd Infidelity. Many Infidels are unconsciously restrained by the internal and external influences of religion. As many professed Christians are worse than their principles, so many professed Infidels are better than their principles, or, rather, non-principles. Imagine a world of universal skepticism. God is denied or ignored. Where then is Moral Obligation? Will you say that society shall declare its own requirements, by enacting laws to direct and govern itself? But what right has society, any more than a body of bishops, to think for the individual? Plainly enough, the spirit of Infidelity is inimical to every thing organic among men. This is illustrated by palpable facts. All Infidels are making an onslaught on the Church. The Free-Love Infidels are waging war on the Family. And the Communistic Infidels are breathing out threatenings and slaughter against Civil Government.

So you think Infidelity is consistent with Morality! You are then far in "advance" of some of your predecessors. D'Holbach grunted under the burden of showing that Atheism furnished the strongest motives for virtue and justice. Voltaire requested D'Alembert and Condorcet not to talk Atheism in the hearing of his servants, giving as his reason that he "did not want to have his throat cut that night." Hume says that "Hobbes' politics are fitted only to promote tyranny, and his ethics to encourage licentiousness" (History of England, vol. v, p. 97). He says farther in one of his Essays: "Disbelief in futurity loosens in a great measure the ties of morality, and may be supposed for that reason, to be pernicious to the peace of civil society." Bolingbroke says: "The doctrine of rewards and punishments in a future state, has so great a tendency to enforce the civil laws and to restrain the vices of men, that, though reason would decide against it on the principles of theology, she will not decide against it on the principles of good policy. . . . No religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind as the Christian. The Gospel of Christ is one continual lesson of the strictest morality, justice, benevolence, and universal charity."

But this question needs no backing by quotations. It stands to reason, as they say, that a man who thoroughly believes in a God who will certainly punish iniquity, and as certainly reward goodness, will be more moral than another one who has no God to fear or love; no Hell to shun, no Heaven to seek. A man who believes that he is only a beast is quite likely to live like a beast.

Let us now consider some of the popular objections to Religion:

1. There is a lurking fallacy, and a sly begging of the question, in some of the words which Infidels are very fond of using. For instance, they persist in speaking of the entire clergy of Christendom as *priests*, *priesthood*, and *priestcraft*. They ought to be more just and accurate. They ought to know that the great body of Protestants do not regard a minister as a priest in any sense different from the lay believer. In other words, there is no distinct order called the Priesthood, under the Gospel Dispensation. (Hodge's Systematic Theology, vol. iii, p. 689.) The Infidel use of these words is only an unfair attempt to cover Protestantism with the odium that is associated with Romanism.

It is frequently assumed that "common sense" is all on the side of unbelief. This is both gratuitous and egotistic. As Huxley says, *common ignorance* passes very often by the more deceiving name of Common Sense (Lay Sermons, p. 330). There is not a book in the world that contains as much "common sense" as the Bible.

What self-complacency there is in the skeptic's use of the word "Liberalism"! It takes for granted what does not exist in fact, viz., that Infidels are more truly liberal than Christians. What is popularly called "Liberalism" is really an unwritten creed, which runs about as follows:

Art. I. Every individual is the smartest fellow in the world.

Art. II. It is to be presumed that anything and everything may possibly be true, *provided always* orthodoxy is excluded from this supposition.

Art. III. It makes no difference what you believe or do—you'll fetch up all right.

How much superior to all this is the Liberalism of the New Testament: "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. xii, 10). "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. v, 13).

Similar things may be said of the words "Freethought," and "Freethinker." The Infidel is not more *free* as a *thinker* than his religious neighbor. For one, I can testify that my mind enjoys unbounded freedom. I think exactly as I please. *Freethought!* That is certainly a high-sounding name. But we should remember that great names are frequently given to very insignificant concerns. You will often see a low corner grogshop dubbed "London House," or "Paris Hotel." But it is a low corner grogshop after all. It is so with Infidelity. It may style itself "Freethought," "Liberalism," "Progress," and all that; but its true character will still remain the same. In the language of Prof. Huxley, "many a spirited free-thinker makes use of his freedom mainly to vent nonsense" (Lay Sermons, p. 62). From the way many Infidels stagger through History, bungle

Philosophy, and blunder over Scripture, I should say that *Freethinker* would be a more appropriate term than "Free-thinker."

How often it is assumed that if a man is a *thinker*, he is sure to be an unbeliever. When we remember that such men as Columbus, Descartes, Locke, Blackstone, Milton, Bacon, Cuvier, Newton, Kepler, Brahe, Pascal, Da Vinci, Brewster, Burke, Faraday, Herschel, Morse, Mitchell, Guizot, Handel, Haydn, Rawlinson, Chalmers, Agassiz, etc., etc., were firm believers in the Christian Religion, this assumption is at once ridiculous and contemptible. There are ever so many "Sages" and "Thinkers" who are not "Infidels;" and there are hosts of Infidels who are neither "Sages" nor "Thinkers." It might be well for some people to keep in mind that long hair, weird looks, spectacles, funny clothes, and other eccentricities, all put on, do not, *ipso facto*, constitute a *thinker*.

2. It is sometimes objected to Religion that it makes people insane. But is this a sound argument? Is it applied to anything else? News, good and bad, have caused some to lose their minds. Should newspapers, telegraph companies, and all post-offices, be suppressed on that account? Disappointment in love has made many a bonnie lass and sighing swain crazy. Does it follow that courtship should be discountenanced the world over? Financial embarrassments have overwhelmed the mind of many an enterprising merchant. Does that prove that business, commerce, and money should be banished from the earth? Childbirth is often followed by derangement. May we thence argue that marriage is dishonorable in all. It is probable that Newton's temporary aberration of mind was caused by the intensity of his scientific studies. May we therefore conclude that scientific investigation should be discouraged? Everybody will answer, No. Then, on the same ground precisely, I will answer No, in behalf of Religion.

But why is this argument not passed around? Why not insist that Spiritualism is a very bad thing, since it sent even the strong-minded Robert Dale Owen into the insane Asylum? George Francis Train is either a lunatic because he is an Infidel, or else he is an Infidel because he is a lunatic. Why not blazon this as a knock-down argument against Infidelity? Intemperance has made a thousand crazy, where religious excesses have made one. Why is it that Infidel journals do not use this fact as the ground of a thundering appeal against the Liquor Traffic? It is all because they will not turn their style of caviling against Christianity against anything else. It is because they are given to straining out religious gnats, while they can swallow irreligious camels.

3. Some people, and some very intelligent people, say they cannot determine anything about the Christian Religion, because of the multiplicity of sects. Now, it is too true that there are far more denominations than are necessary. Divisions have subdivided until the sections are very numerous. But the "Freethinker" should be the last man to find fault with this. It is the result of the liberty which Protestantism vouchsafes to every man, and body of men, to think and act as they see fit. Thus a place is furnished for almost every variety of taste and opinion. As to the vital difference between these denominations, it is not so very great, after all. The Evangelical Alliance could meet on a common basis. And it is the united voice of Protestant Christendom that that basis contains all the essentials, the saving truths, of Christianity. The distinguishing marks are non-essential—matters of taste, education, local and historical attachments.

But let us admit that the variety of sects and denominations is perplexing and bewildering. I will still claim that the denial or ignoring of religion on that account is unreasonable, and contrary to human practice in other respects. The world has a great many different forms of government—Empires, Kingdoms, and Republics. Will any intelligent man use this as an excuse for refusing citizenship *anywhere*? Let us be thankful that our country actually swarms with most amiable and excellent young ladies and gentlemen. Do any of them put matrimony out of the question, on account of the wide room for choice? Would an emigrant refuse to settle in *any* part of America, simply because there are so many States and Territories? Would a traveler refuse to go to *any* hotel, and sleep out doors, because he was met by so many contending runners at the depot? Do our talented young men decline going to *any* college or university, because there are so many colleges and universities? What are our political parties but political sects? How many American citizens are there who make the variety of parties a reason for identifying themselves with no party? Should the fabled ass that starved between two bundles of hay, because he could not determine which was the best, so that he might eat it first, be the model of reasonable men?

Such questions as these answer themselves. They show that the objection to Religion, now under consideration, is more of an excuse than anything else. But where is a man to flee to get rid of this excuse? Certainly not to Infidelity; for sectarianism prevails even there. He will there be stunned by the conflicting clamors of Deism, Atheism, Pantheism, Materialism, Spiritualism, Free-Loveism, Communism, and a hundred Nondescriptisms. Nothing can be better and *easier* for him than to study the cardinal truths of the Divine Book, absorb them into the very marrow and fibres of his being, enter the Master's great vineyard, and work at the row of vines he may choose.

4. But the commonest objection of all to the Christian Religion is the inconsistencies of many who profess it. This objection is as old as Sin and Sophistry. And it is still full of life and vigor. It lives on in defiance of logic, good sense, and consistency. You have gone to the trouble of furnishing quite a list of fallen ministers. Doubtless some of your sympathizers will mistake this list for reasoning. They will probably keep it as an Infidel reference bible.

Very likely they will learn some of it by heart. It furnishes them with a great supply of cartridges—blank, every one of them. What a sweet scrap-book you must have had! You have certainly been a diligent gleaner on the fields of the "Police Gazettes"; and now you come to the threshing-floor with your blasted sheaves. But you forgot the case of the "confidence game" man, who, the other day, donned a clerical suit, and was thereby enabled to "borrow" quite a sum of money from a rustic. He was a capital illustration of the *principle* you try to bring out. The apostates whom you mention were only social and moral "confidence game" men. The Bible and Christianity are no more responsible for them than the Constitution and the good citizens of the United States are culpable for the existence among them of the criminal classes.

I have no inclination to doubt that your sketches of the disguised wolves are in the main correct. I offer no apology for those who were guilty. I will say of the Protestants that have transgressed, and died in their sins, as Moehler, the great Catholic controversialist, said of the "priests, bishops, and popes, whose scandalous conduct and lives extinguished the still glimmering torch, which they ought to have kindled: Hell hath swallowed them up" (Symbolism, Robertson's trans., 3d ed., p. 270). But in your ventilation of this matter you reveal a spiteful spirit, and a readiness to make unwarrantable assertions. You are not careful to mention all the cases that have been deposed. You give some names *twice*, in order to swell your list. You expatiate on the doings of individuals whose names you can not or dare not produce. You accuse others merely because gossipers, quack-doctors, and possibly, blackmailers, have wagged their "froward tongues" against them. Yea, you have been so unjust, and illegal, to say nothing of illiberal, as to assume that many are guilty against whom a whisper has never gone forth.

But it is only the genuine Christian that can consistently condemn such *irreligious* and *unchristian* characters as you have mentioned. It was against the Bible most of all that they sinned. Their conduct was quite in harmony with the teachings of prominent Infidels. Those who committed suicide were only doing what Hume and D'Holbach pronounced not only justifiable, but brave and noble. Those who appropriated to themselves, without leave, the property—or, as the Infidel Proudhon would call it, the "robbery"—of others, were only making a private application of that growing child of "Freethought," namely, Communism. The adulterers and whoremongers were nothing more than Free-Lovers in disguise. *It was the practice of Infidel doctrines that made them what they were.*

But, will you say, as Mrs. Woodhull said of Beecher, that their sin consisted chiefly in their *hypocrisy*? According to the Scriptures, hypocrisy is a damnable sin. But I have shown in my last that the skeptical Hume recommended, and that Toland, Paine and Voltaire practiced dissimulation and duplicity. To them may be added Simon Magus—whom you have hung up in your gallery of Infidels—lying, and uniting with the Apostolic Church with the expectation of receiving thereby extraordinary powers (Acts viii, 9-24); Collins and Shaftesbury partaking of the Sacrament in order to qualify themselves for civil office; and Hobbes clinging to the Anglican Church, though he hated its doctrines. By your showing—which, as we have seen, is incorrect—President White is a hypocrite, sanctioning and participating in daily prayers—only to "cater" to religious young men! O Mr. Bennett, Mr. Bennett, where is consistency? If suicide, dishonesty, licentiousness, and hypocrisy are wrong in clergymen—and they are eternally so—they are also wrong in all men. But where did you learn that these things are unlawful? Was it from Hume's Essay on Suicide? Was it from the utterances of Free-Love Conventions? Was it from the ring-leaders of Communism? No, dear friend: it was from the blessed old Bible which you despise, and which your batch of disgraced clergymen have disobeyed.

It seems that you have given us some of the advance sheets of your forth-coming "Champions of the Church," which you took occasion to advertise. I have seen your prospectus, and found that those whom you have selected for "Champions" are, with very few exceptions, divisible into two classes: 1st. Those who were no champions at all; and 2nd. Those who were champions only in evil doing. I hope you will proceed to give us, *on the same principle*, a volume entitled "Champions of the American Republic," containing exclusively sketches of Benedict Arnold, Aaron Burr, Preston S. Brooks, John B. Floyd, Jefferson Davis, Mrs. Surratt, J. Wilkes Booth, Raphael Semmes, Oakes Ames, James Fisk Jr., Wm. M. Tweed, John Morrissey, Brigham Young, Tom Thumb, Justus Schwab, Joseph Coburn, and the like. If your method is fair in religious it is fair in political history.

Ministers, as a class, are good men. Of course, there are exceptions among them; but exceptions never disprove a rule. When we remember that there are between seventy and a hundred thousand ministers in the United States, it is a marvel that far more of them do not prove to be wolves in sheep's clothing.

There are two reasons why the sins of a minister attract unusual attention: First, the height of his station gives special conspicuousness to his downfall. Impropriety in one clergyman will elicit more remarks than greater immoralities in a hundred men of the world. "Irregularities" in the latter are taken almost as matters of course; and very little is said about them. I would not have it otherwise as regards the clergy. They *should* be holy men. If they sin against God, and forget their awful responsibilities, they deserve to feel the keenest edge of disgrace and remorse.

Another reason for this is to be found in the fact that men do not generally speak of the sins of ministers and those of other people in the same terms. Dishonesty makes a preacher a thief outright—as it ought to; but it only makes an irreligious man a little "crooked," but "might"

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Interrogatories to Jehovah.—No. 30.

Great Jehovah, we are taught to regard thee as unchangeable, immutable, and infallible, and that the Bible is an emanation direct from thy hand or thy brain. If this is so are we not justified in looking for infallibility, harmony, and perfect agreement in thy word?

If we find that it is contradictory—that one part clashes with another, that one passage disputes what is asserted in another passage, have we not good grounds to decide that it is not the work of thy faultless hand, but that it is of human origin, and, like everything else produced by man, is defective and imperfect?

Is it possible for a God without weakness, without fault, without inharmony, to produce a work that is replete with imperfections and contradictions?

Is it not a perfectly legitimate and proper course for us to pursue in arriving at a correct conclusion as to the origin of the book called the Bible, to examine it closely and critically, to see whether it contains blemishes and imperfections, and whether it possesses qualities and characteristics that are above the ability of man to produce?

If we find that in addition to its contradictions and incompatibilities, it contains nothing superior to what is found in other books which men have written, are we not right in believing that this book was also written by men with human fallibilities?

As a faulty and imperfect piece of workmanship is positive proof of the defective mechanic who executes it, so, is not a book that contains numerous misstatements and contradictions the strongest evidence that can exist that it is not the production of a perfect, infallible being?

Does it not state in Genesis i, 31, "And God saw everything he had made, and behold it was very good"? And in chapter vi, 6 does it not say, "And it repented the Lord that he hath made man on the earth, and it grieved him at his heart"?

Is there not a serious discrepancy here? If the work of thy hand was so good and so perfect as to meet thy entire approbation, is it probable thou wouldst so soon become displeased with it as to wish thou hadst never made it?

In 2 Chron., vii, 12 and 16 does it not state that thou hadst chosen the temple which Solomon had builded for thy permanent residence, and that thou wouldst dwell there perpetually; and in Acts, vii, 48, does it not expressly state that the Most High dwelleth not in temples made with hands?

In 1 Timothy vi, 16, does it not say that thou dwellest in the light which no man can approach unto? In Kings viii, 12, does it not as emphatically state that thou wouldst dwell in thick darkness? In Psalms xviii, 11, does it not say thou madest darkness thy secret dwelling place?

In Genesis iii, 9 and 10, Exodus xxxiii, 11 and 26; xxiv, 9, 10, and 11; Gen. xxxii, 30, and Isaiah vi, 1, does it not state that thou wast seen as a man is seen, and that thy voice was heard the same as a man's voice? In other places, as in John i, 18, v. 37; Ex. xxxiii, 20, and 1 Tim. vi, 16, is it not stated that thou canst not be seen at any time; that no man has ever seen thee, and that none can see thee and live?

Could anything be more contradictory than this, thou canst be seen and was seen, and that thou canst not be seen and wast never seen? Must not one of these statements necessarily be untrue?

In Exodus xxxi, 17; Isaiah xliii, 24, and Jeremiah xv, 6, are we not informed that thou didst become weary and needed rest, while in Isaiah xl, 28, it states that thou art not weary? Can both be true, that thou art weary and art not weary?

In many passages of the book is it not expressly stated that thou art everywhere, and that thy eyes are constantly looking upon all parts of the Universe, and in other places does it not as explicitly state that thou wert under the necessity of visiting certain places in order to see how things were and what had been done?

If thine eyes keep in constant view all parts of the earth, was it necessary for thee to "come down" to see the city and the town which men had builded, or to visit the cities of Sodom and Gomorrah in order to see whether they had done as thou commandedst? If thou art always present in all places, could Adam and Eve hide themselves from thy presence?

In Psalms xlv, 21, and cxxxix, 2 and 3, and Acts i, 24, are we not told that thou knowest the hearts of men, that thou knowest all their ways and the very secrets of their hearts, while by other passages, as in Deut. xiii, 8; viii, 2; Gen. xxii, 12, are we not informed that thou wert under the necessity of testing and trying and proving thy servants in order to know what was in their hearts and minds? If thou at all times knowest all things, is it ever necessary for thee to experiment, or take pains to learn something thou already knowest?

In many passages is it not stated in the strongest language that all things are possible with thee, and that

nothing is too hard for thee to accomplish; but in Judges i, 19, is it not confessed that whilst thou wert able to drive out the inhabitants of the mountain, thou *couldst not* drive out the inhabitants of the valley because they had chariots of iron? Was iron indeed more than a match for thy power?

In numerous passages, as James i, 17, Malachi iii, 6, Ezekiel xxiv, 11, Numbers xxiii, 19, and many others, does it not state in the strongest language that thou art unchangeable, that thou changest not, and that thou *never repentest*; and in contradiction to this is it not as expressly stated in Gen. vi, 6, Jonah iii, 10; 1 Sam. ii, 30, 31; 2 Kings xx, 1, 4, 5, 6, and Ex. xxxiii, 1, 3, 14, and 17, are we not as pointedly assured that thou changest thy mind, that thou didst often repent, and wert sorry for what thou hadst done?

In Psalms xcii, 15, Gen. xviii, 25, Deut. xxxii, 4, Rom. ii, 11, Ezek. xviii, 25, Deut. x, 18, 19, and other passages, are we not fully assured that thou art just, righteous, and strictly upright in all cases, and that thou treatest all with strict justice and impartiality; while in Gen. ix, 25, Ex. xx, 5, Rom. ix, 11, 12, 13, Mat. xiii, 12, Deut. xiv, 21; 2 Sam. xxiv, 17, and elsewhere, are we not informed that thou didst curse some of thy children; that thou didst visit upon the children of the third and fourth generations the iniquities of their grandfathers and great-grandfathers, that thou didst show favor and partiality, and that thou didst send curses and judgments upon innocent parties?

In a multitude of places, as in Psalms xix, 7, 8, Deut. xxxii, 4; 1 Cor. xiv, 33, James i, 13, etc., are we not assured in the very strongest language that thou art all goodness and justice, and that in thee is neither iniquity, confusion, nor evil, and in other parts of the book, as in Lam. iii, 38, Jer. xviii, 11, Isaiah xlv, 7, Amos iii, 6, Ezek. xx, 25, as well as elsewhere, are we not informed that thou not only doest evil unto men, but that thou art the author of evil, and doest all the evil that is done in the world?

In James i, 5, and in Luke xi, 10, are we not assured that thou wilt freely give to those who ask of thee, while in John xii, 40, Josh. xi, 20, and Isa. lxiii, 17, we are informed that thou didst harden the hearts and blind the eyes of thy children that they should not understand, nor see, nor be healed? Didst thou not take measures to cause the destruction of those who had called upon thee?

Is not the promise given in Prov. viii, 17, and in Mat. vii, 8, that those that ask shall receive, and that those who seek shall find; while in Prov. i, 28, Isa. i, 15, and Ps. xviii, 41, the contrary assertion is made that those who call upon thee shall not be answered; that those who seek thee early shall not find thee, and that thou wouldst hide thyself from those that seek thee; that when prayers are offered up thou wilt not hear, and that when cries were offered up to thee thou wilt not attend them, and will answer not? Can a being who makes such contradictory promises and statements be relied upon?

In Rom. xv, 33, and in 1 Cor. xiv, 33, does it not say that thou art the God of Peace, while in Ex. xv, 3, Ps. cxliv, 1, and Isa. li, 15, and many other places, does it not say thou art a God of War, the Lord of Hosts, the God of Battles, and that thou teachest the hands to war and the fingers to fight?

In James v, 11, Lam. iii, 33, 1 Chron. xvi, 34, Ezek. xviii, 32, Ps. cxlv, 9, and xxv, 8, and 1 Tim. ii, 4, does it not say that thou art kind, merciful and good? that thou art filled with loving kindness; that thou dost afflict none willingly; that thy mercy endureth forever; that thou art good to all; that thy tender mercies are over all; that thou art love, and goodness, and uprightness, etc., while in other passages, as in Deut. vii, 16, and iv, 24, Joshua x, 11, 1 Samuel xv, 2, 3, and vi, 19, and Jer. xlii, 14, that thou wilt not have pity nor spare; it says thou wilt not have mercy; that thou wilt consume thy people; that thine eye shall have no pity, that thou art a consuming fire, and thou didst throw down stones from heaven upon men and kill them? Are not the two characters thus given thee the most contradictory ones that can be conceived of? Can both be true?

In Psalms xxx, 5, and ciii, 8, are we not told that thy anger endureth not a moment; that thou art merciful and gracious, slow to anger and plenteous in mercy? while in other passages, as in Exodus iv, 24, Numbers xxv, 4, and xxxii, 13, Psalms vii, 11, and Jer. xvii, 4, and elsewhere, are we not assured that thy anger was frequently kindled against thy people; that thou didst command that they be put to death, and that thou art angry with the wicked every day? Can it be possible that both these descriptions are true of the same being?

Is not the assurance given in Exodus xxix, 18, 36, Leviticus i, 9, and xxiii, 27, that thou didst command, approve of, and delight in burnt offerings, and in the blood of rams, bullocks, etc., while in other passages, as in Psalms i, 13, 14, Isaiah i, 11, 12, 13, Jer. vi, 20, and vii, 22, it explicitly states that thou not only didst disapprove of burnt offerings, sacrifices, and holy days, but that they were not sweet or acceptable unto thee; that incense is an abomination unto thee; that new moons and Sabbaths are an iniquity; and that thou delightest not in the blood of bullocks, rams and goats? Would it not appear from this that thy tastes were subject to very great changes?

In Deuteronomy xii, 30, 31, didst thou not forbid human sacrifice, which in Genesis xxii, 2, Leviticus xxvii, 28, 29, Judges xi, 30-39, and 2 Samuel xxi, 8, 9, 14, didst thou not expressly command it or acquiesce in it? Were not, then, thy moods variable?

In James i, 13, is not the positive assertion made that thou temptest no man? while in Genesis xxii, 1, 2 Samuel

smart." A violation of the Seventh Commandment in a church-member is adultery, fornication, lechery, and whoredom; but in an unbeliever it is only a "liaison," "an arrangement," "a gallantry," "peccadillo," "mistake," and "something not menial." This manner of selecting words misleads many into the belief that sin is really sinful only in a religious teacher.

There are two reasons why your catalogue of hypocrites makes nothing against the Christian Religion. The first is the fact that the Bible does not sanction, far less command, vice and sin. It was because they *disobeyed* the Scriptures that those whom you have named, fell. There is no book in the world that speaks so severely of the unfaithful minister as the Word of God. For examples of this, read Zeph. iii; Mic. iii, 8-12; Mal. ii, and many other places. To see what a minister is required to be, read 1 Tim. ch. iii.

The second reason consists in the fact that the Church has neither tolerated nor connived at the sins of its Judas Iscariots and Ananias. By your own showing, conviction of iniquity has invariably been followed by expulsion. What more, what better, could the Church do? The glaring fact that the Bible condemns uncompromisingly, and prohibits emphatically and repeatedly, not only evil, but "all appearance of evil," and the other fact that the Church, as rapidly as consistency with justice and fair trials will permit, deposes, excommunicates, and disowns, such of her members and teachers as reveal wicked hearts by tangible acts, effectually shield Christianity against your imputations.

Infidelity has nothing to compare with this. It possesses and recognizes no authoritative Statute-Book which says: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor." It admits of no supreme standard of right and wrong. Neither does it know aught of such a thing as discipline. It owns and acknowledges as teachers such men as Bolingbroke, Rousseau, Voltaire, whose private characters were an abomination—owns them, though they professed no repentance, but rather justified their loathsome practices.

Your reasoning—if such it may be called—amounts to this: *That inconsistency with, and violation of, any given principles, are a proof that those principles are in themselves bad.* No man would think of reasoning in that way about anything on earth but religion. When you find a dishonest man, do you scold the multiplication-table? Will you point to the pickpocket and the burglar as evidences that all statutes against stealing should be abolished? Will you endeavor to prove by the fallen women that the law of chastity and marital fidelity should be annulled? Do you despise genuine money because it is counterfeited? Do you want to annihilate doctors and drug-stores because disease and death are still in the world? Do you want to dissolve all civil governments for the reason that so many office-holders are corrupt? Would you point to Benedict Arnold as a type of American patriotism? Would you, if required to show specimens of American horses to a company of foreign equestrians, take them to a back stable, and there direct their eyes to some scrawny, wheezing creatures, infected and disfigured by ringbone, founder, spavin, glanders, and epizootic? Suppose—we may suppose anything now-a-days—suppose that Science were to establish interplanetary travel, and a committee of Jupiterians were to make you a visit to request some models of terrestrial beings to take back with them—would you go to the Penitentiary or the Lunatic Asylum to select the models? Do you despise Liberty, because—as Madame Roland said a-dying—crimes are committed in its name? You will say a thousand times No to these questions. Then, in the name of Sense and Consistency, I demand that you shall give just the same answer in regard to the Bible and the Christian Church. I insist that we are to judge of the principles of the Scriptures only by those who obey them.

You disparage ministers generally. You say they are useless and unproductive. But you said that with your eyes closed. You forgot that many clergymen, such as Leyden and Priestley, have been scientific discoverers. You forgot that nine-tenths of the Chancellors and Presidents of the world's Universities and Colleges from time immemorial until now, have been ministers of the Gospel. You forgot that the needy and distressed in every village and city in Christendom go most hopefully to the Christian pastor for sympathy and assistance. You forgot that a vast number of our best Biographies, Histories, and Cyclopedias of Art and Science, are the works of clergymen.

The *Infidels* are more truly the unproductive class. Where is the Hospital, or Benevolent Institution that they have founded and supported? Where, in our broad land, is the Orphan Asylum, or Home for the Aged, that they have endowed? What are they doing to teach the rising generation to love Virtue, Patriotism, Righteousness, and Holiness? What great ideas have they ever given to the world? In the language of Carlyle, whom you have called a "Giant Infidel," (?) "What Plough or Printing-Press, what Chivalry or Christianity; nay, what Steam-Engine, or Quakerism, or Trial by Jury, did these Encyclopedists invent for mankind? They invented simply nothing; not one of man's virtues, not one of man's powers, is due to them; in all these respects the age of Louis XV. is among the most barren of recorded ages" (Essay on Voltaire).

Pardon the length of my letter. I could not review your Reply, and expose the popular sophistries of Infidelity, in less space. Your obedient Servant,

G. H. HUMPHREY.

He who reforms himself has done more towards reforming the public than a crowd of noisy impotent patriots.

RELIGION makes large armies. The number of people on the globe at present enumerated as Christians is 353,000,000. Drawn up against this solid column, under the banner of all other isms is found an army of 913,000,000 souls,

xxiv, 1, Job ii, 3, Jeremiah xx, 7, and Matthew vi, 13, it is emphatically stated that thou didst tempt Abraham, David, Job, and others? Are both of these statements true?

In Numbers xxiii, 19, and Hebrews vi, 18, is it not clearly stated that thou canst not lie, while in Judges ix, 23, 1 Kings xxii, 23, Jeremiah iv, 10, and xiv, 18, Ezekiel xiv, 9, and 2 Thes. ii, 11, are we not told that thou usest deception; that thou sendest a delusion; that thou puttest a lying spirit in the mouths of thy prophets; that thou sendest an evil spirit; that thou deceivedst thy prophets, etc.?

In Genesis vi, 5, 7, are we not told that on account of the wickedness of man, and the imaginations of the thoughts of his heart, which were evil continually, thou didst decide to destroy man whom thou hadst created from off the face of the earth, while in chapter viii, 21, thou didst decide equally as firmly that thou wouldst not again curse the ground for man's sake, nor any more smite every living thing, notwithstanding the imaginations of man's heart were evil from his youth? Do not these passages indicate that thy mind had undergone a slight change?

According to Romans i, 20, are not the invisible things pertaining to thee from the creation of the world clearly seen and understood by things that are made, even thy eternal power and Godhead, while in Job xi, 7, and Isaiah xi, 28, we are expressly told that thou canst not be found out by searching, and that there is no such thing as searching thy understanding?

In Deut. vi, 4, 1 Cor. viii, 4, and other places, are we not assured that there is but *one* God, while we are to understand by Gen. i, 26, iii, 22, and xviii, 1, 2, 3, 1 John v, 7, and elsewhere, that there is a plurality of Gods? Are both true?

In Exodus iii, 21, 22, and xii, 35, 36, didst thou not command thy people to commit theft and robbery, while in Exodus xx, 15, and Lev. xix, 13, didst thou not positively forbid stealing and robbing? Didst thou really command and forbid the performance of the same act?

By Exodus i, 18, 20, Numbers xiv, 34, Joshua ii, 4, 5, 6, 1 Samuel xvi, 1, 2, 1 Kings xxii, 21, 22, Romans iii, 7, 2 Cor. xii, 16, and James ii, 25, are we not to understand that thy lying and falsehood were approved and sanctioned? while in Exodus xx, 16, Proverbs xii, 22, and Revelations xxi, 8, are not lying and deception positively forbidden? Is lying, then, sometimes approved and sometimes disapproved by thee?

In Exodus xxxii, 27, 2 Kings, x, 11, 30, and other places, was not killing positively commanded, while in Exodus xx, 13, it is positively forbidden? Is there not a contradiction in these commands?

In Genesis ix, 5, 6, didst thou not require that every man who shed the blood of his brother should die? and in Genesis iv, 15, didst thou not specially provide that the man who had shed the blood of his brother should not be put to death?

In Exodus xx, 4, didst thou not positively command that no image or likeness of anything in the heaven above or in the earth beneath should be made, and afterwards, in chapter xxv, 18, 20, didst thou not expressly command the making of two images or cherubims with wings?

In Genesis ix, 25, Leviticus xxv, 45, 46, and Joel iii, 8, is not slavery approved and commanded, and in Exodus xxi, 16, and xxii, 21, Isaiah lviii, 6, and Matthew xxiii, 10, is it not clearly disapproved and forbidden? Does it not look like blowing "hot and cold" upon the same usages? Canst thou at the same time love and hate the same thing?

[TO BE CONTINUED.]

The Wolcott Three-Days Grove-meeting.

Before the next copy of THE TRUTH SEEKER reaches our readers, Friday the 17th will have arrived, on which day the meeting commences. We take this opportunity to say to our friends that we hope all will make arrangements to be there who can reasonably do so. The prospects are that it will be the largest Liberal gathering that has ever been held in the country, and that it will be a glorious reunion of those who favor the intellectual emancipation and advancement of the race. A dozen good speakers or more will be on the grounds, with an excellent choir of singers, and there will be no lack of good speaking and singing. Let us all go up and renew our strength in the cause of truth, stimulate our zeal in the conflict we are waging, and strengthen the bond of fraternity that should ever hold us together.

Should the weather be bad, Bro. J. M. Cosad has a Liberal Hall in the near vicinity, so there will need to be no serious interruption in the exercises.

We hope to see many of our old friends, and to make many new ones. Come on, friends, let's go to Wolcott.

THE CAREER OF JESUS CHRIST, being a supplement to "Science of the Bible." By Milton Woolley, M.D., Stretator, Ill. The author of this pamphlet of fifty-two pages, 8vo, pursues the same system of explaining the stories and events of the New Testament which he followed in his larger work—an astronomical basis—with particular reference to the signs of the Zodiac. In his explanation of the Old Testament language, he held that *Elohim*, translated Jehovah in Genesis, referred to the Sun in conjunction with Aries, and hence meant *Summer*, and that *El*, standing alone and disjoined from the sun, meant *Winter*, and using this as a basis he explained all the Bible characters and figures. In the pamphlet under consideration he continues the same system, and relegates to the various signs of the Zodiac not only the entire story of Jesus, but all the

principal incidents narrated in the New Testament. He starts out by saying that Iesos—Joshua—or Jesus, was the son (sun) of man or of the fish; or of the whale which swallowed Jonah. "The fish, in the opinion of antiquarians in general, is the symbol of Jesus Christ." Tertullian says: "We are *little fishes* in Christ our great fish." Jesus Christ was the sun in Pisces. Indeed, so closely was Jesus related to Joshua's father, the fish, that he was often called *Ichtus*—The Fish.

In a small space we can give a very imperfect idea of how the author explains the web and woof of the entire New Testament story. Those who are interested in his theory should send to him for a copy. Price 30 cts.

The Irrepressible Conflict between Christianity and Civilization.—Continued.

A LECTURE DELIVERED IN PAYNE MEMORIAL HALL, APRIL 8, 1877, BY W. S. BELL.

Music, architecture, sculpture and painting were devotedly cultivated, and they offered no opposition to theology. Speculative philosophy created violent agitation in the Church, but from its very nature it offered no truth, knowledge, or facts in place of theology.

The metaphysical method was fruitless, it produced no grand results. Philosophers sought to explain every problem by the process of thought alone.

"Tennemann has fairly stated the good and bad of the scholastic philosophy. It gave rise to a great display of address, subtlety, sagacity in the explanation and distinction of abstract ideas, but at the same time to many trifling and minute speculations, to a contempt of positive knowledge and to much unnecessary refinement" (Hallam's Middle Ages, vol. i, p. 33).

In these days speculative philosophy has no longer the control of the best minds. Science or knowledge now governs the thinkers of the world. Mr. John Fiske gives us a good definition of science and metaphysics. "A scientific explanation," he says, "is a hypothesis which admits of verification—it can be either proved or disproved—while a metaphysical explanation is a hypothesis which does not admit of verification; can neither be proved nor disproved."

For centuries the Church maintained philosophical or metaphysical disputes about the nature of Christ, one party arguing that his nature was of the same substance (*homoousion*) as the Father, and another as strongly urged that the nature of the Son was of like substance (*homoiousion*) to that of the Father. This discussion led to bitter struggles and bloody wars.

At another period the ablest minds in the pale of the Church were fiercely engaged in solving the problem of life and salvation with subtle speculations on Realism and Nominalism.

Some of the empty questions still remain. There is much talk about the gods and heaven and hell, but from these discussions there comes no additional light to man. These are questions that cannot be proved or disproved.

The doctrine of Christianity are immoral. Let us consider the doctrine of atonement. The earliest form of the Christian doctrine of atonement was that the Devil killed Jesus in ignorance of his nature. The Devil was thus deceived into doing what he had a right to do, consequently he was obliged to pay for this by giving up the souls of sinners to which he had a right.

Modern Doctrine of Atonement.—The doctrine as it now stands, has been crystalized into a few words, "Jesus paid it all."

Amsdorf, six years after the death of Luther, maintained that "good works were an impediment to salvation."

Justification by faith is still the most popular doctrine of the Church.

This first doctrine of the atonement was based on the idea of a conflict or war between Christ and the Devil for the soul of man. The Devil had gained possession of the human race in consequence of its sin. The right of the Devil over man was fully admitted. Augustine considered it as the right of property, and Leo the Great as the right of a conqueror.

Christ gave his life to the Devil as a "ransom," which was adequate to redeem the whole race. If Christ gave his life as a ransom, the question arose, from whose power was man redeemed? From the Devil's power. Hence Jesus paid his life to the Devil as a ransom for man.

Nothing, either great or small.

Nothing, sinner, no!

Jesus did it, did it all,

Long, long ago.

Weary working, burdened one,

Wherefore toil you so?

Cease your doing, all was done

Long, long ago.

Till to Jesus' work you cling

By a simple faith.

Doing is a deadly thing.

Doing ends in death.

Cast your deadly doing down.

Down at Jesus' feet;

Rise in him, in him alone

Gloriously complete!

This saps away the foundation of morality.

Nature proclaims that he must suffer who violates her laws. "Nature pardons no mistakes," says Emerson.

The doctrine of atonement makes a good God punish his innocent son and allow his guilty sons to escape.

If the guilty go unwhipped of justice, then the grounds of virtue and morality are gone. If

"While the lamp holds out to burn

The vilest sinner may return."

what motive is there in the doctrine to lead men to lives of morality? The murderer is prayed with a few times in his cell and then he is converted and becomes a new creature

by faith. The Christian admits his conversion, but does not think him fit to live on earth.

Do we ever hear of a genuine conversion of a murderer where the good Christian friends seek and demand his pardon?

But if atonement be a real virtue, why may not a converted murderer, who is fit for heaven be fit to live on earth?

John D. Lee who recently was executed in Utah for murder said in his last confession, that he was not "an infidel," he "believed in Jesus," etc. So it has been with thousands of fiends who have perpetrated the most horrid crimes possible—they have died happy, regenerate, and just ready to fall upon Abraham's bosom. The doctrine of death-bed repentance has been the dry rot of Christian morality.

The Atonement is but another word for Indulgence. The idea of Indulgence as taught by the Roman Catholic Church is simply this: the Church has committed to her custody the atonement of Jesus. The Church, therefore, can pardon sin—pardon it even before it is committed. But if it is preposterous to pardon sin before it is committed it is equally preposterous to pardon it after it is committed.

To do a deed for the glory of God is all right, but to do a deed from love of humanity would be nothing but "splendid vice."

Christianity cherishes the spirit of persecution.

Of old the Church claimed the right to control man's opinions and beliefs. The Inquisition—the *auto da fe*, an act of faith—sought by means of torture and death to make all men think alike.

Auto da fe, an act of faith was this!

Queen Mary, when she had burned a few heretics, explained, half apologetically, that she did not think God could be angry with her for burning the heretics a few hours for their heresy as he would in the next world burn them forever for the same thing.

Another demoralizing feature of this doctrine is the temptation of the Devil.

"The devil tempted me and I sinned." I am therefore exonerated from blame. It all amounts to this: the Devil is wholly responsible for sin, and Jesus who died and paid it all, is responsible for salvation, and man is responsible for neither sin nor salvation. The natural result of such teaching is to take from man his manhood by persuading him that he cannot do what he ought. But how could it be otherwise if man was a fallen and totally depraved being? Never in this world was there a greater evil inflicted upon man, never was there so execrable a doctrine and fraud as this Christian *Infidelity* to man. This is the deepest and muddiest fountain of *Infidelity* that the world has ever known.

[TO BE CONTINUED.]

INSTANCES OF RESISTANCE TO MORAL COERCION.—Number one: Dagobert, I believe—I will not be certain of the name—was on the point of being baptized. His spiritual adviser had told him that unless he submitted to the rite salvation was impossible. Ready to step into the font—the ceremony differs from ours—the convert paused and put the following question: "You tell me that there is no road to heaven except by baptism. Where are all my ancestors gone?" "To hell, undoubtedly," was the reply. "I'll go there too; I prefer being uncomfortable among friends to being comfortable among strangers." Number two, which brings us to the death-bed of Machiavelli. The great Italian sophist was dying, surrounded by a host of ecclesiastical dignitaries. Falling asleep for a few moments, he had a vision in which he saw a group of persons, wretched, starving, miserably clad, uttering lamentable cries for bread. "Who are these men?" asked he of one of the priests, explaining the conditions under which he had seen them. "These are the future inmates of paradise," was the answer, which was clenched by "*Beati pauperes, quantum ipsorum est regnum colorum.*" Once more the patient falls asleep, and again a group, this time composed of men of grave demeanor and dignified bearing, passes before him. In their midst he recognizes Plato, Plutarch, Tacitus, and a host of other worthies, discussing momentous and important questions. "Whither are these great men bound?" is his second query on awakening. "They are the reprobated. *Superbi hujus saeculi inimici sunt Dei,*" is the reply. And now the choice is given to him with whom will he cast his lot. "I prefer to be in hell with these eminent men, to devise in their society about the affairs of State, than in heaven with this other lot of dirty vagabonds, who flaunt their rags, idiotcy, and ignorance."—*Tinsley's Magazine.*

HAPPY thoughts will be but transient guests unless we entertain them with hearty good will and evident pleasure; but if they take up their abode with us, not only will all evil feelings vanish, but even their traces will be obliterated. Happy thoughts materialized into generous deeds and noble actions, will furnish comfort and enjoyment alike to the sometime guest or the daily companion.

At all times, in this wintry life, the presence of those we love is like a gleam of sunshine through the clouds, lighting up one particular spot amid the shadows, and giving warmth and lustre and loveliness to all beneath the ray. That passing gleam still seems brighter than the full sunshine.

Nobody likes to be nobody; but everybody is pleased to think himself somebody. And everybody is somebody; but when anybody thinks himself everybody he generally thinks everybody else is nobody.

TO-DAY witnesses the words of Hugh Miller true, viz: "The battle of the evidences of Christianity will certainly have to be fought out on the field of physical science."

Huxley, Hallam & Co.

NEW YORK, August 6, 1877.

MR. EDITOR: Mr. Humphrey does me the honor to call me the "Allied Power," with capital letters. Will he show me the papers for that statement? He also says I misrepresented him—called him no gentleman, and a monster. Allow me to say I intentionally did no such thing. I said if he was correct in his justification of murders, then Christianity was to blame for his being what I intimated. But as he does not justify the crimes of the early Church, he remains what I supposed him to be. It is the principle of whitewashing everything done by the Church that I hate, not the men who do it. For Mr. Humphrey himself I entertain a profound respect, but for Mr. Humphrey's Christianity I do not.

I saw by a proof-sheet in your office that Mr. Humphrey makes use, in a slurring manner, of the expression "callow stripping." From circumstances not altogether disconnected with Mr. H. and myself, I think he means me. Now, "callow" means "destitute of feathers," "unfledged," "naked." That's all right, Mr. Humphrey—but am I to blame for not being as old as the fables from which you borrowed your religion? Because some men are idiots at seventy-two can't a fellow know anything at twenty-two? Was the multiplication-table less true when you were four than when you were forty? I may be callow—I don't deny it—but I hope to go to a Presbyterian heaven if I'm callow enough to believe that John Calvin was a saint. I may be destitute of feathers—probably am—but I'm thankful I'm not so destitute of brains that I cannot see that a religion which had first to be stolen, then propped up with a sword, and ever since supported by lies and sophistry, is not a good thing for a man to believe in. It takes ministers to—but I forbear. Mr. Humphrey is not callow. If I live long enough perhaps I won't be. I would refer Mr. H. to Wm. Pitt's speech on this subject.

Mr. H. says it is easier to call names than to refute reasoning. I called no names, and I did not undertake to refute his reasoning, because what reasoning he used I knew would be so completely annihilated by yourself that it would be not only superfluous but cruel for me to attack on "antagonist" already gasping. Besides, it is not my funeral.

He says he only repeated what Huxley, Hallam, White and others said about those murders. Who cares what they say about the "extenuation" of crime? If they tell the truth about the facts, they may draw their own inferences and leave us to draw ours. Because Mr. Humphrey dares not think beyond his creed, must I also be bound to think just as some historian does? If Mr. Huxley, with a "marvelous flexibility" of conscience, can extenuate a crime, must I also get mealy-mouthed and mincing? If Mr. Hallam says certain bigots were earnest but deluded in their persecutions, must I mumble a mass for the repose of their souls, regardless of what I myself think? That they were deluded I know, and their earnestness is well attested by the number of men and women they killed. Mr. Humphrey's skill in glossing over crimes committed for Christ's sake is only equalled by his remarkable assiduity in collecting and crediting what I would call insinuating prevarications.

Mr. Hallam as a historian I believe to be worthy of confidence, and Mr. Huxley as a scientist, especially in the field of fossils, is entitled to respect, but I must be allowed to entertain an opinion of my own about murders committed on account of religious opinions. Is it necessary to know the difference between an anthropoid and an anthropoidal ape to know that it is cruel to kill? or be able to point out the connecting link between an alligator and an ichthyosaurus, to know that torture is inhuman? Mr. Huxley can trace man back to protoplasm, and Mr. Humphrey may wriggle around facts till Doomsday, but neither can make the Inquisition out to have been a Charity Hospital nor an Institute of Learning.

The theological ship, which Mr. Humphrey loves, is like the one launched a short time ago at a neighboring shipyard, and which at its launching killed many men. When once started for the water it slid down the slippery ways, dragging with it a huge iron chain which jammed the workmen beneath it, crunching and snapping their limbs like twigs. No effort could turn it, and the cries of the men were unavailing to avert their death. When it finally rode the waters its course down the ways was marked by the flattened, bleeding bodies of

the men who had made it. And so it has been with the Christian ship. Built in the dark yard of the Catacombs, and furnished with its motive power by the machinery of the Inquisition, it started slowly down to the broad ocean of time on the ways of faith made slippery by ignorance, dragging with it the iron chain of bigotry, and has gathered headway at every foot, resistlessly crushing every one in its path, unable to turn from its creed-bound course, feeling nothing but its own motion, heeding nothing but its own will, hearing nothing but the sullen swash of the waves which waited to greet it, till it rode triumphantly on the surging sea of humanity, a machine of iron and wood, with a heart of steel and a conscience of steam. And so it will ride for years. But like everything made by man, it will sometime sink. Barnacles will cling to it; worms will gnaw it; its iron will rust, and its wood will rot; its fuel give out; its rudder be broken; its captain and crew will die, and as it lies decaying and useless, anchored to a dogma, it will go down, and the gurgling, whirling waters will close over it, hiding it forever from the sight of man. It will make whirlpools as it sinks, and may leave bubbles on the troubled sea; efforts may be made to raise it, but Science will build a ship of knowledge with timbers of fact and armor of truth, surpassing it in strength and beauty as it surpassed the clumsy craft of fetishism, and it will be left to rest in the mud of the past as something which has served its purpose but is useful to man no longer.

If Mr. Humphrey wants to take passage on that craft, let him. He pays his money and goes on the line which best suits him. For myself, I will wait till I see some safer craft which will not have a hole knocked clean through it by every bomb-shell thrown from the guns of science. *Bon voyage*, Mr. Humphrey.

EUGENE MACDONALD.

"Old-Fashioned Honesty."

"WORD" OFFICE, PRINCETON, MASS., July 31, 1877.

MR. EDITOR: Many readers will warmly respond to your sensible remarks in the TRUTH SEEKER of the 28th, on "The Reign of Terror," depicting the disturbed present and the stormy future which awaits us. But the "old-fashioned honesty" which you suggest as a remedy (though in many respects much better than the fast living of to-day), sanctioned rent, usury, and other speculative profits which were the evils that flower out in fire and blood today. Property in land which begets rent, and credit-monopoly which makes usury possible, are as old as human society, yet both are hostile to natural liberty and essential equity. The result is a progressive inequality of wealth, property playing out of the hands that produce it into the hands that have no moral right to it.

Existing "law and order" deny, 1st, the natural right to land and its kindred resources. 2d, by authorizing money, tariff and transit monopolies they invade the natural right of exchange. Since that "takes life which takes the means of living," the existing system of organized invasion and robbery of labor destroys life in a wholesale, incessant and merciless sense. Revolt against it is natural, inevitable and beneficent. Destruction of life and property, as you truly say, is always reprehensible; but the invading party are responsible for it rather than those whom they force to resist unto fire and blood. The eleven "Molly Maguires" whom Gov. Hartranft, of Pennsylvania, hung on June 21st, last, stood for the natural rights to land and their earnings thereon and therein, as John Brown when he killed Virginia slave-holders, stood for the natural rights of negroes to liberty. The "strikers" who burned railway property at Pittsburgh, July 22d, have an honorable precedent in colonial rebels who threw the British tea into Boston harbor, and in all defensive war measures. The fact that they scrupulously protected private property meanwhile from fire and theft, shows a clear moral discrimination guiding that retributive tornado.

Personally a Non-resistance, I would not take another person's life to save my own. But while I seek the solution of the labor question by peaceful evolution, and choose what I deem to be the best methods to reach it, in this issue, as in every other, my sympathies are with the invaded as against invaders, and with the defrauded as against those who plundered them. As there could not be slaves without slave-holders, so now where there are impoverished working people there are invasive capitalists who legally possess property which does not morally belong to them. While with you I indorse all that is just in "old-fashioned honesty," let us proclaim the true essential honesty which hastens the day when no one will have the power or wish to own more property than he or she personally earns.

Thanking you for your manly utterances, I rejoice that THE TRUTH SEEKER admits discussion of the momentous issues involved in the great railway strike.

Truly yours, E. H. HEYWOOD, Sec'y N. E. Labor Reform League.

REPLY.—We agree with Bro. Heywood in several of his positions, but not in all. While we think the laboring classes have rights that capitalists and monopolists ought

to respect, we do not approve of the conduct of the strikers at Pittsburgh. The wanton and senseless destruction of property cannot be productive of good, the precedent of the destruction of tea in Boston Harbor notwithstanding; neither do we wish to see mobs rule the country. A worse rule cannot be devised. It is always reckless, senseless and mad. Far better would it be to educate the working classes up to exercise the legal means already in their possession—the ballot—to effect such reforms as the country needs. In our country, where the power of making and amending laws rests in the suffrages of the masses, there is no excuse for resorting to violence and lawlessness. If every man will see that he is honest himself, and will vote only honest men into office, a very great step will be taken in reforming the abuses under which our country suffers. —Ed. T. S.

Letter from Dr. Franklin, of Ithaca.

SALAMANCA, Aug. 3, 1877.

EDITOR TRUTH SEEKER: I just received the following interesting communication from Dr. B. W. Franklin, an intelligent Freethinker, of Ithaca, N. Y., which, I am sure, is worthy a place in THE TRUTH SEEKER.

H. L. G.

MR. H. L. GREEN, Dear Sir: Your letter inviting me to attend the gathering of Liberals at Wolcott, the 17th, 18th, and 19th of August, was received last evening. I expect to start tomorrow for Canada, New York city, and Long Island, on a four-weeks' trip on important business which I cannot defer.

I cannot refrain from expressing my regrets at the utter impossibility of my attending the meeting. I am in accord with the objects intended, and believe lasting good will result therefrom. As our Christian friends would say, "I pray that no uncertain sound may go forth." The time has fully arrived when all men and women who have outgrown the degrading dogmas of a "God Creator Slain" should stand forth and proclaim their unspeakable abhorrence and contempt for the bloody, wicked fraud.

The priests have become alarmed, and every reference made by them to the growing infidelity of the times awakens in the minds of their mentally-oppressed flocks an idea that all is not of Jesus that goes by his name.

Now, my friend, I believe that the so-called Infidels are more Christ-like in their lives, characters, and daily walks and conversation, than members of the Christian churches, and I believe the day is coming in the not far distant when all those who now so complacently bear the intended opprobrium of "Infidel" will be regarded as the true lights of the world.

Be not discouraged; declare the truth as you understand it, remembering that Jesus was persecuted by the same class of interested hypocrites that now labor to poison the minds of their followers against every one who exercises his reason, and especially if he gives utterance to his honest convictions.

May the proposed meeting at Wolcott be a success. May the noble men and women who participate in its deliberations be strengthened and encouraged, and be made to fully realize that thousands of intelligent and truly good, but timid people are anxiously looking and waiting for some plan that shall cement all liberal minds into one harmonious unit. Thanking you for remembering me as being worthy to be called "Infidel," I am very truly Yours, &c., B. W. FRANKLIN.

On to Wolcott.

BROTHER BENNETT: The other day I was one of the many who met at the Phoenix yearly meeting, to hear Bro. G. B. Stebbins expound the Gospel, meet and greet friends, and form new acquaintances.

For the benefit of those who wish to attend the Wolcott meeting I now write to tell them the best way of getting there. Those from the East should leave the New York Central railroad at Rome, then take the Rome, Watertown and Ogdensburg railroad direct to Wolcott; from Syracuse, the Northern railway by way of Pulaski; from Rochester to Charlotte, six miles (branch of Central), where one strikes the Rome, Ogdensburg and Watertown railroad. Anyone going by either of these routes gets return tickets free. My choice from Syracuse is to Oswego, and twenty-five miles west to Wolcott. Fare \$1.75 each way. Yours with highest esteem, R. W. SCOTT BRIGGS.

Bran, Shorts, Chaff, etc.

KANSAS CITY, Mo., July 17, 1877.

MR. EDITOR: Rev. Mr. Humphrey in his eighth letter in THE TRUTH SEEKER, says: "There has always been, and there is to-day, so much poor stuff passing under the misnomer 'Science,' that suspicion and shy acceptance of it, and that only after close scrutiny and careful sifting, is quite excusable. There may be wheat in the pile on the threshing floor, but that is no reason why everybody should be required to gulp it down with 'blind credulity,' bran, shorts, chaff, cockle, thistle, smut, and all."

Now, in all discussions I like to see charity, humility and fairness. We are at all times willing to admit that not nearly all that is called science is indeed science. There is, and all along has been, much scientific quackery. As Herbert Spencer says: "We see then that from the first, the faults of both religion and science have been the faults of imperfect development." Then again: "As religion has fallen short of its function in so far as it has been irreligious; so has science fallen short of its

function in so far as it has been unscientific." Are not these plain and frank admissions, and altogether true? Will the Rev. gentleman who discovers imperfect development on the one hand put forth an effort to discover the same condition on the other? Or is it possible that he can see nothing but complete development and perfection in the Church from its very earliest infancy? We would like to have from him an expression on this point. If he is a good, charitable, whole-souled Christian (which, no doubt, he claims to be), he will favor us with an opinion of religion as he has so plainly and freely done upon science. I dislike the juggle position—all on one side—or the style of carrying our own faults on our backs, while those of others are kept in front before our eyes. I notice that Liberals are too much inclined this way, as well as our opponents. Let us discard the name Liberal or else beliberal. I don't believe in being hypocritical. I think it would be to our good to try to get more into the spirit of such writers as Herbert Spencer. We would thus become less dogmatic and uncharitable. Yours for the truth, J. H. DENSLOW.

A Challenge.

MR. EDITOR: I have not read your discussion in the last two papers, for want of time, but feel like shouting at the good effect already visible. I received a card mailed at N. Y., July 9th, the reverse side of which read thus:

"HELL AND DAMNATION! Purgatory snuffed out. Every form of Liberal Twistedness, commonly mis-called 'Liberal Christianity,' exposed and refuted. A pamphlet in advocacy of the strictly orthodox doctrine of eternal punishment in a liberal and local hell.—N. Y. Evening Post.

"The little book will be found to be thorough in its character.—Christian at Work.

"The theories of Annihilation, Purgatory, and Universalism are subjected to a rigid analysis, and the Calvinistic doctrine of eternal retribution is upheld in its most aggressive form.—N. Y. Tribune.

"Its statements are clear—its arguments conclusive.—Earnest Christian.

"A trenchant and cogent argument.—Princeton Review.

"Price 50 cts. a copy, \$5 00 a dozen. For sale by the Author, Rev. G. H. HUMPHREY, 81 East 10 st., N. Y."

"O, ho!" I said, "so Rev. G. H. Humphrey has written a pamphlet, and snuffed out Purgatory, and snuffed in Hell and Damnation in old-fashioned Calvinistic form on us poor rebel Liberal sinners, and wants to induce me to pay him fifty cents for reading in his pamphlet how he has done it."

Now, I don't propose to be cheated out of fifty cents in that way. If the Rev. Calvinistic Humphrey will send me the book free of cost, I will read it and return it if he desires me to, if he will promise to read my answer to the same in private, and afterwards to his congregation. Now the Rev. Humphrey will do no such thing. I challenge him to read my reply to his congregation. I promise it shall be respectful and free from abuse, though he may call it blasphemous. Since he, or his agent, took so much notice of me as to send me one of his advertising cards, I thus notice him. Will he accept my challenge? Mr. Bennett, please publish the same in THE TRUTH SEEKER that he may be notified of it. Yours truly for the truth,

ELLA E. GIBSON.

1312 Olive st., Philadelphia, Pa.

From an Appreciative Friend.

STOCKTON, CAL., July 15, 1877.

MR. EDITOR: I am a stranger to yourself, but you are not so much of a stranger to me, although I have never seen your face or your picture, and know not how you look. But I know what you think.

I cannot tell if I shall have much to say, but for the last six months I have been within reading reach of THE TRUTH SEEKER. A high admiration of the editor thereof prompts this letter, that I may tell him so. I office with my brother, Dr. A. T. Hudson, hence one subscription answers for two readers (with several outside).

I admired your pluck in starting THE TRUTH SEEKER. I then thought you must have more money than wisdom. The times then seemed, perhaps, more uninviting than unpropitious. A moderate judgment could see that a paper of that stamp must begin without the props of popular surroundings. The fact that you have succeeded thus far, and accomplished what you have in these few years of your literary industry, is a commendation of no small magnitude. It seems, too, that while Abbott, of the Index, has done well, you have done more than well. Writing as I am to D. M. Bennett, and not to THE TRUTH SEEKER, I can say this much without invidiousness.

The paper is furnished to subscribers at a low price. There are little touches of finish about it that must result, and have resulted, in actual benefit, as well as adding to its appearance. The edges are trimmed, the leaves securely gummed in durable book form. It puts the reader to the least possible trouble in looking it over. I doubt not that many a paragraph of THE TRUTH SEEKER has been sanctified by the grace of personal, yes of re-perusal, even, through the agency of these minor finger-conveniences.

I regret that the first letters of your able discussion with Rev. Humphrey I have not seen. The clear intellectually which the disputants confer upon the subject is engaging; but the good nature, the fair-dealing each with the other is remarkable. In this item you seem to be the equal of Mr. Underwood, and Rev. Humphrey tries to be as much of a gentleman as his opponent.

The best letter I have seen from the reverend gentleman was the one to which your No. 7 was an answer, wherein he made a good showing of the part Christianity has taken in civilization

through sectarian colleges. While he does not tell all the truth he might, and while he strains his "therefore," orthodoxy may well thank him for that letter in their behalf. It may be that that letter will prove his climax. I felt trepidation that yours to follow must prove among the weakest of your efforts. However, on reading your No. 7, the feeling that we must drop some of our apples if our hands hold more than belonged to us passed away. It was plain we had not our due. The wealth of both your technicalities and generalizations made me feel rich in our cause, even by contrast. Allowing Rev. Mr. Humphrey nearly all he claims, you still leave him standing on a peninsular of Christian ground so pinched that, when compared with the realms of territory Christianity has wasted or condemned, it would furnish only about earth enough on which to build another Noah's Ark, and yard the animals.

Well, I am glad to see it. That is an able discussion. It cannot but do good. It must open the eyes of many a dreamer, and set them to thinking. The final outgrowth is improvement, and a better state of affairs among men. It detects and defines the difference between rubbish and things honored. Believe me yours truly.

A. S. HUDSON, M.D.

More Information about the Wolcott Meeting.

BRO. BENNETT: I hope I may be pardoned for taking so much of your valuable space in THE TRUTH SEEKER, writing about the Wolcott Grove-Meeting, and if you will find place for this letter I will not trouble you again in some time. And in the first place allow me to correct an error that appeared in my comments at the close of Mr. Terwilliger's letter last week. The name Rome in both places should be Owego. Then it would read, "The railroad fare from Binghamton to Wolcott and return by way of Owego is five dollars and thirty-four cents in all. At Owego you will get an excursion ticket to Sterling and return by the S. C. R. R. for three dollars and seventy-two cents, and the Ontario Shore Road will return you to Sterling free."

For the convenience of those who desire to attend the meeting, I will give the rates of fare agreed upon from the following named places and return to the same. Remember, the figures cover the fare both ways. Rome, \$3.50; Syracuse, \$2.69; Ogdensburg, \$4.65; Cape Vincent, \$3.30; Suspension Bridge, \$3.00; Buffalo, \$3.50; Auburn, \$1.38; Owego, \$4.03; Freeville, \$2.66; Rochester, \$1.67; Oswego, 78 cents; Charlotte, \$1.32; Utica, \$3.52; Albany, \$7.36. As stated above, these figures pay fare both ways.

The speakers who may be surely expected to address the people at Wolcott are Horace Seaver, the indomitable and veteran editor of *The Investigator*; Miss Susan H. Wixon, the talented authoress; D. M. Bennett, editor of THE TRUTH SEEKER; Prof. C. D. B. Mills, the scholarly and editorial contributor of *The Index*; Giles B. Stebbins, the distinguished Spiritualistic orator of the West; Rev. J. H. Harter, of Auburn, more humorous than Gough; Rev. Dr. M. Landsberg, of Rochester, a liberal and scientific Rabbi; T. L. Brown, M.D., an able, enthusiastic Infidel of Binghamton; Mrs. M. J. Gage, who has a national reputation as a woman's rights lecturer; A. B. Brown, Esq., a fine liberal speaker and writer, of Worcester, Mass.; H. L. Green, not an able, but a deadly in earnest Freethinker; Rev. N. H. Mann, a radical Unitarian minister of Rochester; J. P. Mendum, the distinguished Infidel publisher for the last forty years of the *Boston Investigator*; and Mrs. R. W. Scott Briggs, a fine speaker of Syracuse. There are a number of other speakers who will be present, and there are fair prospects that Col. Robert G. Ingersoll will be present and inspire the multitude with his burning eloquence. Prof. P. O. Hudson, of Indianapolis, one of the finest vocalists in America, has been engaged to entertain the multitude with his splendid singing.

The liberal veteran host, Mr. J. M. Cosad, is making the most extensive preparations to entertain liberally all who attend. Those who can, should provide themselves with tents, as lodging-room may be scarce.

Friends of humanity, you who love men more than gods, truth more than fiction, this earth more than mansions in the skies, righteousness more than piety, assemble at Wolcott on the 17th, 18th, and 19th inst., and unitedly gather strength for the great conflict against Christianity that is sure to be inaugurated in the near future as it has never been before.

H. L. GREEN.

Note from Isaac Paden.

WOODHULL, ILL., Aug. 1, 1877.

FRIEND BENNETT: I see the last letter of Rev. Mr. Humphrey is a mere repetition of former charges of individual wrongs, really having no connection with the point in debate, raising entirely a distinct question, which may be covered with these words: "Infidelity is in harmony with and leads to crime and shame; Christianity is in harmony with and leads to moral goodness and social purity." I for one accept his proposition, and most cordially ask him not to back down, but submit his proposition to a fair and honorable test, and as all courts of justice refuse to admit verbal testimony when written documents can be reached; so let it be in this case. Let the written records of crime decide the question, and if Infidelity has more representatives within the United States in her penitentiaries and upon the gallows (than its proportion with Christianity), then, friend Humphrey, you are justly entitled to the argument, and let it be announced upon the housetop, *Infidels beware of your legitimate end*. But should Christianity have more than her proportion of representatives, let your argument lay upon the floor, and let it be announced upon the housetop, *Christians beware, your profession of faith is more dangerous than Infidelity!*

If this is not accepted on the part of our Christian friends, then let this challenge stand as a perpetual monumental evidence that they are hypocrites and do not believe what they profess to believe. Respectfully submitted,

ISAAC PADEN.

Forthcoming Review.

The second number of *The Radical Review* to be issued August 15th, will present the following Table of Contents: "Female Kinship and Maternal Filiation," by Elia Reclus; "Walt Whitman," by Joseph B. Marvin; "Nirvana," by Dyer D. Lum; "System of Economical Contradictions," chap. i, of the Economic Science, by P. J. Proudhon, Editor's translation; "The Labor Dollar," by Stephen Pearl Andrews; "The All-Loving," by Sidney H. Morse; "The Orthodox Basis of Revivalism," by John Weiss; "Paul at Athens," by B. W. Ball; "The Law of Prices: A Demonstration of the Necessity for an Indefinite Increase of Money," by Lysander Spooner; Current Literature—Harriet Martineau's Autobiography, Landor's Imaginary Conversations, Spencer's Principles of Sociology, Amberley's Analysis of Religious Belief, Foerster's Collection of Philosophical Discourses, Brinton's The Religious Sentiment; "Chips from my Studio," by Sidney H. Morse.

BENJ. R. TUCKER, Publisher, New Bedford, Mass.

THE EVOLUTION, No. 12. CONTENTS.—The Great Strike; Civil Service Reform; Newspaper Thought and Feeling; The Chinese in California; Free Discussion; A Song of Hope; The Evolutionism of Descartes; Opium and the Opium Eaters; Lectures from Darwin, Conway, and others; To Liberals, Deists, and Patriots. Book Reviews; Lewes' Physical Basis of Mind; Remedial Effort, etc., etc.; Evolution; A Humorous Poem. The Evolution is the best review of Science and Literature, \$3.00 per year (26 numbers), single numbers 15 cts.

A. K. BUTTS, Publisher, 34 Dey St., N. Y.

Phonetic Spelling.

I notice that both you and Robert Taylor quote St. Paul as saying that the truths of God abound through his life. Now, though I am an out and out Atheist, I go for giving the Devil his due. It seems to me Paul did not any such thing. It would take too much paper to make an extended commentary on two or three chapters; but I think if we will study the place carefully we will see that Paul institutes a dialogue between himself and a Jew who expected salvation from being a Jew, a lineal descendant of Abraham. Paul tried to show him there was no difference between the Jew and the Gentile; for he was a Jew that was one inwardly, and circumcision was that of the heart, that justification was not by keeping the law but by faith; that where sin abounded grace did much more abound. The Jew wanted to know why he was judged a sinner if by his sin or by the truth or grace of God had more abounded, etc.

This I believe to be a fair construction of the third chapter of Romans and connection. All ministers understand this so, and hence would say your application of it shows inattention, and, of course, of no effect.

But what I care most about is that though Dr. Webster says: "The progress of arts and sciences is sensibly retarded by the difficulties of mastering an irregular orthography, and is a friend of science and yet will not mend the first word where he can as well as not. He is our master. Of whom are we afraid? It must be from fear or from choice that we knowingly perpetrate absurdities; as if every man is not morally bound to promote science, and thereby to cultivate common sense. What would you think of a man who should know the present theology to be false and damaging to the human family, yet would cling to it, support it, and practice its nonsensical rites because others did, and so neglect to support the truth, and displace error, barely because it would be unpopular, and let you and others work hard and alone to bless the world? What would you think of him? Would you not say that he knowingly and wilfully propagated falsehood? Would not this be *particeps criminis*? What is it short of lying when a man indorses what he knows is false?"

Prof. Max Muller, before the London Institute, said, "I cannot hope to live to see the phonetic system adopted, but as it is a trite saying that truth is mighty and will prevail. I cannot see why it shall not finally triumph. If any one find work for it, he should. If every man and woman would only mend what can be mended without any trouble, such as spelling knife, knowledge, knitting, well, still, pill, laws, crosses, pass, passes and a host of other words. Take the word knowledge. Here are nine letters for five sounds. You see this word both in writing and printing costs three times more than it ought, so that we expend sixty per cent. more than it should cost us. "Eight" costs us one hundred and fifty per cent. more, and "though" two hundred per cent. besides the labor of children and foreigners to learn it. A child or foreigner would learn three words of two sounds each, as "as it is," while it would be learning *though*, and so on."

If Mr. Bennett cannot do a thing he can't. No word in his paper. Newspapers all dead, as if it was a disgrace to advocate this science. I cannot so much blame the Church, for it labors for another world. If one knows enough to come to Jesus, that will do for him till he gets to heaven, where he will know as he is known, and see as he is seen. Fools can get to heaven. As I make reason my rule, I would like to know the reason for Mr. Bennett's writing his own name with two more letters than necessary, virtually saying here are two n sounds and two t sounds, when he knows it is not so. What is this but telling a lie—a literary lie? May be one can tell a literary lie without any moral quality.

Says Mr. A. J. Oliss of Glasgow, Scotland,

"There is, however, one real and very serious impediment in the way of a speedy introduction of a phonetic system or orthography, which has been generally overlooked; it consists in the great and prevailing ignorance of the science of phonology, the nature of speech sounds, their varieties, their analysis and their synthesis. It is rare to meet with a single elementary work which contains even a tolerably correct account of this important subject, and even scholars and professed teachers of pronunciation and elocution are generally very ignorant of the latter."

This I have found to be true. I have written no other myself for twenty-five years, and have examined all the elementary books I could find, and have found no one that meets the people's necessity. I have visited hundreds of schools and have never found a teacher that could tell me what reading is. I often think of Paul. He said he felt the spirit stir within him when he saw the people of Athens wholly given to idolatry. Our taxes must be paid to support schools and yet employ a method that no man can give a reason for; and yet we are a civilized people when we pay millions of dollars for our literary superstition. Oh how I wish there was a God that cared for mankind. I wish I knew who is our master that tells us we must spell our name with two n's and two t's.

A. B. PIRARD.

Friendly Correspondence.

C. E. HOWD, New Haven, Conn., writes: I enclose advance pay for the paper another term. We are largely availing ourselves of the privilege of purchasing your publications at the Free Lecture Association rooms here. The regular Sunday course will begin again Sept. 1st. You get decidedly the best of Rev. Humphrey every time. I mightily enjoy the way you sling ink and facts at him. Please increase the doses, overwhelm him, abolish him.

O. H. LAW, Moulton, Iowa, writes: Please send me a specimen copy of your paper. I am going to get you up a club if I can. Do you make any deductions for clubs? If it is handy please send a catalogue of Liberal books. I saw a few pamphlets you sent to a friend of mine. N. B. Smith. Smith is waking up the theologians on all sides. He has held several debates and by the aid of your pamphlets and discussions has warmed them, and set a great many to thinking. He is called the Ingersoll of Appanoose county. In his graduating oration he closed with a quotation from your "Thirty Discussions," which brought down the house with cheers and applause. Give me investigation or give me death!

URIAH MILLS, Salem, Ill., writes: In this Egyptian land where darkness has covered the land and gross darkness the people, the schoolmaster is now getting abroad. Wisdom, knowledge, and understanding are beginning to take the place of faith and dogma. We have seven churches here, not one of which could keep up a year without the aid of the "hell-deserving wretches," as the godly call us Infidels. Infidels are the only people who will pay for being abused. Tickets for the orthodox heaven can now be had at low figures. Simple assent to a system of faith founded on a dream is all that is required. But the tickets are now becoming like watered railroad stock and nearly worthless. The masses are coming to understand the cursed influence of a Church whose path through the past is paved with the skulls of fifty million human beings slaughtered in the name of Jesus Christ. I don't suppose the heavenly tickets will be wanted in the next century, for people will have progressed beyond hankering for a heaven that overlooks a horrid hell, and the worship of a fiendish God who sits up on a throne of gold, gloating over the torments of his children writhing in the flames of eternal woe. And if the Liberals of the land are but faithful to their duty and keep the schoolmaster and THE TRUTH SEEKER abroad, it will be as impossible for the old rotten hulk of theology to drift on through this century as for an iceberg to float down through the tropics.

MRS. ANNA M. BROOKS, Nashua, Iowa, writes: My supply of TRUTH SEEKERS is nearly exhausted, and I must be furnished with them till I go to my new home in Texas. I am thinking if I shall find the people of that State as ignorant and superstitious as Di Vernon finds them in Florida. I hope not. I attended church this morning for the first time in a year; so you see I have been neglecting the privileges of the sanctuary of late. Of course, I went only out of curiosity to-day. The Methodist parson had promised the children of the Sunday-school that he should preach without saying a word. At the close of the regular exercises he took the stand, and remarked that circumstances over which he had no control obliged him to postpone his performance until his next appointment; but in view of the disappointment would proceed to illustrate Daniel in the lions' den. He then opened his Bible, and partly read and partly related the story. When he came to the scene of Daniel in his chamber, some of the people thought he had been taken suddenly ill. He abruptly closed the Bible, walked twice slowly up and down the room, then dropped on his knees in the doorway. After twitching the muscles of his mouth a couple of seconds, he arose, took a few more turns up and down, watch in hand, then knelt again, and still a third time, in imitation of Dan. He then reported him to king Darius. Being the only actor in the play, he tried to personate all the characters. Oh! it was so ridiculously funny! to see him petting the imaginary lion, and like a little child at play, trying to "make believe" everything. Referring to Daniel's accusers who were thrown into the den with their wives and children and destroyed by the ferocious beasts, he wished the children to answer him, whether they thought it a piece of cruelty on

the part of God to save Daniel and destroy all the others. He pressed them for an answer, but receiving none, he appealed to any one in the congregation to answer. Unable to endure it any longer, I replied that should the children speak their minds, they would say that it was cruel, especially the destruction of innocent women and children. But didn't I get a pious damning! That parson pitched into Infidels, and for a few minutes he raked them fore and aft the hardest I ever heard, and made a bigger fool of himself than I thought he was capable of doing. But, thanks to the spread of Liberal ideas, they cannot now burn nor imprison me for opinion's sake. I trust THE TRUTH SEEKER will flourish till the people shall no longer tolerate such superstitious stuff as that which is now given them from the pulpit.

HIRAM WILBUR, Green Island, N. Y., writes: I have lived in this benighted region thirty-six years, and all that time have taken *The Boston Investigator*. The rest of the people here are too pious to read such a paper. They all think as the ministers do, and would not suffer a man to think for himself if they could prevent him. Out of the twenty-five who have lived here as long as I have, only one has called on me to inquire about my spiritual welfare, and he had an axe to grind. But I call upon them occasionally. In the course of conversation with one the other day, he told me he was utterly unable to control any of his passions only as he got help from God in answer to prayer. I replied that my experience had been quite different; that I made several unsuccessful attempts to leave off the use of tobacco while I was a Christian, but after becoming an Infidel, and losing all confidence in my scapegoat, I was enabled to stop short upon the first attempt without the help of any God. He said it was the other fellow—the Devil—who helped me. "Why," said he, "the Unitarians of Boston are among the most friendly, honest, and benevolent people in the world, but it is the Devil that deceives them and makes them such." Comment is unnecessary.

WM. H. COFFIN, Longmont, Col., writes: Our Liberal Bro. Mr. Barnabas Smith, of Jamestown, is with me to-day and desires me to write you for him, which I gladly do, as he can write but little himself. He has received from you a box of books, and has first to pay express on it, and has not now as much money as he desires to send you, but wishes to forward you what he can before he returns home, or very soon. Friend Smith had thought his work in this world done, and he wanted to die, but now he desires to live and do all the good he can by selling your Liberal works. And for myself, I desire to express my thanks for the confidence you reposed in Bro. Smith and the kindly manner of dealing with him, and I can assure you it is all worthily bestowed on a worthy man, and duly appreciated by him. I knew friend Smith twenty-five and thirty years ago, when I was a boy, and he was a man in the full vigor of life and doing much hard work in the temperance and anti-Sankey cause, and opposing oppressions in every form. Then he was an able public speaker and very zealous in advocating his views. He was formerly a Methodist and was thus brought up, but got out of the woods of sectarianism over twenty years ago, since which time he has been a Spiritualist. He used to be a healing and writing medium. He was one of the Lincoln electors of Missouri in 1864, and has always been an active and prominent man in his section of the country. Friend S. is poor, and you will need to continue to trust him for books mostly until he can sell them. I am not in circumstances to advance money to him to any great extent, or I would be more than willing to do so. Mr. Smith says he will send you what money he has in a registered letter. You are doing a good work, and I trust you may be spared to continue in it for many years.

A. R. LILLY, Pictou, Nova Scotia, says: I mentioned some time ago the dissatisfaction that existed between the writer and members of a temperance society on account of his Atheistical opinions. Then I belonged to the order of British Templars. Since that we have become known as the United Temperance Association, uniting ourselves with other organizations so that we will have a broader basis to work on. Our object is to try and unite all other bodies that are working under different charters so that we all will be under the jurisdiction of one great national association; for it is believed that the amalgamation will be the means of extending our influence. The question which we are personally interested in, and which, perhaps, should claim the candid consideration of others, is, that we believe it is inconsistent for Infidels or Atheists to consent to the following: To steadfastly believe in the power and existence of Almighty God as the supreme ruler of the Universe, and the hearer of prayer; and the Bible as his revealed will. That is what every man and woman must accept before they can join the association. I ask, can Infidels be true to their own principles and believe in such a confession of faith? I cannot, for one, and for that reason I have withdrawn from the order. Temperance associations should embrace the whole brotherhood of man, independent of party, sect or creed. If otherwise, we are selfish and partial in our benevolence, and only interested in the welfare of the few or many that think or believe as we do. We can sympathize with a Christian and love his humanity, though we may dislike his theology. We are on the defensive when he uses his accepted belief as a means of persecution. What we want is free toleration; free to unite for the good of all. If our workmen, statesmen, and philosophers would take an independent and definite stand, no more parties will claim our future Washingtons, Jeffersons, and Franklins, for they will leave no debatable ground for men to stand on to prove what they believed or disbelieved. Such an honest, manly course through life cannot but claim the respect and approval of every impartial thinker.

Gems of Thought.

DEFEAT is not failure, nor is disaster disgrace.—Susan H. Wison.

THERE is a youth of the soul growing out of the age of our life.—Anon.

THOUGHT is a form of force. We walk with the same force with which we think.—Ingersoll.

WHILE superstition builds walls and creates obstructions, science opens all the highways of thought.—Ingersoll.

MODERATION in temper is always a virtue; but moderation in principle is a species of vice.—Thomas Paine.

ENTHUSIASM is the leaping lightning, not to be measured by the horse-power of the understanding.—Emerson.

IF life be a pleasure, yet since death also is sent by the same hand, neither should that displease us.—Michael Angelo.

TRUTH scorns the assistance of miracle. Nothing but falsehood ever attests itself by signs and wonders.—Ingersoll.

Errors, however beautiful and gold-enameled by time, must be extracted from the human mind by the archangel of Eternal Truth.—A. J. Davis.

For the vagaries of the clouds the Infidels propose to substitute the realities of earth; for superstition, the splendid demonstrations and achievements of science; and for theological tyranny, the chainless liberty of thought.—Ingersoll.

Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the hosts of weaker men, whose sense of truth has been destroyed in the effort to harmonize impossibilities, whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party? It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules, and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated—scotched if not slain. It learned not, neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and end of sound science, and to visit with such petty thunderbolts as its half-paralyzed hands can hurl those who refuse to degrade nature to the level of primitive Judaism.—Huxley, Lay Sermons.

Of human life the time is a point, and the substance is in a flux, and the perception dull, and the composition of the whole body subject to putrefaction, and the soul a whirl, and fortune hard to divine, and fame a thing devoid of judgment. And, to say all in a word, everything which belongs to the body is a stream, and what belongs to the soul is a dream and vapor, and life is a warfare and a stranger's sojourn, after-fame is oblivion. What, then, is that which is able to conduct a man? One thing, and only one—philosophy. But this consists in keeping the daemon within a man free from violence and unharmed, superior to pains and pleasures; doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything; and besides accepting all that happens, and all that is allotted, as coming from thence, wherever it is, whence he himself came; and finally, waiting for death with a cheerful mind, as being nothing else than a dissolution of the elements of which every living being is compounded. But if there is no harm to the elements themselves in each continually changing into another, why should a man have any apprehension about the change and dissolution of all the elements? For it is according to Nature, and nothing is evil which is according to Nature.—Marcus Aurelius Antoninus.

THE great sun is not conscious of its own existence. Its vast magnitude has no germ of thought. It knows nothing of the grand Universe of which it is itself a part. Though it may rush through space with incredible swiftness, it knows nothing of the laws of motion and though it may illuminate innumerable planets and satellites, it has no conception of the amazing rapidity with which its own light flashes from world to world. But mind, that mystery which can exist in an atom, and comprehend a law, and account for the motion of a thousand suns, can that be blotted out, and be regarded as a pure emanation of mere matter, which it is alleged cannot be annihilated? How difficult it is to decide the priority of matter or of spirit! Are they co-eval? Is spirit but refined or greatly sublimated matter? Can mind itself be an entity? If it be but the emanation of matter, how wonderful that mind be the controlling power and matter subservient! Who can decide? Is there an Everlasting? Can we have a proof of the immortality of a single soul, or of the forever of a created intelligence? Forever! O the immensity of that unending of which time itself is but the shadow! O, the increasing changes of that Forever! Generation after generation to pass away, the mighty works of man to crumble, immense rocks to become dust, great mountains to melt away, the vast ocean to become dry, and the whole earth itself to be dissolved into its original vapor. . . . O that incomprehensible word, Forever—that overwhelming idea of duration—Eternity.—Wm. McDonnell.

Odds and Ends.

"THAT point is not well taken," said the schoolmaster when he sat down on a pin.

A COUNTRY editor in his financial article says, "Money is close, but not close enough to reach."

"CHANGE cars," is what a bootblack said to a countryman, when he had finished one of his brogans.

A MILKMAN was asked if he had plenty of milk in his cans. "Chalk full," was the appropriate reply.

"DIDN'T you guarantee, sir, that that horse wouldn't shy before the fire of an enemy?" "No more he won't. It's not till after the fire that he shies."

A ROMAN remarked the other day: "I try mighty hard to be honest, but sometimes a poor man cannot be honest unless he steals the money to be honest with."

JOSH BILLINGS says: "The mowl is a larger bird than the guse or turkey. It has two legs to walk with and two more to kick with, and wears its wings on the side of his head."

SHARP—"I would advise you to put your head into a dye-tub, it's rather red," said a joker to a sandy-haired girl. "I would advise you to put yours into an oven, it's rather soft," said the girl.

COMPARISONS are odious. The major (rocking Nelly on his knee, for aunt Mary's sake)—"I suppose this is what you like, Nelly?" Nelly—"Yes, it's very nice. But I rode on a real donkey yesterday—I mean one with four legs, you know."

WHILE she sat in the twilight expecting her beloved, her hand wandered wistfully over the keys as she sang, "Somebody's waiting for thee." She was right. The old man with a new pair of uppers and a club was waiting for him behind the front door.

THE Bloomingfield Democrat says: "A Worthington girl, while out walking lately, lost one of her shoes on the railroad track. Half an hour later a freight train ran into it and wrecked sixteen of the cars, knocked the ends out of the engine boiler, and killed 200 head of cattle. And of such is the kingdom of heaven."

"I've made the fire all the week!" shouted Jones; "This false," cried his wife, in most positive tones; "And, unless you would witness me fighting a bar, You'd better get up and be fighting a fire!"

A DUTCHMAN, in describing a pair of horses he had lost, said: "Dey was very much alike, specially the off one. Von lookt so much like poth I could not tell them together from which. When I went after one I always caught the oder one, and I whipped one almost to death because the oder one kicked me."

A CURIOUS thing is love,
That cometh from above,
And lighteth like a dove
On some;
But some it never hits,
Unless it gives them fits,
And scatters all their wits—
Oh, hum!

"AND have you no other other sons?" asked a curious lady of a bronzed old sea captain. "Oh, yes, madam, I had one that lived in the South Sea Islands for nearly a dozen years." "Really! was he bred there, and what was his taste—the sea or land?" "No, madam, he wasn't bred; he was meat—leastways, the niggers ate him; and as for his taste, the chief said he tasted of terbacker." The lady walked to another part of the ship, and the captain smiled and took a fresh quid.

How dear to my heart are the scenes of my childhood,
When fond recollections present them to view—
The shingle my mother carved out of the wild-wood,
To wallow my —trousers until it was blue!
The old cedar shingle, the iron-bound shingle,
The moss-covered shingle that hung on the wall.

JOSH BILLINGS' PHILOSOPHY.

There is nothing that should worry a man so little as to be abused by a loafer.
Whisky haz dun sum good in the world ennyhow. Old Burbanks gave away 75 dollars when he was drunk, and then when he got sober he sued for the munny and got beat.
Yu kan inherit munny and disease from yure ancestors, yung man, but yu kant inherit either branes or virtue.
The man who ain't a hunting after mischief seldom finds enny.
What the world wants now iz less religion and more kkommen sense.
Watch and pray iz the price of living in this world, and yu are going to git cheated 3 times out of 5 even then.
We were surprised to hear one of our young men utter these words a few days ago: "I have recently gin up all idea of the wimmen folks, and come back to perlitical life. I am more at home in this line than in huntin' the fair sects. Angels in petticoats and kiss-me-quickers are pretty to look at, I gin in, but they are as slippery as eels; when you fish for 'em and geta bite, you find yourself at the wrong end of the hook—you're ketched yourself; and when you've stuffed 'em with fruits, pastry, dogger-types and jewelry, they will throw you away as you would a cold potato. Leastwise that has been my experience. But I've done with them. Queen of Sheba, Pompey's pillar and Lot's wife, with a steam-engine to hold 'em, couldn't tempt me. The very sight of a bonnet riles me all over."

Special Notices.

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Vol. 4. No. 33. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, August 18, 1877. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } \$2 per Year.

Notes and Clippings.

RABELAIS' WILL.—"I have nothing, owe much, and leave the rest to the poor."

THE TURKS have been described as "sleepy," but the Russians do most of the "retiring."

BRIGHAM YOUNG'S apostate son, John W. Young, has "reformed" and taken another wife.

ONE of the Boston street railroad companies has on file six thousand applications for the positions of drivers and conductors.

THERE are now in Philadelphia 450 co-operative and building loan associations in which workingmen have nearly \$70,000,000 invested.

THE French Academy of Sciences has elected Dom Pedro a foreign member. This distinction is enjoyed by only seven other foreigners.

YEARS ago Sam. Johnson and Sam. Longfellow made a Unitarian hymn-book. Theodore Parker jocosely named it the "Sam Book," which name it still unofficially bears.

DODGE CHESTER, of Kentucky, aged 25, recently married his step-grandmother, aged 45. James Parton, the biographer, married his own step-daughter, but Dodge "saw him" and went one better.

ANOTHER WARNING.—M. de Ladone, Bishop of Nevers, France, died lately of apoplexy, while celebrating mass. Will people never desist from this dangerous practice of celebrating mass? Verily, the wrath of the Almighty is terrible.

A **CLERGYMAN** says that certain bishops of the Methodist Church who use free or half-fare passes on the railways draw full fare from the church funds. They preach religion in business, but practice rather questionable business in the service of their Lord.

THE Swedish Lutheran Church, in Jamestown, N. Y., was struck by lightning, on the 12th inst., during Sunday-school. One boy was killed, and an old lady and two girls were prostrated. God sends his thunderbolts alike upon the saint and sinner, but he will have to answer for his misdeeds, on the last day, if there is any justice in heaven.

STEPHEN GIRARD'S precautions against Christian ministers in his college in Philadelphia, seem to have been in vain. Ministers, it is true, may not enter, but the Christian lay-teacher can, and the Gospel is preached there. The *Sunday-school Times* says that Christian influences prevail there, and services of Christian worship are regular and well-conducted.

BEROBER, whose heretical opinions are no secret to his special friends, is said to have once committed to paper his reasons for doubting the inspiration of the Scriptures and his belief that all moral law is the logical product of man's social state. He lacked the courage openly to proclaim these sentiments, although he did not disguise them from those with whom he was most intimate.

WHY doesn't the Lord help them? The N. Y. *Witness*, a daily started in the interest of God, and conducted with an eye single to his glory, asks: "Why is it that this attempt to serve the Lord by publishing an evangelical temperance daily newspaper in N. Y. is left to struggle with continual difficulties, until we are almost fainting, like the Children of Israel when they had to make bricks without straw?"

Mrs. S. P. ANDREWS, in a recent address in Boston, said, in speaking of the recent crisis between labor and capital: "I know elements enough in the single city of New York, if they were rightly met by the rich and great, to renew in a week's time all the horrors of the French Revolution. It is dangerous sitting in a powder magazine, smoking the best Havana cigars at your ease, and carelessly throwing the burning stumps around you."

Gov. BROCKMEYER, of Mo., when somebody said to him, "You can't expect a man to work for a dollar a day," answered: "Why not? When I came to this country a boy of 18 years, I worked as a bootblack in the streets of New York. Thirty years ago I worked in a foundry for three dollars a week, and I saved my money until I had enough to buy a piece of land, and then I was independent. I should have spent the balance of my life on this piece of land, but was routed out by the war."

A RARE CHANCE FOR A GOOD PRAYING MAN.—Owing to the present long-continued drought in California, farmers are offering one half of their stock to any one who will keep the other half until they get rain. This liberal offer gives that class of men who believe in the efficacy of prayer a splendid chance to make a fortune in an honorable way. All who wish to enter into a contract will please send in their names at once.

A **LIVELY** controversy has been carried on for some time past, in the columns of the *London Times*, between Prof. Tyndall and Charles Bastian in regard to the origin of life. Prof. Tyndall maintains that life can only proceed from preceding life. Dr. Bastian claims that he has demonstrated conclusively that life originates spontaneously. This subject has constituted one of the great battle-fields of science for many years. The present discussion has failed to produce any satisfactory results.

SAYS the *London World* of July 4th: "On the walls of the bedrooms in the Granville Hotel are to be found large placards illuminated with Scriptural texts. Surely, such things, though imparting somewhat of a cheerful aspect to the blank whitewash of hospitals and jails, are out of place at the Granville. This is a further manifestation of the fussy Christianity which induces hotel-keepers to occupy part of the meagre space on your toilet-table with a beacon Testament, and railway companies to hang their mangy waiting-rooms with fluttering stripes of Bible quotations of the most fulminating and denunciatory character."

HARVEST DAYS.

O, the mellow harvest days are here,
When the parsons are out of town;
When the Devil puts on a face of cheer,
And gaily goes up and down.
The spider spins his cobweb high
O'er the door of the fast-locked church;
And the worshiper wanders idly by,
Like a soul left in the lurch.
O, the mellow harvest days have come,
When the reaper is out on the lea;
But far from the fold the shepherds roam,
And Satan sings jubilee.

PROF. YOUNG, in the *Popular Science Monthly*, refers to the recent cases of punishment for heresy. The turning out of the Rev. A. Blaauvelt, of the Dutch Reformed Church, the suspension of the Rev. Mr. Miller, of Princeton, N. J., and the especially remarkable case of the Rev. Robertson Smith, of the Theological Seminary at Aberdeen, Scotland, are dwelt upon at length. He says: "Among the presidents of our colleges, where there is one man of science there are ten doctors of divinity. A system of education dominated by theology is one which embodies the theological spirit in its methods of culture. What that spirit is, as respects freedom of thought, and the duty of its teachers in the formation of their opinions, we have seen in the recent treatment, by large and authoritative bodies, of Blaauvelt, Miller, and Smith. Truth was not permitted to be their object. The right of private judgment, and the consequent right of free expression of its results, were made crimes to be punished. The liberty to doubt, and from that starting-point to go on to something more true, is something not only not to be encouraged, but is prohibited."

A REMARKABLE SERMON.—The colored folks held a camp-meeting at Reading, Pa., recently, at which their bishop, J. R. White, of Philadelphia, presided. He delivered a sermon on the stupendous power of the Almighty, and in a loud, clear and resonant voice gave a lively description of the temptation in the Garden of Eden. Comparing the devil to a toad, he proceeded: "See de toad sittin' in de Garden of Eden. Dar he sets. Along comes Michael wid a big sword. He unsheathes dat sword; and, hauling off, wid one tremendous effort, he is just about lettin' fall dat awful knife, when a good angel says, 'No, don't do dat.' De life ob de devil is spared, and de entire creation is saved. O de woman was not satisfied to eat dat fruit alone. Dare it was. She must do something worse. What does she do? She gives it to de man. And de man eat dat fruit, and dare is de foundation of all sin. And God got mad! And what a terrible thing it is for him to get his back up! We see it every day. Look at him in de clouds when de storm comes and shakes down de hickory nuts, twists off de trees, tears

up de houses and shakes down de barns. Oh, I tell you unless you repent you'll all be damned. You'll all be like de silver fox dat went through de fire and had his tail singed. Look out, de time is short! I only had intended to make a few remarks, but de grace of God got right into me, and here I am. Can't help but talk to you. Mus' do it. It's boilin' right up through de top of my head, and I'm gwine to tell you of Jesus. Don't forgit him! If you do he may forgit you. If he does you are deader than de deaderst horse dat ever was hauled out to de boneyard."

ONLY the men who read the current literature of our time, and weigh its arguments, are aware how powerful and how strenuous are the exertions of the opponents of Christianity. We are told that Darwin himself is not an ostensible enemy to the faith which solaces so many millions of our race. He is a man of blameless life, a fond husband, and a careful father, and takes pains not to personally antagonize the rector of his parish. Yet, after all, Darwin is the apostle of a scientific system which is utterly hostile to Christianity, as we know it. His personal virtues only serve to make his assault the more difficult to meet, for we know he is working for a cause, and not for himself. Mr. Huxley and Mr. Tyndall are men of the same sort—the advocacy of their skeptical doctrines brings them no material advantage. Perhaps they might do better if they conciliated the average religious faith of their contemporaries. It is useless, therefore, to assail these opponents of our received theology, as if they were seeking their own honor, rather than the true things, of which they set out to find the clew. The proper way to meet them is the fair and honorable one; and our discreet correspondent indicates it when he says that personal abuse is unavailing, and that really stalwart men of antagonistic views will not try to whip the infidels, so strong in their following, by sounding manifestations merely, but by conclusive arguments. We sound the note of alarm to the Church, assuring its champions that never since the birth of its sublime Founder did they stand in greater need of manning the wall of Christianity than now. The prevalent Materialism may glove its hand, and extend it with apparent cordiality, but it is none the less the implacable enemy of the faith founded in Galilee.—*Sun*.

NEW YORK SABBATHS.—Every Sunday you may take one of a dozen steamboats, and take your communion with Nature instead of at the table of the Eucharist. The children of the world are wiser in this generation than the "children of light." On Sundays they offer to poor sinners attractions which the preachers and churches do not. Perhaps the preachers and churches are not to blame. They are in certain ruts which it is hard for them to get out of. The preacher offers you a warm church, old hymns, long prayers, and a drowsy sermon. Moreover, he is often so constituted that if damnation had a bright side to it he would be sure to ignore it. The people of the world, on the other hand, offer you Nature, with all the good you can get out of her. They say to you, "Sail in our ships, ride on our railroads, eat, drink, bathe, stretch yourself at your ease, and have a glorious, good old time." The religious world looks grimly on and says, with nasal disapproval, that is not religion. There are plenty of the descendants of the stout old Calvinists among us who maintain that we should not think our own thoughts upon the Sabbath. They frown upon the efforts which the poor workingman and the tired working girl and the consumptive washerwoman make to catch a glimpse of green fields and rolling waters. They insist that the fourth commandment means incarceration in a church and the perusal of the Bible, the Catechism, Baxter's "Saint's Rest," Doddridge's "Rise and Progress," Bunyan's "Pilgrim's Progress," and other soul-refreshing works. They do not recognize that there is a spiritual oxygen which the soul needs and which these excellent books do not contain. But orthodoxy has discovered an irreconcilable foe in the needs and instincts of man. The preservative impulses of human nature combine to make the Sabbath a holiday as well as holy day; and, consequently, every fine Sabbath of Summer there is always a larger congregation at Coney Island than in all the city churches taken together; and the Coney Island congregation does not go to sleep.—*N. Y. Telegram*.

Events of the Week.

Our friend G. L. Henderson has arrived in this city from the West.

THE strike is increasing daily at the mines of the Schuylkill Company at Shamokin.

MARK M. POMEROY, proprietor of the *Democrat*, has obtained a divorce from his second wife.

ABOUT four hundred quarrymen and paving-block makers of Weehawken, N. J., struck for higher wages Monday.

WE are having a long spell of wet weather. This causes great loss among peach growers and dealers.

JOHN MURPHY, a coachman in the employ of J. Mintford of N. Y., was killed in a carousal in a drinking saloon at Long Branch.

DESPATCHES have been received announcing the loss of the steamship *Eten* on the coast of Chili, South America. One hundred lives lost.

TWO big stones came crashing through the windows of Mr. Talmage's tabernacle, Sunday. If the congregation were asking for bread, some one gave them stones.

THE Republican State Convention in Maine, held last week, had quite a stormy time. Blaine did not indorse Hayes; ex-Governor Chamberlain did. Blaine held his ground.

ON Tuesday John E. Daily, a stock broker, was killed by Leslie C. Hanks, Consul-General for Guatemala, in San Francisco. Hanks has since committed suicide in prison.

THE trial of W. C. Pike for the murder of S. S. Jones of the *Religio-Philosophical Journal* took place last week. He was acquitted on the plea of insanity, and will be sent to an insane asylum.

CONDUCTOR T. WILSON of the Brooklyn, Bath, and Coney Island Steam Railroad, while attempting to step from one car to another, on Saturday, missed his footing, and had his brains dashed out.

LYDIA THOMPSON and her troupe of radiant English blondes arrived in the steamship *City of Chester* on Sunday 12th inst. They commence an engagement at Wallack's Theatre Saturday evening the 18th.

A **PASSENGER** train near Long Branch, at Oceanport Creek, was precipitated into the water and wrecked last Wednesday. Many persons slightly and several seriously injured. Cause of disaster not known.

SAMUEL G. RICE, Chairman of the Greenback Party's State Central Committee, has called a meeting of the Committee and of the most active members of the party in this State, to meet at Rochester, August 23d, at noon.

THERE was a reunion of the Free-Soil Party at Downer's Landing, a rural retreat ten miles from Boston, on Thursday, 9th inst. Charles Francis Adams was present and delivered a speech. Many of the original members of the party were present.

COL. JOHN GIBBON, U. S. A., Montana, has had an encounter with the Indians on Big Hole River. It was one of the hardest Indian fights on record. Gen. Gibbon fought against immense odds. He lost from eighty to a hundred men, but got possession of the Indian's camp.

IN the *National Republican* (Wash.), an article appeared last week reflecting on J. K. Wheatly of this city. Mr. Wheatly demanded a retraction, which was refused, thereupon Mr. Wheatley laid in wait for Mr. Murtagh, proprietor of the paper, and gave him a sound cowhiding. Mr. Wheatley has been arrested.

THE latest war news gives continued evidence of the most inhuman barbarities on both sides. The Turks destroying and burning hospitals containing hundreds of wounded and sick soldiers; and the Russians, disregarding the flag of truce, and shooting down the Turks who attempted to remove the wounded from the battle-field. This war of religion seems to be developing all the most horrible passions of those engaged in it. The latest barbarity of the Turks is the condemning to death all the male Christians at Eskhi-Saghra, sparing only women and children.

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. X.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

REV. G. H. HUMPHREY, *Dear Sir*: Your letter No. 10 contains a great many words, displays a good deal of ingenuity, a respectable amount of skill and ability in quibbling, evading, and dodging, but, candidly, I cannot see that it has much bearing upon the subject under discussion. I cannot see that you have refuted any of the arguments I have advanced, or disproved any of the facts I adduced. With all respect for your ability, I must say, you seem to me more like a shrewd lawyer who, conscious of the weakness of his case, artfully defends it with sophistry and clap-trap, than like a solid reasoner, who is firmly convinced that his cause is founded on eternal truth, which needs not cunning nor sophistry to defend it. Permit me to remark, that I think you have the faculty of proving the most from the least amount of evidence of any person I remember to have met.

It seems hardly worth while to follow you through your wild meanderings and floundering, and I will stop only to show you some of your deficient arguments, and how entirely you failed to rebut my assertions—for instance, I said Girard did not make his wife crazy. To refute it you quote that he married the daughter of a shipbuilder, that the union was unhappy, that he was eccentric, ungracious and ill-tempered. Did those qualities cause his wife's insanity? or did her insanity produce those qualities in him? One is as reasonable as the other! Insanity is a disease. Girard was no more responsible for any disease that his wife was afflicted with than you or I would be for any disease, mental or physical, that our wives might be suffering under.

I said you had no grounds to insinuate that Paine lived in adultery with Madame Bonneville. To refute it you quote Vale to the effect that one of her children was named after him, and that he was godfather to another, which amounts to just no refutation at all. If the fact that one of Madame Bonneville's children was named after Mr. Paine was a proof that he was father to it, what a great number of illegitimate children Franklin and Washington must have been fathers to! Was it a criminal affair in Paine that the child of a friend should bear his name? Let me ask you, why is it that you are so much more inclined to condemn Paine for offenses of which he was not guilty, than you are to try and refute his arguments? What is the reason for your wishing to make him appear worse than he really was? Do you not find it easier to make false charges than to refute solid arguments? What you said about Chesterfield, Goethe, and John Stuart Mill virtually exonerates them from all your slanderous charges.

You seem, however, so fond of stirring up these charges of adultery, etc., against Infidels, that I feel constrained to fulfill the promise made in my last to give you more cases of clerical derelictions, if that kind of literature proved interesting to you. I will, then, continue the recital, where I left off, with the assurance that if you still want more I will endeavor to accommodate you.

You err in supposing I am actuated by a spiteful spirit in the reference I make to the heinous crimes of the clergy. I assure you it is more in sorrow than in anger that I recount the great shortcomings of this pretentious class of men. I would far rather have it in my power to speak in praise of every clergyman in the land. Some of them are very fine men, and were they really engaged in a meritorious cause I could wish them all the success in the world. But it is a sad fact that their profession of godliness does not keep them from the worst of crimes; and inasmuch as they claim to be so much better than unprofessing people who prate less of God and Jesus, I feel it to be only right to show them up in their true colors that their real character may be better understood by the unsuspecting and confiding. Your talk about fallen clergymen acting contrary to the example and teaching of the Bible worthies seems to me mere twaddle, for their weaknesses were precisely in keeping with the prominent Bible characters and those acknowledged to be the favorites of God himself. They certainly acted quite consistently in their adulterous practices with Bible examples. Your attempt to make it appear that the filthy and lecherous conduct of the Christian clergy is in accordance with the teachings of prominent Infidels is slanderously false, and I am surprised that you should have the hardihood to say that it was the practice of Infidel doctrines that made them what they were. I pronounce your aspersions wholly uncalled for. Their conduct was eminently Christian. You speak about the names of the sinful clergymen not being given in some instances. In some of the most horrible cases the names were omitted for obvious reasons; but if you feel anxious to have the names you can be accommodated by calling upon me. You are wrong, as usual, in asserting that some cases are put in twice to enlarge the list. The truth is, on the contrary, that thousands of cases were omitted that might be named. You must know there is more than one Smith, more than one Jones, more than one Thompson, who pretends to stand up for Jesus, and yet lamentably fail to do so.

You must understand that, from a Christian standpoint, it is a much greater crime for an ambassador of Jesus—the shepherd who assumes to fold and feed the little lambs; he who has bathed in the fountain filled with blood drawn from Emanuel's veins; who has the grace of God, the power of the Holy Ghost, and the sweet influence of the Son to aid him; who has sanctification, regeneration, and consecration on his side—for this class of men, I repeat, it seems a much worse offense to commit adultery, sodomy, etc., than for a mere Infidel to deviate from the strictest propriety, when he has nothing to depend upon and help him save his own sinful nature and his own "total depravity"! For a wretched sinner to err is not, perhaps, strange, but for a saint who has experienced the joy of the New Jerusalem, and who

has partaken of the manna of the heavenly world, to descend to the slums of filth, of vice and corruption, his crime is far less excusable. You may possibly look on the relative criminality of sins committed by Christians and Infidels in the same light in which another clergyman viewed it whom I heard of when a boy. He was asked what the difference was between a Christian's sinning and a sinner's sinning. "Oh," said he, in pious tones, "a sinner sins willingly and without protesting, but the Christian sins with a most *gr-a-t-u-l-i-o-u-s* reluctance!"

I admit that it is a foul, offensive narrative, but the guilt consists altogether in the commission of the crimes, and not in the exposure of them. Besides, believing the clergy to be dead weights and dead beats upon the body politic, I conceive it to be a part of my duty to expose to public gaze their hypocrisy, their villainy, and their unworthiness of reverence and esteem, and I give you the positive assurance that for every prominent Infidel who has been guilty of adultery and sexual improprieties, I can furnish the names of fifty—not common members of the churches, but the bright lights, the leaders, the men who spout most about "holiness." Let me resume the offensive recital.

Grafton Brown, one of the saints of the Carroll, M. E. church, seduced a daughter of Mr. Thomas Sellmon. He had a wife and eight children, but insisted that his wife had become too cold for him. His case required one warm and ardent.

Rev. James Bradley, a brilliant preacher of the Ironside Baptist denomination at Huntsville, Mo., seduced one of the church sisters and lived in adultery with her for five years, when the arrival of a little infant brought his guilt to light, and he suddenly had business that called him elsewhere. The girl and her relatives were left to mourn her sad fate.

Rev. Mr. Wolfe, Presbyterian, Brooklyn, N. Y., was placed under bonds to keep the peace, for knocking his wife down with an umbrella.

Rev. R. T. Green, of the English church at Ailsa Craig, Ont., was imprisoned for forging endorsements on a note.

Rev. John J. Thompson, Presbyterian, Washington City, was caught in his night-shirt crawling in the window of a sleeping-room where two young ladies slept. They made an outcry, when he threatened to shoot them if they were not still. He tried to get into bed with them. Members of his church tried to get him clear on the plea of insanity.

Rev. Levi S. Bettinger, in Baltimore county, Md., had placed in his charge a young lady to educate. He seduced her and then deserted her, but was allowed to retain his position.

Rev. A. J. Culver, of the Evangelical Association in Eastern Iowa, a good-looking man and a strong-voiced preacher, whose field of labor was in the moral vineyard of Lisbon, Iowa, he was so zealous in the cause of his Master that he was called a Lieutenant of Jesus. Being a single man, he engaged board with a widow who had a pretty and engaging daughter. It is not strange that Culver loved her, and he ought to have married her, for he was the father of a bouncing big boy of which she was the mother. Previous to the birth of the child she married a fine man in the neighborhood, a Mr. H—. When, soon after marriage the child was born, her husband asked her who was the father. She answered it was the Rev. Culver. He was arraigned before a council of clergymen; he was found guilty and expelled from his church. The conference, however, reinstated him in the holy calling of shepherd to the gentle lambs, and he is now delivering the bread of life to the sinners of Illinois. The girl swore to the paternity of the child before Peter Heller, Justice of the Peace. The husband, not wishing to raise any Culver stock, separated from his unfortunate wife and obtained a divorce from her. Thus her life was saddened and made wretched by the lusts of this pious man of God.

Rev. Mr. Speare, Mason, Ill., an intimate friend of a banker of that city, while the latter was busy with a customer, pocketed a roll of bank bills amounting to \$1,000, took the train to Bloomington, deposited the money, and returned as if nothing had happened. He is now under \$2,500 bonds to appear before the criminal court.

A colored preacher in Early county, Ga., was fond of watermelons. One night he strayed into the melon-patch of a neighbor, who, having been preyed upon, was on the watch. He fired upon the intruder and killed him on the spot. The colored reverend died with the fruit still in his mouth. Oh! water-melon-cholly affair.

Rev. T. M. Dawson, Presbyterian, San Francisco, Cal., was guilty of the prevailing infirmity—too much "true inwardness." His love for the sisters was too ardent.

Rev. Lorenzo Dow, presiding elder in Eastern Kentucky, son of a clergyman, grandson of a clergyman and namesake of a great clergyman, sent his wife to her father's without money, borrowed all the money he could from the brethren and eloped with a girl, a daughter of another clergyman, at Louisa, Ky. He used a great amount of duplicity and falsehood to carry out his foul designs. It cast a great gloom over the entire community. A particular feature of the case was that the father of the girl could not say much, for years before, when a clergyman, he played the same trick with another man's daughter. Thus they go.

Dr. Harlan, Methodist, in a Nebraska town, was driven from the pulpit for lying, vulgarly and defaming his brethren.

Rev. Alexander McKilvey, of Westfield, N. J., was deposed from the pulpit for criminal conduct.

Rev. R. Petteplace, of Lowell, Mass., was accused by his wife of committing adultery with the nurse-girl in their employ. An inquiry was instituted, when he confessed his guilt, and stepped down and out.

Rev. Wm. H. Lee, Jersey City, was guilty of grossly beating his wife, and was tried for the offense.

Rev. F. D. James, of Somerville, Mass., was guilty of

forgery by placing other people's names to deeds and other documents.

Rev. William Henry Jones, pastor of Grace Episcopal Church, Toronto, was subjected to a trial upon fourteen different charges, among which were getting drunk, telling falsehoods, embezzling money, vulgar conversation and other unsightly offenses.

A clergyman of Oxford, England, was sentenced to twenty month's imprisonment for foully assaulting a girl of fourteen years of age whom he had but recently confirmed.

Rev. P. P. Wimberly, of Atchinson, Pa., started out on a grand begging campaign to raise money to pay the debts of his church; but he was overcome by the weakness of the flesh, and spent the money in sinful pleasures.

Rev. N. L. Phillips, Monticello, Iowa, of the United Brethren Church, was guilty of immoral conduct with sister Barnes, wife of Herbert Barnes. After playing a base game with the unsuspecting husband in obtaining money from him, the guilty ones eloped together. The villainous clergyman left a legal wife and children behind, whom he piously recommended to continue family worship and prayer.

Rev. Prof. Wm. F. Black, the leading clergyman in the Christian or Campbellite denomination in the West, and formerly president of the Northwestern Christian University at Indianapolis, fell from grace and was guilty of criminal conduct with Miss Corinne E. Voss, a gay and beautiful woman, daughter of a very wealthy lawyer and speculator. She started ostensibly to make a journey and visit some friends in Kansas, and by agreement he met her at Terre Haute and accompanied her to St. Louis, where they stopped over night at the Planter's Hotel, and passed themselves off as man and wife.

Rev. E. Hopkins, St. Johnsbury, Vt., was arrested on a charge of forgery, and was proved guilty.

Rev. Rudolph Weizerbeck, pastor of Bloomingdale German Lutheran Church, was arrested for defrauding the pension agency. When searched, two forged pension certificates were found upon his person.

Rev. Albert Rublete, Hoboken, N. J., was committed to prison for twenty days for fraudulent begging and intemperance.

Rev. Jerome D. Hopkins swindled the people of Brooklyn by falsely representing himself as poor, and as having a sister lying sick at Washington. In this way he raised considerable funds.

Rev. J. H. Foster, whose last field of uselessness was in the First Congregational Church at Hannibal, Mo., though talented, and prepossessing in appearance, and very popular with the sisters, turned out to be a bold, bad man—in fact, a regular wolf in sheep's clothing. It was proved that he had wives living to the number of five, and that he was a gambler and a dissolute person. He wore a most saintly countenance, but the Devil was too near his heart. He discreetly resigned his charge, and betook himself to other and more congenial fields of labor.

Rev. John H. Morris, who a portion of the time preached at the Passyunk Baptist Church in Philadelphia, proved himself to be a criminal of the most revolting character. In 1875 he lost his wife, and subsequently married her sister. Soon after that he adopted a little girl eight years of age, named Mary Rue, daughter of a widow, and it turned out that for a year the brute—worse than any brute—had been holding criminal relations with that small child. His wife caught him in bed with the child at two o'clock in the night, and in the criminal act. The girl subsequently confessed all about it to her mother, and stated that the pious man by intimidation and threats had subjected her to his vile uses. He was imprisoned for trial which has not yet taken place.

Rev. John C. Simpson, of Oregon, Mo., was convicted of illicit distilling, the jury finding him guilty on all five counts. He is fifty years of age, and has been preaching twenty years.

Elder Samuel H. McGhee, of the Christian or Campbellite denomination, whose last flock attended upon his ministrations at Ashton, Lee Co., Ill., had the weakness to fall in love with a pretty, intelligent young lady of his church, named Lorilla Paddock, and that he might take her to his bosom, he procured poison and administered it to his wife, who died in great suffering. His trial was held in Dixon, and the verdict of guilty was rendered against him. He is now working out his sentence of fourteen years at hard labor in the State prison of Illinois.

Rev. J. P. Roberts, Methodist, of Ulen, Wis., was subjected to a trial for lying and slander.

Rev. J. F. Leak, Methodist, at Troy, Kansas, an aged clergyman, who for many years has been looked upon as a saint of the first water, brought himself into great tribulation by making love to an interesting young lady of his flock, who weekly attended upon his ministrations and drank in the words of piety that fell from his lips. He wrote her a number of letters, and plead with her most earnestly to fly with him to England where, by the side of a beautiful lake, like Como, they could make a paradise of their own, and where the rude eyes of curiosity could never find them out. For some reason, they did not start for that lovely paradise; and an ugly feature of the interesting case is that the young lady has given birth to a child, and the dear pastor is in about as much trouble as he wishes to feel. The mishap is seriously regretted by all the faithful of the church, but such things seem to happen very frequently.

Rev. Mr. Keely, of Madison, was led into trouble by the bewitching airs of a pretty woman, named Clemmens.

Rev. John Moody, Cincinnati, was imprisoned for appropriating to his own use money that he had collected for building a church.

Rev. Dewitt Knowlton, Boltonville, was brought to great

disgrace by the persistency with which a sister of the church demanded that he should acknowledge the paternity of her child. The affair cast a cloud over his otherwise fair name.

Rev. A. J. Warren, of the M. E. church, North Vernon, Ind., eloped with sister Stanton, carrying with them all the church and Sabbath-school funds of which he was possessed. He left a wife and four little children.

Rev. Mason Noble, of Sheffield, Mass., a popular Congregational clergyman, was formally charged with seduction by Miss Bella J. Clark, a former pupil of Westfield Normal School, and when she had been employed as a seamstress in the clergyman's family.

Rev. W. S. Crow, Hinsdale, Ill., by his unlawful intercourse with a deacon's family, succeeded in breaking it up and getting himself deposed from the pulpit.

Rev. Dominick McCaffray, of the Church of our Savior, Third avenue, this city, was accused by the pretty Mrs. Leavitt of his laying his hands upon her and kissing her when she called upon him in his study. He denied it, of course.

Rev. Martin Hoernlein, of Buffalo, was convicted of arson in the second degree for setting fire to his own house to obtain a large insurance he had placed upon the property.

Rev. R. W. Pearson, Baptist clergyman in Pittsburgh, had a sad time of it. Before a court of his own church he was proved guilty of lying, drunkenness and numerous adulteries. He had resided in various parts of the country and had sinned in all of them. He was emphatically what is familiarly called a "bad egg."

The case of John D. Lee, Mormon bishop, who was engaged in the Mountain Meadow massacre twenty years ago, and who was shot by United States authorities for his heinous crime, is fresh in the public memory. Although his hands had long been red (metaphorically speaking) with the blood of his helpless fellow-beings, he died full of confidence and love of Jesus and felt sure of going straight to him as soon as his breath left his body. He boasted at the hour of his death that he was not an infidel, but died a good Christian.

Abbe Beaugard, vicar of an important post in Paris, was in 1877, sentenced to fifteen years transportation for criminally assaulting two little girls and communicating to them a loathsome disease.

Rev. G. R. Williams, while preaching in Griggstown, N. Y., was engaged to marry a nice young lady of his congregation, when a former wife very inopportunistly put in an appearance and broke up the little arrangement. The clergyman soon found he had business that called him elsewhere.

Rev. Paul T. Valentine, Ph.D., and D.D., and LL.D. was tried and sentenced to ten years imprisonment by Recorder Hackett in General Sessions in this city, April, 1877, for the most revolting and despicable crimes in the entire criminal calendar—the corruption and vile use of little boys and girls under his charge in what he called a "College for Homeless Children," where he pretended to teach them useful employment and to fit them for the actual duties of life, when in reality he practiced the grossest crimes known to man. Nine witnesses testified in the most pointed manner against him. Recorder Hackett said the case was the most atrocious that had ever come to his knowledge during his long service in the criminal courts of this wicked city, and he was only sorry that the extreme penalty for the crimes was not death. He gave the culprit the full extent prescribed by the law—ten years imprisonment at hard labor.

Rev. Joseph Jones, a Baltimore Methodist clergyman, greatly gifted in revivals, got hold of a bequest of \$50,000 which had been made to his church, and diverted it to his own benefit. He got involved, and when the crime was exposed he committed suicide.

Rev. E. J. Baird, a Richmond (Va.) Presbyterian clergyman, Secretary of the Presbyterian Publishing Committee, was tried for embezzling \$22,000 of funds belonging to the Committee, and which he was unable to replace and of course was summarily deposed.

Rev. Leaven Fausette, of Port Huron, La., was hung for murder.

U. S. Senator Brownlow, of Tennessee, who was for many years a clergyman, as well as an editor and afterwards Governor of the State, in his book published some years ago, uses this language in reference to clergymen in the South: "I have no hesitancy in saying, as I now do, that the worst men who make tracks upon Southern soil are Methodist, Presbyterian, Baptist, and Episcopal clergymen, and at the head of them for mischief are the Methodists" (p. 187). "A majority of the clergymen have acted upon the principle that the kingdom of their divine master is of this world, and as a consequence many of them have embarked in fighting, lying, and drinking mean whiskey" (p. 190). "Here, as in all parts of the South, the worst class of men are preachers. They have done more to bring about the deplorable state of things existing in the country [referring to the war of the Rebellion] than any other class of men. And foremost in this work of mischief are the Methodist preachers. Brave in anticipation of war, and prone to denunciation on all occasions, even in the pulpit, they have been among the first to take to their heels" (p. 392).

To give some idea of the Catholic clergy, let me make some quotations from one who had excellent opportunities for knowing their habits and customs, Father John W. Gerdermann, ex-Catholic priest of St. Bonifacius Church in Philadelphia. After renouncing the hypocritical priest-life which he had led for ten years, in a lecture delivered to an immense audience in that city, in the summer of 1875, drew this faithful picture of the false-hearted fraternity he had forsaken:

"I come now to the last great blot on the character of

the Roman clergy, which you will allow me to treat in a cursory manner out of respect to the audience I have the honor to address. Priests are not allowed to marry; would to God they were. They are called Fathers by the people, and unfortunately, with many it is not only a name but a sad reality; not the honored, hallowed name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly the young men who are ordained priests are generally pure, sincere, and good; but alas! the system of celibacy, at all times the bane of the Catholic ministry, too often ruins them. I spoke to a priest last year about this time, about getting married and leaving the Church. He called me a fool, and advised me not to leave the easy life of the priesthood, but to do like him and keep a mistress. I thanked him for his advice and told him I was no dog. Bishop Wood told me of more than one priest in his diocese whom he characterized as immoral, and thoroughly bad men, who to this day hold their offices. Marry, forsooth, in an honorable way, the priest is not allowed, but ruin a poor girl he may. It is better, the Pope teaches, for a priest to have two concubines, than marry one woman lawfully. Shame upon such morality! Shame upon the Church with such teaching!

"I repeatedly have heard good and sincere priests say it was a blessing the American people did not know the true character of the Roman priesthood, for if they did, they would sweep them out of the country, and I assure you if you should know them as I do, you would not consider the remark any too harsh. Firstly, they have an inordinate desire for money. The poor people are asked for money at all times and occasions. The more a man gives the better he is liked. He must pay every time he comes to church, and every time the priest comes to him. No matter how poor the family may be, how hard the man may work, how much the mother may slave, how poorly the children are clad, no matter whether the grocer is paid, the priest must have his dues. Baptisms, marriages, and funerals, must be paid for, and woe to the poor Catholic who offers a priest less than five dollars. Too much he can never give. Go to any Catholic church in this city on Sunday, and you hear something about money always. The more a priest returns to the bishop, for the seminary or other purposes, the higher he rises in the bishop's esteem. Provided a priest is sound on the money question his other qualities are of minor importance. I know over five hundred priests and sixty bishops in this country; I have frequently been in priests' and bishops' company, and whenever the question came on the congregations they never asked, 'How are your people? are they temperate? faithful in attendance at church? do they raise their children well?' but always, 'How much pew-rents do you get?' 'What do your collections amount to?' 'What do you get at Christmas?' 'What are your fees for baptism and marriage?' and if the sums did not seem large enough, you would hear a 'Damn it, that's little.' I know priests who have been scarce ten years in the priesthood and who own from \$20,000 to \$40,000. And the poor people who give are never told where the money goes to. No priest knows what the bishop owns. No congregation hears what a priest receives nor how it is spent. And how is it spent? A good deal of it in gambling, cigars, grand dinners, and good drinks. Priests are, without doubt, the best livers in the country. Whenever you meet a company of priests, be it on Sunday or week day, night or day time, you nearly always find them at a game of euchre, and not for mere pastime, but for money. I often saw, especially Irish priests, play for quarters, halves, and a dollar a game. The German priests were generally content with a game for ten cents. Then come the grand dinners, served in the most approved style, for which the good people foot the bill. Those dinners are not gotten up on a small scale, either, but cost from \$500 to \$2,500. The bishop gives generally three or four grand dinners a year, when the priests are invited, and God knows how many on a smaller scale. Priests give their dinners on stated occasions—at the funeral of a priest, and the day of a corner-stone laying, or at the dedication of a new church, and annually on the last day of the forty hours. The poor people are in at their prayers, while the good fathers are enjoying their terrapin, canvas-back, and champagne.

"But the great curse of the priesthood in this country is the vice of drunkenness. Of the extent of this vice I can give you no adequate idea. When priests meet, the first and the last thing is a drink; early in the morning and late at night, the whiskey-bottle is their consolation. If you would not offer whiskey and wine—and plenty of it, to your visitors, you would soon be spotted and cried down as a fool. Bishop Wood, who was a frequent visitor at my house, said he did not want any 'Teutonic acid,' meaning good German wine, but insisted on having champagne. And let me show you that his capacity is rather a large one. I was traveling with him in Schuylkill county, three or four weeks before I left the Church, and I will now give you his day's work. Early that morning he confirmed in the German church at St. Clair. After having administered confirmation, a good breakfast was spread before him. He did not touch it but asked for a bottle of wine. Good Father Froude was rather surprised, and said: 'Hullo! wine for breakfast!' After the wine was finished we went to the English church. There the bishop complained of the poor wine of Father Froude, and asked for and received a bottle of champagne. After he had given confirmation there, a few glasses of lager beer were enjoyed. Then came dinner, and a good one it was, and he partook freely of beer, wine, champagne, and brandy to wash it down. Before we left St. Clair for Mahony Plain, on the Superintendent's special car, a few more bottles of champagne were opened and dispatched by him and the priests present. Scarcely had we reached Father O'Connor's house when he asked for goat-milk punch, of which he took two

or three glasses, afterward he followed it with a few glasses of champagne. Still he got through with confirming about two hundred people, only complaining of not being quite well; the dinner of terrapin, pheasants, and other choice things served afterward, he did not enjoy, and he went to bed, where I brought to him the last glass of champagne after eleven o'clock. When you hear that a bishop can do so much in that line, and still be able to give confirmation, you will not be surprised to hear that bills for liquors and wines are large with a priest who often enjoys his visits. To be serious, the greater part of the priests who have died in this diocese since I was ordained died of too much drink, and many priests are serving there now who more than once suffered from delirium tremens.

"To see priests drunk in their houses is bad enough, but how much worse, how much more disgraceful is it for them to be drunk in the pulpit and at the altar! Even in September last, I heard a sermon preached at the close of the forty hours' devotion, one of the most solemn occasions in the Catholic Church, by a priest when under the influence of liquor. That man arrived about two o'clock in the afternoon, completely drunk. He slept off, it is true, partly the effects of his debauch, still, when he preached at seven o'clock, he was anything but sober. After the ceremonies were over, he re-commenced his potations, mixing whiskey, beer, wine, and champagne, till he fell on the floor beastly drunk. That man is in the mission to-day, pastor of a large congregation, although it is well known that not a week passes in which he is not drunk once or twice. On another occasion, a priest—who now rests in a drunkard's grave—was so completely drunk when carrying the wafer in procession through his church, that I and another priest who acted as deacons, had to support him to keep him from falling. I might adduce many more instances of the fearful intemperance as prevailing among the Roman clergy; but I suppose enough has been said to convince you that temperance is a virtue almost unknown among them."

The lesson to be learned from all this clerical sinfulness and crime is, that the claim that the religion of Jesus is a protection or safeguard against licentiousness and corruption, is wholly untrue, for the proof is clear that there is no class of men more liable to yield to the allurements of carnal pleasures than the clergy. So far from their religion being a safeguard against the weaknesses of human nature, it is the means of exposing them to the blandishments and temptations which the good sisters so frequently lay in their way. If they were working in the fields—plowing and hoeing—or in the shops at planing and filing, they would be far less liable to be overcome by temptations than by visiting the admiring and bewitching sisters in the absence of their husbands, and conversing with them on the subject of "true inwardness."

You are incorrect when you state that sinning clergymen are always sought out by the Church and deposed as soon as found to be engaged in wrong doing. The truth often is the opposite of this. Their crimes are many times hushed up and smothered, and concealed from the public gaze as long as possible, and very often after the "guide" has been fully exposed, he has removed to some other locality and engaged again in preaching with as much fervency and mock-sanctity as ever.

What if, as you would gladly show, Goethe was a little wild in his younger days, and in mature life lived with a woman—as he honestly believed he had a right to do—whom no priest had declared to be bone of his bone? What if the love between Rousseau and Madame de Warrens was not sanctioned by the Church? What if Chesterfield was a man of the world? What if somebody, in three lines, has accused Voltaire of untruthfulness? What if Paine did act the part of friend toward Madame Bonnevillie? What if John Stuart Mill was a sincere friend to a lady he had reason to esteem? What if Shelley, in the days of his boyhood, did contract a union which he afterwards found uncongenial and impracticable? These are events that are occurring in the world every day of our lives, and though you place the worst possible construction upon them that your enmity can prompt, they are but "a drop in the bucket" when compared with the peccadilloes, adulteries, and crimes of priests and preachers who profess to be sons of God, and to have light and guidance superior to men of the world. As infidels, we have no saints; we make no boast of holiness or heavenly-mindedness. Our highest object is to discharge our duties to our fellow-men, doing naught to infringe upon the rights and prerogatives of others. We have left to the priestly class the entire business of *sainthood*; yielded to them the monopoly of divine favor and aid, and a pretty mess indeed they have made of it. They have made the terms "men of God" and "shepherds of the flock" a reproach among mankind.

You would fain have it that these sensual priests in their lewd practices have violated the instructions of the Bible. Not so. They have simply followed the example of the favorites of the Bible God. They have done nothing more than follow the common practices with the old patriarchs and favored kings of God's chosen people.

In passing, let me quote a passage from a tribute to John Stuart Mill by Moncure D. Conway: "There was blended in his intellectual work other that required a yet higher nature, work that needed preponderating sensibilities, a deep human sympathy, a rich emotional nature. I have said Mr. Mill always felt what he thought—and whenever he spoke, the blood in his cheeks spoke too. But there were two themes only upon which, as he spoke, his mind caught flame and rose into passionate emotion. One of them was when, before emancipation had taken place in America, he saw humanity enslaved and a Republic fettered by the same chain it had bound around the negro. The other was when he saw women struggling to break the galling political and social chains, inherited from ancients, from a barbarous past. Into their cause he entered with

an enthusiasm which brought again the age of chivalry, and the brave efforts he made to secure woman from hereditary wrong made him in our prosaic time the figure of St. George, rescuing the maiden from the dragon. The world has felt a silent sympathy, as in the French town he sat, studied, wrote, at a window overlooking the grave that held that treasure of his soul, beside whom he now reposes; but it has admired as it saw this personal devotion to one noble woman consecrating him to the cause of all her sisters. Ah, ye women, who amid many buffets and sneers are striving to attain a truer position and larger life, to help man raise the suffering world to a higher plane—ye women, what a friend have you lost! Daughters of England, weep not for him, but weep for yourselves and for your children" (Memorial Discourse, pp. 20, 21). Well would it be for our race if the world could produce more men equal in virtue and intelligence to John Stuart Mill. If twenty-five per cent. of your seventy thousand clergymen in the United States were equal to him, what a blessing it would be to our country! It is better to be one such man than a thousand flash-in-the-Pan-Presbyterian Councils of ministers, with their forty-nine modifications and varieties.

In regard to Shelley, in justice to his memory, I will add to what I have said, that he did not forsake his first wife. He made a settlement upon her, corresponded with her during his travels, called upon her on his return, and did all in his power to render her condition comfortable. Their separation was not the cause of her suicide. She indulged in peculiar notions of love which her spinster sister and her father strongly condemned, and he turned her from his door. In a fit of grief at her treatment, she threw herself into the river. Shelley was greatly grieved in consequence. His second marriage was considerably hastened by the advice of Mr. Godwin, father of his second wife (see Keegan Paul's Letters and Peacock on Shelley, as given in the *World* of July 15, 1877).

You claim to be unable to find anything in Thiers or Chambers indicating that Robespierre was a Christian. I am not particularly anxious to show him to have been a Christian, but that while he was the head and front of the Reign of Terror he assuredly was not an anti-religionist, but a wild political leader, who came to the surface under a peculiar combination of circumstances, and was not a man really so bad at heart as many of his harsh and tyrannical acts would indicate. The French Revolution was brought about by the tyranny and corruptions of the royal family, the nobles, and the clergy. Michelet states the case clearly, thus: "The clergy had so well kept and augmented the property of the poor, that at length it comprised one-fifth of the lands of the Kingdom" (Lewes' Life of Robespierre). The remainder was in the hands of the nobles. It is not strange that, under this state of things, all the land and wealth of the nation engrossed by the nobles and the priesthood, the oppressed masses should revolt. It was but human nature. Even a worm, when trod upon, will turn and show resentment. We have recently had in our own country sad proofs of this tendency. We have seen the working classes uniting in mobs and recklessly destroying millions of dollars' worth of property. It was because they were without employment and were suffering for want of necessary food. It was not because they are Infidels, or unbelievers in the prevailing system of religion. It was the rebellion of human nature against oppression. It was the same in the French Revolution, and it is not strange in the consequent reaction that ensued that excesses were committed. It was not because the actors in the fearful tragedy were unbelievers or Free-thinkers, and it is very unfair in you and your Christian friends to be continually making that false charge. True, the Goddess of Reason was set up by a clique to be worshiped, but, in the ruling frenzy of the hour, Reason was worshiped and followed very indifferently.

As to Robespierre's political and theological character, we can probably get as clear a view of it from his own words as from any other source. "It is true," said he, "that our most dangerous enemies are the impure remnants of the race of our tyrants. I vote in my heart that the race of tyrants disappear from the earth; but can I shut my eyes to the state of my country so completely as to believe that this event would suffice to extinguish the flames of those conspiracies that are consuming us. . . . Is it true another cause of our calamities is fanaticism? Fanaticism; it is dying; nay, I may say it is dead. In directing, for some days past, all our energies against it, are we not diverting our attention from real dangers?" Grappling at once with the question of Religion, Robespierre thus proceeded: "Let citizens, animated by a firm zeal, deposit on the altar of the country the useless and pompous monuments of superstition, that they be rendered subservient to the triumphs of liberty; the country and reason smile at these offerings; but what right have aristocracy and hypocrisy to mingle their influence with civism? What right have men hitherto unknown in the career of the Revolution to seek amidst all these events the means of usurping a false popularity, of hurrying the very patriots into false measures, and of throwing disturbance and discord among us? What right have they to violate the liberty of religion in the name of liberty, and to attack fanaticism? What right have they to make the solemn homage paid to pure truth degenerate into wearisome and ridiculous farces?"

It has been supposed that in accepting the civic offerings, the Convention has proscribed the Catholic worship. No, the Convention has taken no such step, and never will take it. Its intention is to uphold the liberty of worship which it has proclaimed, and to suppress at the same time all those who shall abuse it to disturb public order. It will not allow the peaceful ministers of the different religions to be persecuted, and it will punish them severely whenever they shall dare to avail themselves of their functions to

mislead the citizens, or to arm prejudice or royalism against the republic. . . . There are men who would fain go further, who upon the pretext of destroying superstition, would fain make a sort of religion of Atheism itself. Every philosopher, every individual, is at liberty to adopt on that subject what opinion he pleases; whoever would make a crime of this is a madman; but the public man, the legislator, would be a hundred times more insane who should adopt such a system. The National Convention abhors it. The Convention is not a maker of books and of systems. It is a political and popular body. Atheism is aristocratic. The idea of a great Being, who watches over oppressed innocence, and who punishes triumphant guilt is quite popular. The people, the unfortunate, applaud me. If there are any who censure me, they must belong to the rich and to the guilty. I have been from my college years a very indifferent Catholic; but shall never be a cold friend, or an unfaithful defender of humanity. I am on that account only the more attached to the moral and political ideas which I have here expounded to you. *If God did not exist, it would behoove man to invent him*" (Thiers' French Revolution, vol. ii, pp. 375, 376). I have thus quoted this religious politician at some length to give a fair presentation of his views and motives, deeming this fairer than merely to quote a line or two here and there as is your style.

On page 380, vol. ii, Thiers thus speaks: "The policy of Robespierre and the Government was well known. The energy with which this policy had been manifested intimidated the restless promoters of the new worship, and they began to think of retracting and of retracing their steps. . . . The Convention declared on its part that it had never intended by its decrees to shackle religious liberty, and it forbade the plate still remaining in the churches to be touched, since the exchequer had no further need of that kind of aid. From that day the indecent farces performed by the people ceased in Paris, and the ceremonies of the worship of Reason, which had afforded them so much amusement, were abolished."

Touching Robespierre's religious sentiments, I will quote a few passages from Lewes' Life of that individual: "I attribute it to his sincere religious convictions, rather than to any political foresight, such as Michelet discerns, that he should have relied upon the lower clergy (a powerful body of 80,000 priests) as well as the Jacobins for his support" (p. 148). "On the 16th of June he asked the Assembly to provide for the subsistence of aged ecclesiastics who had no benefices or pensions" (p. 148). He thus quotes Robespierre's words: "How could I be equal to struggles which are above human strength, if I had not elevated my soul to God" (p. 237). French journalists of that period thus speak of Robespierre: "He is a kind of priest who has his devotees, his Marys and his Magdalens." "He has all the characteristics of a founder of religion; he has a reputation for sanctity." "Robespierre is a priest, and never will be any thing else." "He is a priest who wishes to become a God." "On the 7th of May, 1794, when in the height of his power, Robespierre proposed the following decree: 'Article I.—The French people recognize the existence of the Supreme Being and the immortality of the soul. Article II.—They acknowledge that the worship of the Supreme Being is one of the duties of man' (Thiers', vol. iii, p. 13). By these extracts it is clear that Robespierre was no Freethinker or Infidel. He was an ardent religionist, and almost a Christian. He acknowledged himself a Catholic, though an "indifferent" one.

Had it been desirable on your part to claim Robespierre as a Christian, you have far more reason for doing so than for several whom you have claimed. He was far more religious—far more a believer in the dogmas of Christianity—than were Franklin, Washington, or Jefferson.

Of course, there were Freethinkers in those days, and many of them were active in the measures that characterized the time, but they suffered quite as severely from the work of the guillotine as any class, and Thomas Paine escaped by the merest chance. In the National Convention, which ordered and sanctioned so many executions, a majority were believers in Christianity. By this it is easy to see how unjust and untruthful is your effort to throw the odium of the wild conduct of those in power upon the unbelievers. To show the truth of the whole business I have hardly occupied too much space. This dishonest charge against the opposers of the theological dogmas of that era has so often been made by your sort of people that it is time the lie was nailed to the mast.

I made no special effort to convict the Jews of cannibalism, but merely called attention to such texts in the Bible as went to show that they not only practiced human sacrifice but cannibalism also. I will also add that it has been urged by writers more distinguished than either of us that the Bible does show that the Jews were cannibals. Moses told them that unless they observed his ceremonies they should not only have the itch, but that mothers should eat their children. Ezekiel makes a similar threat in chapter xxxix. He tells them that God will not only cause them to eat the horses of their enemies, but the horsemen and the rest of the warriors. Voltaire asked the question: "Why should not the Jews have been cannibals? It was the only thing wanting to make the people of God the most abominable people upon earth." That the Jews did eat human bodies at the time of the siege of Jerusalem we have the authority of Josephus. I give, however, the facts for what they are worth, and it must be admitted that the texts of Scripture quoted, and several others, squint very strongly of Hebrew cannibalism. That they were a race of semi-barbarians I have sufficiently shown, and that Herodotus did not mention them when writing his history of Syria, of which Palestine formed a part, is most clear. If he mentioned it at all it would have been when he was writing his account of what he saw when in that country. It is well

known that some of his histories have been lost, but his history of Syria was not one of them. His writings relative to Rome might have been among the lost books.

Your attempt to show that Infidels have died recanting and in terror is a complete failure. It requires but little talent to repeat that stale slander about Voltaire's recantation. Why do you not prove it and thus get the thousand dollars in gold which Col. Ingersoll has offered to any man who will prove it. The *N. Y. Observer*, the old war-horse of Presbyterianism, it is said, has accepted the challenge and will attempt to prove that Voltaire did recant. Perhaps you can enter into partnership with the *Observer* and get at least half the money. A similar amount was offered by the same party if it is proved that Thomas Paine recanted on his death-bed. Here is an excellent opportunity for you to make another thousand dollars in gold. Col. Ingersoll is good for the promises he makes, and two thousand dollars would be a very comfortable sum to make these hard times, especially if it can be done easily and in the interest of a God who would be greatly relieved and glorified thereby. Remember, though, the matter must be proved. The stale slanders and falsehoods of Christian clergymen, which for nearly fourscore years have been peddled out from the pulpit for the delectation of the credulous faithful ones of the flock will not answer the purpose. It must be truth and not lies.

You do injustice to the memory of Hume by attempting to show that he died ignobly and improperly. What a deck of cards in his hand could amount to, more than any other pasteboard, is not very clear. They might have served his purpose equally as well as a prayer-book, a catechism, a confession of faith, or even a Testament. The insinuation which you throw out is what I object to. Perhaps he should have had a copy of your "Hell and Damnation" in his hand. No doubt the mind of the dying man would have been wonderfully cheered by its soothing tone. Hume died like a man and a philosopher. In the sequel to his Autobiography is a letter written by Dr. Adam Smith, author of "The Wealth of Nations," addressed to William Strathan Esq., giving an account of the last moments of Hume. In this letter Dr. Smith gives a copy of one which he received from Dr. Black, Hume's physician and friend, the day after Hume's death, as follows: "EDINBURGH, Aug. 26, 1776. Dear Sir: Yesterday, about four o'clock, Mr. Hume expired. The near approach of his death became evident in the night between Thursday and Friday, when his disease became excessive and soon weakened him so much that he could not rise out of bed. He continued to the last perfectly sensible, and free from much pain or feelings of distress. He never dropped the smallest expression of impatience, but when he had occasion to speak to the people about him, he always did it with affection and tenderness."

When he became very weak, it cost him a great effort to speak, and he died in such a happy composure of mind that nothing could exceed it." Dr. Adam Smith closed his letter in these words: "Upon the whole, I have always considered him, both in his life-time, and since his death, as approaching as near to the ideal of the perfectly wise and virtuous man as perhaps the nature of human frailty will admit." In the face of such testimony as this, I will submit it to yourself and to our numerous readers, whether insinuation about the "deck of cards" is not simply contemptible.

You do nearly equal injustice to the memory of Thomas Hobbes, by attempting to show that he died an unhappy death, by saying "he contemplated the inevitable with trepidation." Lord Clarendon describes the personal character of Hobbes as "one for whom he always had a great esteem as a man, who besides his eminent parts of learning and knowledge, hath always been looked upon as a man of propriety, and a life free from scandal," and thus he died. Collins, in his Biography of Hobbes, thus explains his natural timidity of character: "He was naturally of a timid disposition; this was the result of an accident which caused his premature birth, and being besides of a reserved character, he was ill-fitted to meet the physical rebuffs of the world. It is said he was so afraid of his personal safety that he objected to being left alone in an empty house; this charge is to some extent true, but we must look to the mitigating circumstances of the case. He was a feeble man, turned the age of three score and ten, with all the clergy of England hounding on their dupes to murder the old philosopher because he had exposed their dogmas. It was but a few years before that Protestants and Papists complimented each other's religion by burning those which were the weakest, and long after Hobbes' death, Protestants murdered, ruined, disgraced and placed in the pillory Dissenters and Catholics alike, and Thomas Hobbes had positive proof that it was the intention of the Church of England to burn him alive at the stake, a martyr for his opinions. This, then, was a sufficient justification for Hobbes feeling afraid, and instead of its being thrown out as a taunt at this illustrious Freethinker, it is a standing stigma on those who would reëact the tragedy of persecution, if public sentiment would allow it" (page 6).

It has little connection with the subject under discussion, how Robespierre acted when he was arrested at the Hotel de Ville, and whether he attempted suicide; whether Henriot got drunk; whether Los Basas shot himself with a pistol; whether Caution cut his bosom with a knife, and whether St. Just begged his comrades to shoot him. These were not known or distinguished as Freethinkers, and neither of them acted in the way named because they recanted Infidelity. If you have not better proofs of Infidels recanting their views upon their death-beds, your case is weak indeed, and I would advise you as a friend to never make the charge again.

Why did you not represent Edward Gibbon, who has been classed as an Infidel, as having died carousing, gambling, cursing, or trembling with terror? I should, however, be inclined to take the statement of Lord Shaftes-

bury, the confidential friend of Gibbon, as given in the sequel to the autobiography of the latter. He wrote as follows: "To the last he [Gibbon] preserved his senses, and when he could no longer speak, his servant having asked him a question, he made a sign to him that he understood him. He was quiet, tranquil, and did not stir; his eyes half shut. About a quarter of an hour before one he ceased to breathe. The *valet de chambre* observed that Mr. Gibbon did not, at any time, evince the least sign of alarm or apprehension of death."

The untruthfulness of Christian representations relative to the death of Infidels may be instanced in the attempt to cast insinuations upon the death of Mirabeau, the Atheist, by the Rev. J. P. Newman who put it in this way: "The dying words of Mirabeau must be the dying words of every man who relies upon science rather than religion—'Cover me with flowers, banquet me with music, delight me with perfume, for to die is to take a leap in the dark.'" In the American Cyclopaedia it is narrated in this way: "After a night of terrible suffering, at the dawn of day he addressed Cabanis, his physician, 'My friend, I shall die to-day. When one has come to such a juncture there remains only one thing to do, that is to be perfumed, crowned with flowers, and surrounded with music, in order to enter sweetly into that slumber from which there is no awakening.' He ordered his bed to be brought near the window, and looked with rapture on the brightness of the sun and the freshness of the garden. His death was mourned by a whole nation. Every one felt that the ruling Spirit of the Revolution had passed away." The reverend gentleman's version had just enough truth in it to enable one to determine positively the falsity of the very point he wished to emphasize, namely, the "leap in the dark." It is the dishonest effort of Christian clergymen to make it appear that unbelievers die terrible deaths; and you are no exception to the rule. But if you fail to make out a case, could these unbelievers at the hour of death be induced to believe for a moment your delightful doctrine of Hell and Damnation, it might enable you to talk with more truth about the terror in which you would gladly make it appear that they have died.

Your quotation of the words of Paul as being his dying words are hardly honestly quoted. You know very well that he was not dying when he made those utterances, but was simply writing a letter to his friend Timothy, and might have been years from the hour of death. When he really did breathe his last he may have been as full of terror as was the founder of Christianity himself when he was forced to face the King of Terrors. Many zealous Christians at the time of death might truthfully have said: "I have fought the bloody fight; I have finished my murderous course; I have caused many poor heretics to bite the dust. I have kept the faith that our Church proclaims, and put to death scores of those who presumed to deny it. Henceforth there is laid up for me a crown of unrighteousness, or a garment of terrible damnation, which I have justly earned."

Brother Humphrey, you will have to try again before you can make it appear that the deaths of Infidels will not compare favorably with those of Christians.

You are courteous enough to speak of D'Holbach as having "grunted under the burden of showing that Atheism furnished the strongest motives for virtue and justice." Would you represent him as a hog, that he should "grunt"? Let me quote from his works a few specimens of his grunts, that it may be seen whether he grunted well or not: "Be just, because equity is the support of human society. Be good, because goodness connects all hearts in adamant-bonds. Be indulgent, because, feeble thyself, thou livest with beings who partake of thy weakness. Be gentle, because mildness attracts attention. Be thankful, because gratitude feeds benevolence, nourishes generosity. Be modest, because haughtiness is disgusting to beings at all times well with themselves. Forgive injuries, because revenge perpetuates hatred. Do good to him who injures thee, in order to show thyself more noble than he is; to make a friend of him who was once thine enemy. Be reserved in thy demeanor, temperate in thy enjoyment, chaste in thy pleasures, because voluptuousness begets weariness, intemperance engenders disease, froward manners are revolting; excess at all times relaxes the springs of thy machine, will ultimately destroy thy being, and render thee hateful to thyself and contemptible to others."

In short, be a man; be a sensible, rational being; be a faithful husband, a tender father, an equitable master, a zealous citizen. Labor to serve thy country by thy prowess, by thy talents, by thy industry; above all, by thy virtues. Participate with thine associates those gifts which nature has bestowed upon thee. Diffuse happiness among thy fellow-mortals; inspire thy fellow-citizens with content. Spread joy over all those who approach thee, that the sphere of their actions, enlivened by thy kindness, illumined by benevolence, may react upon thyself. Be assured that the man who makes others happy cannot himself be miserable. . . . A life so spent will each moment be marked by the serenity of thine own mind; by the affections of the beings who environ thee, will enable thee to rise, a contented, satisfied guest, from the general feast, conduct thee gently down the declivity of life, lead thee peaceably to the period of thy days, for die thou must; but already thou wilt survive thyself in thought; thou wilt always live in the memory of thy friends; in the grateful recollections of those beings whose comforts have been augmented by thy friendly attentions; the virtues will beforehand have erected to thy form an imperishable monument. If Heaven occupied itself with thee, it would feel satisfied with thy conduct when it shall thus have contented the earth" (System of Nature, p. 234). I could continue "grunts" as good as those to fill hundreds of ordinary pages. It strikes me that Jesus, Peter, or Paul never "grunted" out much

better or more sensible moral instructions than these. Seriously, my friend, do you not think you belittle yourself and injure your cause by calling such beautiful sentiments "grunts"?

I perceive that you are anxious to extricate your patron saint, Calvin, from the very unenviable reputation which he enjoys. You ring the changes on "Calvin burned Servetus" with consummate skill, but I am sorry for you that you are unable to relieve him from the disgraceful dilemma in which history places him. I see that honesty forces you to admit nearly all I claimed against him: 1. That Calvin believed in burning heretics—that is, those who did not square their theological lines according to his standard; 2. That his followers and co-reformers entertained the same views; 3. That Calvin instigated the arrest of Servetus. You are quite right in confessing that the transaction was a dark blot on the character of Calvin. The facts are, Calvin not only caused the arrest of Servetus, but he urged on the trial. The accusation was in his own handwriting. He was at the head of the Theocracy, or Council, of two hundred, and it is idle to claim that he could not have prevented the execution. Calvin and Servetus were enemies, and when Calvin had the latter in his power he was the last man to loosen his grasp.

Ingersoll describes the character of Calvin so graphically and forcibly, in connection with this affair and others, that I cannot refrain from quoting him: "This man [Calvin] forged five fetters for the brain. These fetters he called points. That is to say, predestination, particular redemption, total depravity, irresistible grace, and the perseverance of the saints. About the neck of each follower he put a collar bristling with these five points. The presence of all these points on the collar is still the test of orthodoxy in the Church he founded. This man when in the flush of youth was elected to the office of preacher in Geneva. He at once, in unison with Farel, drew up a condensed statement of the Presbyterian doctrine, and all citizens of Geneva, on pain of banishment, were compelled to take an oath that they believed this statement. Of this proceeding Calvin very innocently remarked that it produced great satisfaction. A man named Caroli had the audacity to dispute with Calvin. For this outrage he was banished."

"To show you what great subjects occupied the attention of Calvin, it is only necessary to state that he furiously discussed the question as to whether the sacramental bread should be leavened or unleavened. He drew up laws regulating the cut of the citizens' clothes and prescribing their diet, and all those whose garments were not in the Calvin fashion were refused the sacrament. At last the people becoming tired of this petty theological tyranny, banished Calvin. In a few years, however, he was recalled, and received with great enthusiasm. After this he was supreme, and the will of Calvin became the law of Geneva. Under this benign administration James Gruet was beheaded because he had written some profane verses. The slightest word against Calvin or his absurd doctrines were punished as a crime."

"In 1553 a man was tried at Vienne by the Catholic Church for heresy. He was convicted and sentenced to death by burning. It was apparently his good fortune to escape. Pursued by the sleuth-hounds of intolerance, he fled to Geneva for protection. A dove flying from hawks sought safety in the nest of a vulture. This fugitive from the cruelty of Rome asked shelter from Calvin, who had written a book in favor of religious toleration. Servetus had forgotten that this book was written by Calvin when in the minority; that it was written in weakness to be forgotten in power; that it was produced by fear instead of principle. He did not know that Calvin had caused his arrest at Vienne, in France, and had sent a copy of his work, which was claimed to be blasphemous, to the archbishop. He did not then know that the Protestant Calvin was acting as one of the detectives of the Catholic Church, and had been instrumental in proving his conviction for heresy. Ignorant of this unspeakable infamy, he put himself in the power of this very Calvin. The maker of the Presbyterian creed caused the fugitive Servetus to be arrested for blasphemy. He was tried, Calvin was his accuser. He was convicted and condemned to death by fire. On the morning of the fatal day, Calvin saw him, and Servetus, the victim asked forgiveness of Calvin, the murderer. Servetus was bound to the stake and the fagots were lighted. The wind carried the flames somewhat away from his body, so that he slowly roasted for hours. Vainly he implored a speedy death. At last the flames climbed around his form; through smoke and fire his murderers saw a white, heroic face. And then they watched until a man became a charred and shriveled mass."

"Liberty was banished from Geneva, and nothing but Presbyterianism was left. Honor, justice, mercy, reason and charity were all exiled; but the five points of predestination, particular redemption, irresistible grace, total depravity and the certain perseverance of the saints remained instead. Calvin founded a little theocracy, modeled after the Old Testament, and succeeded in erecting the most detestable government that ever existed, except the one from which it was copied."

"Against all this intolerance one man, a minister, raised his voice. The name of this man should never be forgotten. It was Castellio. This brave man had the goodness and the courage to declare the innocence of honest error. He was the first of the so-called reformers to take this noble ground. I wish I had the genius to pay a tribute to his memory. Perhaps it would be impossible to pay him a grander compliment than to say, Castellio was in all things the opposite of Calvin. To plead for the right of individual judgment was considered as a crime, and Castellio was driven from Geneva by John Calvia. By him he was denounced as a child of the Devil, as a dog of Satan, as a beast from hell, and as one who, by this horrid blasphemy

of the innocence of honest error, crucified Christ afresh, and by him he was pursued until rescued by the hand of death."

"Upon the name of Castellio, Calvin heaped every epithet, until his malice was satisfied and his imagination exhausted. It is impossible to conceive how human nature can become so frightfully perverted as to pursue a fellow-man with the malignity of a fiend, simply because he is good, just and generous."

"Calvin was of a pallid, bloodless complexion, thin, sickly, irritable, gloomy, impatient, egotistic, tyrannical, heartless and infamous. He was a strange compound of revengeful morality, malicious forgiveness, ferocious charity, egotistic humility, and a kind of hellish justice. In other words, he was as near like the God of the Old Testament as his health permitted."

"The best thing, however, about the Presbyterians of Geneva was, that they denied the power of the Pope, and the best thing about the Pope was, that he was not a Presbyterian."

"The doctrines of Calvin spread rapidly and were eagerly accepted by multitudes on the Continent; but Scotland in a few years became the real fortress of Presbyterianism. The Scotch succeeded in establishing the kind of theocracy that flourished in Geneva. The clergy took possession and control of everybody and everything. It is impossible to exaggerate the mental degradation, the abject superstition of the people of Scotland during the reign of Presbyterianism. Heretics were hunted and devoured as though they had been wild beasts. The gloomy insanity of Presbyterianism took possession of a great majority of the people. They regarded their ministers as the Jews did Moses and Aaron. They believed they were the special agents of God, and that whatever they bound in Scotland would be bound in Heaven. There was not one particle of intellectual freedom. No man was allowed to differ with the Church or to even contradict a priest. Had Presbyterianism maintained its ascendancy, Scotland would have been peopled by savages to-day."

It relieves Calvin of none of the odium resting upon his name to say that the cantons of Berne, Zurich, Bale, and Schaffhausen concurred in the action of Geneva, and that Melancthon, Beza, Farel, Bucer, Oecolampadius, Zuingli, Viret, Peter Martyr, Bullinger, Turretin, and Co., approved of his damnable and murderous treatment of poor Servetus. It is a terrible commentary on their improved religion that they should be in favor of burning people to death for opinion's sake. It will hardly do to attribute it to their having recently left the Mother Church. The child is no better than the parent, and it was not until the higher and ennobling influences of civilization had time to produce their better results that the desire to burn those who did not graduate their belief according to the Calvinistic standard left the hearts of Protestants.

As your very scathing remarks about "callow striplings that never saw a life of Calvin" evidently were not aimed at myself, I will let them pass unnoticed. I presume you will allow that I am not "callow." Your characteristic observations also about "long hair, weird looks, spectacles, funny clothes, and other eccentricities, all put on," etc., may pass unnoticed. I presume you did not mean them as personal insinuations. What you were driving at, however, I am at a loss to decide.

You advertise the fact that I have presented a copy of Paine's Works to the library of the Cooper Institute. Yes, when you previously remarked that a copy of his works was not in that noble institution, and when I saw that you were endeavoring to argue from that fact that Mr. Cooper did not believe in Paine's writings, I resolved to test the correctness of your conclusions, and to remove the stigma that the Cooper Institute Library did not contain a copy of Paine's Great Works. I accordingly presented it with a copy of Paine's Works and a copy of Lord Amberley's "Analysis of Religious Belief," a work equally as radical as Paine's writings. I am pleased to say that the volumes were kindly accepted, and I have in my possession a letter which I prize very highly, acknowledging the receipt of the two books, and bearing the signature of the venerable and excellent Peter Cooper himself. I doubt not that a copy of the revised and enlarged "Sages, Thinkers, and Reformers," which will soon be issued, and a copy of the "Champions of the Church" will be as graciously accepted. I here venture the prediction that Peter Cooper will value both works more highly than you will. Let me ask you, now, whether you are willing to accept the force of your arguments. You strongly took the position that there was not a copy of Paine's Works in that library because Mr. Cooper did not believe in Paine's writings. Now that Mr. Cooper has graciously accepted these works, with others equally destructive to the dogmas upon which your Church is founded, is it not proof positive that he believes them? (!) If your arguments are worth a cent, this is the only conclusion that can be reached. If you refuse to acknowledge the corn, it will be an additional proof of your sophistry and want of candor.

You again refer to the disintegrating character of Infidelity, and aim to make a point in your own favor in that direction. Now, I will humor you to this extent: so far as Christianity is aggregating or unifying, binding a heterogeneous conglomeration of absurdities into a compact system—so far as it is an idol or image which all its devotees, on pain of excommunication, are required to bow down to, acknowledge and worship—so far as this subserviency to a creed or bundle of dogmas destroys the right of individual judgment, sinks the individuality of its worshipers, and makes them mere machines instead of free men and women, free to think according to the dictates of reason and common sense—so far, I say, I freely admit that Infidelity is *disintegrating*, and I rejoice that it is. It is far nobler and grander than the slavish system which binds mill-

ions of human minds to accept a prescribed form of belief *nolens volens*, instead of being left free to embrace truth wherever presented. Oh, yes; disintegration and individuality are far preferable to stereotyped bondage. The beauty of Infidelity in contrast with orthodoxy is, that it gives the mind liberty and room to act; every man and woman is allowed to decide matters of belief for themselves. None are obliged to accept what they cannot believe and understand. Yes, indeed, for this reason Infidelity, with its disintegration, is vastly to be preferred to the iron mask which orthodoxy wears and insists that all its devotees shall submit to. I rejoice to see this work of disintegration going on, even in the Churches. People are daring to think for themselves. It is taking place in your own Church as well as in the sister Churches. The Rev. Mr. Blauvelt has had his trial and was deposed; the Rev. Mr. Miller has had his, the Rev. Mr. Sagemen has had his, and now the Rev. Mr. Ashenfelter is to have his, and will doubtless be made to "walk the plank," and more and more will follow. Active minds are emerging from darkness into light; the bonds of Church and creed of centuries are being snapped, and the right of opinion is being maintained. Infidelity, individuality, and disintegration, all hail! Spread over the land! Take off the mental shackles and fetters which bind human beings! Remove forever the obligatory edict that everybody must think just according to the prescribed model or go to hell. Let freedom and mental liberty be the rule, though all cannot think alike and contract their minds into one narrow groove. Universal mental freedom is the genius of the age.

I perceive you chafe at having Protestant clergymen classed among priests, and your position strikes me as being a ludicrous one. The clergymen of the Protestant churches are as really priests as those of the Catholic Church, or the Mohammedan or Jewish religions, and all the pagan religions of which the world has seen so much. All that class of men who claim the right to perform the priestly office, to make known the will of the gods to the people, to pray to the gods to be merciful to their own children, and to send blessings to their own creatures, and who take money and other perquisites from the people for the performance of these services, are *priests*; and Protestant priests come within the category as really as any that have lived within the last ten thousand years. All that other priests do, they do. They claim that they have a freer intercourse with God than the masses have; that God hearkens more benignantly to their supplications, and that by their cries and intercessions he softens his rule over his numerous children. These preachers claim that they have the ability to explain the mysteries of godliness, and that they can tell where God is, what he is, and what his tastes and wishes are. They have grand institutions of learning which cost many thousands of dollars per year to conduct, and here striplings and young men are sent, and by being put through a course of Latin, Greek, the classics, etc., are taught to be priests. It is a curious process, and the support of these 70,000 priests which you say this country contains, costs the people of the nation, it is estimated, \$200,000,000 per year! Thus, you see, learning God's will and pleasure is an expensive business. To support this learned and trained priesthood the people are all compelled to labor and toil in the dirt, in the burning sun, the biting frosts, and the pelting storms—all to feed and clothe the fat, sleek priests who are shrewd enough to get the best there is produced, and to demand reverence and obedience from the people who willingly toil for them. The rule of this priestly class is being greatly broken. Many thousands of people are learning that they can get along just as well without priests as with them, and that they can do their own praying and thinking just as well and just as acceptably as the priest can do it for them, and thereby make a great saving of money, food and clothing. It has taken ages to learn this simple bit of information, but at last the light is dawning upon the human intellect. The slavery of thousands of years of priestly rule is being overthrown, and men and women are learning to be *free*; to be their own priests and their own saviors. Gods and devils and bells are losing their terrors, and the office of the priest is fast being superseded. Glorious day of light and liberty! I pray these may prevail, until not a salaried priest to say prayers, to hear confessions, and to bestow God's blessing upon his own offspring, will be employed in the whole world.

Your "three articles" of the creed of Liberalists, which appear to be an invention of your own fertile brain, and by which possibly you might make a fortune could you get them patented in time, deserve a passing notice. Art. I. "Every individual is the smartest fellow in the world." Now, friend Humphrey, there is a depth of thought, a perfect originality in that which speaks for itself. Indeed! indeed! Is an Infidel more conceited, more egotistical, more positive that he has the truth, than a Christian clergyman? It strikes me in this respect they stand about on a level. Art. II. does not amount to much, and is not worth repeating. Art. III. "It makes no difference what you believe or do—you'll fetch up all right." Really, friend Humphrey, can it be possible that a man like you, who professes to speak the truth, seriously asserts of Infidels that it makes no difference what we do? Why there are no people in the world who hold that actions are a factor in securing happiness so strongly as Infidels. We assert on all occasions that it is our own conduct that decides our happiness or unhappiness, and that it is not decided by the merits or demerits of another. It is your own creed that holds that it makes no difference what you do, "you'll fetch up all right, if you only have faith in Jesus." Here is another instance, my Christian brother, where you are entirely wide of the truth. With us conduct is everything in making up happiness, present or prospective. With you, *faith* is the only necessary ingredient; conduct, good or bad, has very little to do with it.

You insinuate that in quoting two verses from St. Paul, I took them from the *Investigator*, and that the quotations are wrong. You are at fault. You have no grounds for such an insinuation. I do not remember ever having seen those quotations in that paper, and there is certainly no difficulty in quoting them directly from the Testament itself. I made the quotations accurately, and I have at least an equal right with yourself to decide whether Paul was advocating lying or not.

You carp again about Infidels not having founded institutions of learning, orphan asylums, etc. It would seem that you had said enough upon that subject to let it rest awhile. I have shown fairly and beyond contradiction that heretics and unbelievers have been munificent in their generosity towards institutions of learning, and that liberal bequests have been made by them. Unbelievers have not been organized into societies as Christians are, and have not anywhere been nearly as numerous. Organizations are, however, now being extensively effected among Infidels in Europe and America, and in a few years we shall become sufficiently organized for all practical purposes. As I said in my last reply, for many hundreds of years Christians were so busy at murdering unbelievers and heretics that they got them pretty well killed off. It will, of course, take some little time for Infidels to "pick up" enough to become as numerous and as rich as Christians, and as able to give to colleges, asylums, etc. There is no good reason why a Liberal should not be as liberal as a Christian, except that the latter gives his ill-gotten dollars with the insane idea that he is buying a front seat in Paradise, and escaping that terrible lake that burneth with fire and brimstone, the idea of which (for the benefit of others, and not yourself) you hug so fondly to your bosom. The notion that parting with his filthy lucre may be counted to him as righteousness, knowing that he cannot take it with him across the river Styx, and the selfish hope that it will make his heavenly crown brighter and heavier, has made many a sordid Christian give up the cash he has acquired by oppressing the laboring man, and grinding the face of the poor. Infidels, I willingly admit, do not give from any motive of this kind. When they give, it is for the earthly benefit of their fellow-beings—the noblest of human incentives.

There are numerous other sophistries and false positions in your letter that ought to be exposed and corrected, but for want of room I will be compelled to pass over for the present. I indulge the hope that you will ultimately come to take a more correct view of things, and will be able to arrive at more correct conclusions. I hope at all events, you will cultivate a spirit of candor and fairness which, pardon me, I fear you are now slightly deficient in. It behoves you to be accurate and to fairly meet the issue we have under discussion, and to make correct representations only.

The various topics touched upon by yourself and myself possess more or less importance, but they are not the subject immediately before us. Let me remind you that the proposition that we should be discussing is, "Is there a stronger probability that the Bible is divine than that Infidelity is true?" So far the subject has not been touched. It seems to me you purposely avoided it. I also made in my last the assertion that the Christian religion is made up of Judaism and Paganism, and called upon you to disprove it if it is not so. I charged that every Christian rite, observance, symbol, sacrament and dogma were directly borrowed from the older systems of religion that had existed in the world, and that not one of them was really original with the Christian Church. If this is not so, I called upon you to disprove it. I stated as a fact that Jesus was not the first demi-god said to have been begotten by a god upon the person of a virgin; that some forty persons of this class were believed in before the time of Jesus, and I hoped you would endeavor to refute it if you could. You took no notice of it. Am I to understand that you acknowledge the truth of the statement? If it is true; if the Pagans for many hundreds of years before the dawn of Christianity believed that their gods co-habited with young virgins; that the progeny were beings half god and half man; that they lived for a time, had little bands of disciples who followed them around and listened to their teachings, and those sons of gods were finally crucified or otherwise put to death for the salvation and happiness of man, it robs Christianity of all its originality and of all its truth. You do not try to refute this. I judge it is because you cannot do so successfully. These are facts too well attested to be controverted. And here, let me say, if the Christian religion is of divine origin; if the begetting, the birth, the life and death of Jesus are facts, and were necessary for the salvation of the world, it is very singular indeed that in getting up such a stupendous system as the only possible means by which God's lost children could be saved, he was compelled to follow in every minutia and adopt in full the myths and fables of pagan systems of religion. If he has no more originality than that, and is under the necessity of adopting old and worn-out legends and vagaries, it is questionable if he is fit to be considered God Almighty, and whether he ought not to resign the position in favor of some god that has originality. Do you believe your God did, in getting up his grand system of salvation, borrow it from the pagans? If not how did he come to pattern after paganism so closely? Will you please answer?

I charged you with defending and supporting a borrowed system of myths and superstitions, handed down from the past ages of darkness, ignorance, and supernaturalism, which system you are pleased to call the Christian religion. It is a serious charge, but you take no notice of it, you do not deny it. I reiterate it now, and again call upon you to disprove it if you are able to do so. If you do not, I and our readers will be justified in deciding that you acknowledge the truth of the charge.

You, in common with your brethren "of the cloth,"

claim to act under a commission from the King of Heaven to perform glorious deeds in his service. It is perhaps most honorable to be engaged by so exalted a personage; and may I here ask you to show your credentials? If you act by such high authority, you certainly can furnish the papers under which you act. It will not be sufficient to hold up the Bible to me. I have the copy of that antique volume which my mother gave me nearly half a century ago. I can concede no prerogative to you from that book which I do not possess myself. If you can show no authority from the king under whom you claim to serve, is it unjust that you should be regarded as an impostor? I again ask for your credentials.

Again let us revert to the question under discussion: *Is the Bible divine?* To answer this question in the affirmative you have to assume the existence of supernaturalism. That there is a power in existence greater than the entire Universe, and that the Bible is a divine revelation from this superior power. I hold that you cannot prove this to be true. I hold that the Universe embraces all substances, all forces, all powers, and all existences. That there is nothing above it, nothing superior to it, nothing contrary to it, and that there can be no supernaturalism. I call upon you to prove the existence of the supernatural power. I want other proof than Bible-proof. Before that book can be taken as evidence it must itself be proved—equally as hopeless a task as to prove the existence of supernaturalism.

If this supernatural power is proved, it will be next in order to show that the compilation by different authors, called the Bible, was written or dictated by that Supreme Power. If that power is all-good, all-wise, and all-perfect, his productions must also be all-good, all-perfect, without blemish, contradiction or fault. I call upon you, then, to show why the Bible has hundreds of contradictions, why it is full of absurdities and obscenity, and why it relates the adventures of an obscure race of semi-barbarians instead of giving the principles of science and knowledge, most needed by men of all nations and all time.

I ask you to explain if the Bible was dictated by the various writers, why Moses, Joshua, Solomon, and the rest of them, did not do as much as to say so, and that the divine power controlled them?

If revelation from God is assumed to be a fact to the person to whom it is made known, I ask you to show how it is a revelation to all the world, to whom it is not revealed, but to whom it comes second hand, and who have no authority upon which to base a belief in it save the naked assertion or say-so of the first party, who claims to have had a revelation. If God, in a secret manner, reveals a certain piece of information to me, and I relate it to you, is that a revelation from God to you, or is it simply a narrative of mine, reliable or unreliable as my credibility may warrant? Are you compelled to believe me under penalty of burning in hell forever? Ought God to compel you to believe my assertion without any corroboration when he does not give you the slightest proof that I state the truth? If God wants to reveal anything to you, should he not do it direct, and not by the roundabout way of telling me and then having me tell you?

In order to enable me to believe that the Bible was written or dictated by a being superior to man, I must be convinced that it contains wisdom, knowledge, beauty and perfection superior to the ability of man. As I do not believe that the Bible contains anything that man has not been capable of writing, that the knowledge and literary ability in it is not superior to the Bibles of the Hindoos, the Persians, the Egyptians, and of other nations, and which were written at an earlier date than the Jewish Bible, as well as the productions of Menu, Ossian, Homer and others, I specially ask you to point out wherein that superiority consists, and what there is in the Jewish Bible that man could not have written.

I hold that for every event that has ever occurred there has been a natural cause sufficient to produce it, and that there never has been a result without a natural cause. If you are able to prove to the contrary of this, I ask you to do so. I also ask you to show why I am any more under obligations to accept as divinely inspired the writings attributed to Moses or Paul, than those of Mohammed or Joseph Smith. I ask you to show why I am any more under obligation to believe that Jonah swallowed the whale or that Joshua stopped the sun and moon in their course, than the equally beautiful and intellectual stories about Jack and his bean-stalk and Aladdin and his wonderful lamp.

As the Infidelity we have under consideration is an unbelief in the divinity of the Jewish Scriptures, I call upon you to show how and wherein that Infidelity is more untrue than that the Bible is divine. Before Infidelity can be shown to be false, you must show that the *Bible is divine*.

Begging pardon for the lengthiness of my reply, which seemed necessary to refute your errors, I remain sincerely yours,
D. M. BENNETT.

Letter from a Generous Friend.

90 OHIO ST., ALLEGHENY, PA.

MR. BENNETT, *Dear Sir*: Enclosed I send you as a free gift fifty dollars, to encourage you in promoting the cause of Rationalism. Were I to express my opinion as to the best way of using it, I would say, endeavor to increase the number of subscribers to THE TRUTH SEEKER, as the best possible way.
JAMES NICHOLLS.

REPLY.—We are most grateful to our large-hearted, liberal-minded friend, and return him our sincere thanks for his generosity. We will endeavor to faithfully use the money so liberally bestowed in the dissemination of truth, and Rationalism especially, as friend Nicholls suggests, in extending the circulation of THE TRUTH SEEKER. In the

effort we are making in opposing the popular theological errors of the day; amid the great financial depression which the country has been groaning under for nearly four years; when the conflict seems a very unequal one, and the means at hand inadequate to the great work needful to be accomplished, it is particularly cheering to receive such material aid as our good Brother in Liberalism has rendered. We are confident we can use the funds advantageously and effectively. It is comforting to be apprised that our labors are appreciated, and that there are some who are disposed to lighten our burdens and to extend a helping hand to us in time of need.

Again we return our thanks to Bro. Nicholls, and again promise industry and faithfulness in the discharge of our duty.

THIS issue of THE TRUTH SEEKER will doubtless fall into the hands of many persons who are not patrons nor regular readers of its pages, and we would take the occasion to say that we would be glad to place their names upon our list and to send the paper to them for a year or more. It has not near as many readers as it ought to have. There are a limited number who feel willing to spare the small sum of two dollars a year to help sustain it in the arduous and unpopular work it has undertaken to perform, in exposing the shams of ecclesiasticism and theological myths and fables. We submit it to every friend of truth and mental liberty whose eyes may fall upon these lines whether they have not a duty to perform in rendering some slight assistance in keeping up the struggle with the giant errors we have to contend with, and in issuing such literature as is calculated to carry conviction to those still resting in the shades of superstition, orthodoxy, and ignorance.

Let all who feel willing to aid the good work of freeing and enlightening our fellow-beings decide to use two dollars a year towards helping THE TRUTH SEEKER. Is it too much to ask of every true Liberal in the country?

MRS. ANNIE BESANT, one of the most brilliant and earnest women now alive, and who has been connected as defendant with Charles Bradlaugh in a trial for publishing Dr. Charles Knowlton's "Fruits of Philosophy," is soon expected in this country. We trust the Liberals of America will extend the hand of welcome to her, and cause her to feel that she has in the United States of America thousands of warm and appreciative friends. Her defense in the trial alluded to was admitted by the leading London journals to be one of the clearest expositions of the doctrines of Malthus, and one of the ablest appeals for oppressed humanity that has been made for a century. She is one of the most talented women living, and is thoroughly in earnest in the great and good cause of Freethought and Reform. She is a clear writer, an eloquent speaker, and is actuated by the highest devotion to the happiness and welfare of her kind. Let all friends of the cause in which she is interested give her a hearty welcome when she reaches our shores.

THE SCIENCE OF THE BIBLE; OR, AN ANALYSIS OF THE Hebrew Mythology; wherein it is shown that the "Holy Scriptures" treat of natural phenomena only. By Milton Woolley, M.D., Streator, Ill.

The author of this work, which is an elegant octavo volume of over six hundred pages, has kindly sent us a copy. We have not yet found time for more than a glance at it, but have seen enough to be convinced that the author has given the subject a great amount of mental labor. He explains the cosmogony, and the narratives of the Bible by natural phenomena—the movement of the heavenly bodies, and the changing of the seasons of the year—the Summer standing for light, day, heaven, happiness, life, etc., and the Winter for darkness, night, unhappiness, death, etc. The twelve signs of the Zodiac are largely employed in explaining the Bible stories, and he enters elaborately into the definition of what has long been regarded as the mysteries of godliness.

We hope to find time ere long to give sufficient attention to this work to enable us to present an intelligible review. Price \$3.50.

The Irrepressible Conflict between Christianity and Civilization.—Concluded.

A LECTURE DELIVERED IN PAINE MEMORIAL HALL, APRIL 8, 1877, BY W. S. BELL.

Infidelity to man is a greater crime than infidelity to God. "He that loveth not his own brother, whom he hath seen, how can he love God, whom he hath not seen?" In the light of human virtue, of human morality, Christianity is a system of *Infidelity*.

The good, upright, moral citizen who attends a revival, and does not get down on his knees, is told that he is doing greater evil than the worst sinner. He is keeping others from Christ—their lost souls will be laid to his account.

Another phrase of immorality in Christian doctrine are those teachings which they play upon human fears. "Fear," says Gibbon, "has been the original parent of superstition, and every new calamity urges trembling mortals to deprecate the wrath of invisible enemies."

Our own observation proves this. We find when war, or famine or hard times come upon us, then the revival business flourishes.

The Moody and Sankey business would not draw a full house if we had plenty of money. We notice he does not scare those who have plenty of it. When one man can operate successfully upon the fears and sympathies of another, he can control him. Hence eternal torments are portrayed to alarm; and stories of sweet children who

have gone to Jesus, touch the affections. Every calamity of fire, or flood, or earthquake, or tidal wave, grasshoppers or what not is used by the priests to strike terror into the hearts of their hearers.

These are the threatenings of an angry God. He must be appeased by more feasts, more prayers, more tithes.

Perhaps this is one reason why Liberalism does not spread more rapidly. We have no angry God nor fiendish devil with which to frighten them. And if we had, it would be of little avail—the Infidel doesn't scare worth a cent.

If the Christian had motives set before him, they were purely selfish. The love of heaven is the great central force of Christian power. Salvation means the desire to be saved here and hereafter. But the motive to do good in order to be saved is self-regarding.

It is not seen that man could be as selfish in his love of heaven as he is in his love of earth.

Doing right simply because it is right, has never been a favorite method of teaching among Christians. But on the contrary, the aim is to frighten man into submission; then if he obeys the powers that be, and goes through all the forms and ceremonies he will gain a crown of life.

And one of the chief joys of heaven, as the Calvinist peasant thought, would be "to look down into that other place and see the folk grill" (i. e. roast).

Christianity is opposed to science and civilization in its teaching of a Personal Providence. Providence implies an interruption of the laws of Nature; they may be changed, suspended or abolished by this all-controlling and supernatural power.

Every sudden death or dreadful calamity has commonly been called a mysterious dispensation or interposition of Providence. When a person violates the laws of health and dies suddenly, the disconsolate relatives are told that it is a mysterious providence sent to teach them some lesson.

At last some of us have learned the lesson, namely, that there is no spiteful Providence working misery to man, but that there are general laws which must be obeyed or we suffer.

"Ask and ye shall receive." But we have heard a great many loud and long prayers, yet we have never seen answers to them. Even the prayers of Jesus in the Garden of Gethsemane were not answered.

Nature admits of no prayers or providences, but obedience to law is the path of virtue which she provides.

Somewhat related to this doctrine of providence, is the duty of *Resignation*. Resignation is taught to be a virtue.

"Submission, cheerful acquiescence in the dispensations of Providence, is enjoined upon us, not because they are the ordinances of a good being, but because they are ordained for our benefit, and because he has promised that all things shall work together for good to them that love him. We are assured that every trial and affliction is designed solely for our good, for our discipline, and will issue in blessings though we see not how, and that *therefore* we must bow to it with uncomplaining resignation.

These grounds it is obvious are purely selfish; and resignation thus noticed is no virtue, but simply a calculation of self-interest. Grey's Creed Christian.

"This narrow view," says Grey, "results from that incorrigible egotism of the human heart which makes each man prone to regard himself as the special object of Divine consideration, and the centre around which the Universe revolves."

"When we come to see that submission is servitude, slavery, and that resignation is but another word for selfish and blind hope, stained with despair, we can readily understand the conflict which must of necessity exist between Christianity and the progressive work of civilization.

The genius of Christianity, like the first law of Nature, is self-preservation. Hence Christianity has opposed everything which did not honor its institutions. The Church has never been favorably disposed to reform. It stoned the prophets and burned the heretics, and persecuted and mobbed Reformers.

Lecky remarks: "In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations, which barred his way, which were all defended as of vital importance, and were all in turn compelled to yield before the secularizing influence of civilization."

In the warfare which Christianity has waged on every new discovery of science, it is scarcely necessary to recall the persecution of Copernicus, Giordano, Bruno and Galileo on account of their discoveries in astronomy, or to the persecution of Descartes for his philosophy, which was called Atheistic. And to Roger Bacon as the advocate of the exponent of Hypatia of earlier times.

The beautiful queen of philosophy, Hypatia, who discussed such profound questions as "What am I? Where am I? What can I know?" was because of her wisdom regarded as a fiend and murdered by those worse than fiends. "As Hypatia repaired to her academy, she was assaulted by Cyril's mob, a mob of many monks. Stripped naked in the street, she was dragged into a church, and there killed by the club of Peter the Reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells and the remnants cast into the fire. For this frightful crime Cyril was never called to account. It seemed to be admitted that the end sanctified the means" (Draper's Conflict, p. 55).

From time immemorial the clergy have tried to deny and belittle the discoveries of geologists. But the science pushed on amidst all opposition until now, when its victories and truths are almost universally recognized. Nothing, either great or small, but met with opposition if it differed from the usages of the past. Somewhere it is recorded that when umbrellas were first made some people positively refused to

use them, saying: "God made the rain to come down upon our heads, and we should not hinder him in his ways; this pushing up an umbrella over one's head is nothing less than shoving up an insult into the face of the Almighty."

That the spirit of Christianity is intolerant, many Christians have openly admitted. Guizot does not attempt to deny this fact, but openly avows that "the Christian Church has always ranged herself on the side of despotism." One of the most flagrant illustrations of this was the support which the dominant churches of the country gave to the system of American slavery. It was proclaimed by the clergy to be a divine institution. The Church has opposed every reform. It has opposed the reform known as the "Woman's Right" movement. It has invariably insisted upon the subjection of women.

The subjection of woman, like the enslavement of the negro, found abundant support from the Bible. "Thy desire shall be to thy husband, and he shall rule over thee." So says the Old Testament; and the New Testament echoes the same doctrine: "Likewise ye wives be in subjection to your husbands." Therefore the Church is subject unto Christ, so let the wives be to their own husbands *in everything*" (Eph. v. 24).

And the following are the reasons why women are to be held in subjection: "For Adam was first created, then Eve; and Adam was not deceived, but the woman being deceived was the transgressor." We find in accordance with this doctrine, that in the marriage service woman has been required to *promise to obey* her husband.

The progress of humanity has been achieved not by and through Christianity, but in conflict with and triumph over it. Christianity itself has been subject to modification and progress from the forces without rather than from virtues within itself. The savage doctrine, "believe or be damned," is no longer acceptable or popular. Eternal torment is not now so sweet a morsel under or on the end of the minister's tongue as in the days of yore. Election and reprobation are not in demand. Infant damnation has been relegated to the past. The Devil is not so bad as most persons heretofore have thought. And perhaps, moreover, he may be dead. At any rate, according to the teachings of the more liberal and intelligent Christians, Universalists and Unitarians, we shall get over "in the sweet by and by" into the happy hunting grounds of the New Canaan.

The truth is, civilization has always been the instructor of Christianity. To civilization we are indebted for our highest notions of truth and morality. We have a morality now which the Church itself could never develop. Freedom, intelligence and humanity are terms that the Church never emphasized. It was left to a late date, and to those outside of the pale of the Church to fight the battle of human freedom—to fight against kingcraft and human slavery; and the battle is not yet ended. The elevation of woman, humanity in the treatment of criminals, paupers and lunatics, and many other reforms, have originated with those not connected with any religious organization. Those who espoused the cause of the slave against their Christian masters, were denounced, tarred and feathered, and hanged or otherwise murdered by Christian people; and as a mark of their evil deeds they were called "Infidels." It happened thus to Socrates and Jesus—they were called hard names, then poisoned or racked upon the cross.

In the mythology of Greece there was a story of a sphinx who propounded a riddle to every one who passed, and if they failed to solve it the monster killed them. Oedipus came along, heard the riddle, and solved it. And the Sphinx thereupon threw herself from the lofty rock upon which she was seated, and destroyed herself.

Religion, like the Sphinx, in all the past ages, has been propounding the riddle of mystery, of incarnations, immaculate conceptions, transmigrations, preexistence, future existence, rising from the dead, and many other barren speculations and dreams.

Science is answering the theological Sphinx, and she must sooner or later fall from her lofty supremacy.

The spirit of the nineteenth century is that of inquiry and progress. The acquisition of knowledge and its rapid diffusion is stimulating the mind to independent thought and investigation. This wide-spread knowledge has brought to our acquaintance the history and character of the different religions man has had. We have been enabled to trace the changes which time and circumstances have effected in these religions; we have also learned to trace our own religion back to its primitive human sources, and witness its mysteries and dogmas vanish into thin air. A knowledge of the comparative religions has done much toward freeing the mind from the thralldom of slavish subjection to tradition, but there is another power at work which will surely accomplish in a relatively short period, the enfranchisement of Freethought.

I refer now to the study of the natural sciences. The world of new facts, which these studies are developing, is revolutionizing human thought on all sides, and reconstructing the heavens and the earth; but all things do not rest with these facts or laws of Nature. The study of Nature is by experiment, observation, deduction and verification. This method is inexorably hostile to, and incompatible with, the theological method. He who studies Nature cannot cherish faith in miracles and mysteries. The study of science is the demand for facts and law, and in proportion to the extent of these studies is the decay of Christianity. It is not a little comfort to the Freethinker to know that science is being studied in nearly all the high schools, academies, colleges, and universities in the land. The fog still hangs over the morning sun, but we know, nevertheless, that the sun is rising.

ALL gaming, since it implies a desire to profit at another's expense, involves a breach of common morality.

Gems of Thought.

O RIPPLING river of laughter! thou art the blessed boundary line between the beast and man, and every wayward wave of thine doth drown some fretful fiend of care.—*Ingersoll.*

THE only true sovereigns of the earth are the laborers who subdue it. These reign over it by the right of conquest—not by war and bloodshed, but by skill and industry.—*Luna Hutchinson.*

THE crown of physical nature is physical man. Ending the serial chain, he stands related to the deepest rock, the farthest star, the brightest angel, the Infinite Presence.—*J. M. Peebles.*

WE see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth toward a calm and bright land, so they look no more backward; and the hand may be a little child's.—*George Eliot.*

FOR more than three centuries, the decadence of theological influence has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations that have barred his way, which were all defended as of vital importance, and were all compelled to yield before the secularizing influence of civilization.—*Lecky.*

GOD includes all, the heathen, the Hebrew, the Mahometan, the Atheist, and the Christian; nay, Cain, Iscariot, the kidnapper, are all folded in the arms of the Infinite Mother, who will not suffer absolute evil to come to the worst of these, but so temper the mechanism of humanity that all shall come to the table of blessedness at last. Death itself is no limit. Pain is medicine. What is not delight is discipline, the avenue to nobler joys.—*Theodore Parker.*

ACCEPT no philosophy, system, or religion, that is not based on fact, truth and reason; no God that is not benevolent, merciful, and strictly just; and no tenets that can have the least tendency to weaken our esteem for human nature, or lessen our admiration for the eternal principles of truth and right. Be moral, temperate, industrious and honest; prudent, but not stingy; civil to all, but servile to none; candid and sincere; think every man innocent until proved guilty, and then temper judgment with mercy, remembering that to err is human, to forgive noble.—*Col. R. Peterson.*

LET us all labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color, or religion. Encourage free schools and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school; resolve that neither State nor nation shall support institutions save those where every child in the land may get a common school education, unmixed with atheistic, pagan, or sectarian teachings. Leave the matter of religion to the family altar; keep the church forever separate.—*Ex-President Grant.*

I LIKE Voltaire. Whenever I think of him it is as a plumed knight coming from the fray with victory shining upon his brow. He was once in the Bastille, and while there he changed his name from Francis Marie Aloysius to Voltaire, and when the Bastille was torn down "Voltaire" was the battle-cry of those who did it. He did more to bring about religious toleration than any man in the galaxy of those who strove for the privilege of free thought. And he was always on the side of justice. His doctrines have never brought unhappiness to any country. He died as serenely as any one could; speaking to his servant, he said, "Farewell, my faithful friend."—*Ingersoll.*

ALL the triumphs of truth and genius over prejudice and power have been the triumphs of Athens. Wherever a few great minds have made a stand against violence and fraud in the cause of liberty and reason, there has been her spirit in the midst of them; inspiring, consoling, encouraging; by the lonely lamp of Erasmus; by the restless bed of Pascal; in the tribune of Mirabeau; in the cell of Galileo; on the scaffold of Sidney. But who shall estimate her influence on private happiness? Who shall say how many thousands have been made wiser, happier and better by these pursuits in which she taught us to engage? to how many have the studies she began been wealth in poverty, liberty in bondage, health in sickness, society in solitude? Whenever literature conceals sorrow or assuages pain; whenever it brings gladness to eyes that fall with wakefulness and tears, and ache for the narrow house and long sleep, there is shown in its nobler form the immortal influence of Athens. These are the gifts to man. Her freedom and her power have for more than twenty centuries been annihilated; her people have degenerated into timid slaves; her language to a barbarous jargon; her temples have been given up to the successive depredations of Romans, Turks, and Scotchmen, but her intellectual empire is imperishable. And when civilization and knowledge shall have fixed their homes in distant continents, when the sceptre shall have passed away from England, when perhaps travelers from distant regions shall in vain labor to decipher on some mouldering pedestal the name of our proudest chief; shall have savage hymns chanted to some misshapen idol over the ruined dome of our proudest temple, and perhaps see a single naked fisherman wash his nets in the river of ten thousand masts, her influence and her glory will still survive—fresh in eternal youth, exempt from mortality and decay; immortal as the intellectual principle from which they derived their origin and over which they exercise their control.—*Macaulay.*

Odd and Ends.

"You are a nuisance. I'll commit you," said an offended judge to a noisy person in court. "You have no right to commit a nuisance," said the offender.

GEO. WASHINGTON never umpired a game of base ball; never sat on store boxes discussing Hayes' Southern policy, and his education was deficient in other respects.

A VIRGINIAN accidentally stumbled and fell. A lady, thinking to commiserate with the mischance, observed that she regretted his unlucky fall. "I didn't hurt my fore paws," he replied. "It was my knee."

A WESTERN paper announces the illness of its editor, piously adding: "All good paying subscribers are requested to mention him in their prayers. The others need not, as the prayers of the wicked avail not."

A LA CROSSE man who committed suicide wrote a note for his wife, which said: "I'm going to a country where red-headed women are never seen." She was so mad that she wouldn't attend the funeral.

"FIVE or six months of married life," says a veteran observer, "will often reduce a naturally irascible man to such a condition of angelic humility that it wouldn't be safe to trust him with a pair of wings."

MOHAMMEDANS do not admit old maids to their Paradise. They think it would be very unpleasant to have a lot of skinny old angels in spectacles poking around for an opportunity to pick up bits of celestial scandal.

Two little girls were lately prattling together, and one of them said: "We keep four servants, have got six horses and a lot of carriages; now what have you got?" With quite as much pride the other answered, "We've got a skunk under our barn."

A MAN went to the theatre for the first time. Just as the curtain descended on the first act, an engine in the basement exploded, and he was blown through the roof, coming down in the next street. After coming to his senses he asked: "And what piece do you play next?"

AN old deacon went to a circus and took his grandchild, remarking to every acquaintance he met that the boy wanted to see the sacred animals, and he could not find it in his heart to refuse him. Arriving at the tent, he cried to go home, and the deacon spanked him to make him go in.

MRS. MCGILL sat in the parlor talking to the minister. "What I do love," said she, "is to see the children enjoy themselves." And yet when, a moment after, a baseball came singing into the room, scattering the remains of a fifty cent glass, do you suppose she leaned out of the window and cried: "Here's your ball, darling; never mind the old glass." Not much! She sailed out the front door like a cyclone, and banged the head of the boy who owned the ball against the railroad until he thought the Fourth of July had arrived two months ahead of time.

"Don't you know the prisoner, Mr. Jones?" "Yes, to the bone." "What is his character?" "Didn't know he had any." "Does he live near you?" "So near that he has spent only five shillings for firewood in eight months." "Does he ever come in collision with you in any matter?" "Only once, and then he was drunk, and mistook me for a lamp-post." "From what you know of him, would you believe him under oath?" "That would depend upon circumstances. If he was so much intoxicated that he did not know what he was saying, I would; if not, I would not."

HERE is a letter which was picked up on a side street: Dear Bill—Doant kum to see me enny moar for a while enny way. Father is awfully skeered about burglars and he sets up every nite til lait with a dubble-barreled shot gunn, watching the backyard. He put moren a pound ovled into Smith's big nufoundland dog wich was kummin over the fens after a bone last nite.

The rose is red; the violet blue.
I wouldn't kum now if I was you.
Yours, as ever, NANCY.

"BUDGE'S" STORY OF NOAH.—Once the Lord felt so uncomfortable cos folks was bad that he was sorry he ever made anybody or any world or anything. But Noah wasn't bad—the Lord liked him first rate; so he told Noah to build a ark, and then the Lord would make it rain so all should be drowned but Noah an' his little boys an' girls, an' doggies an' pussies, an' mamma-cows an' little boy-cows an' little girl-cows, an' hosses an' everything—they'd go in the ark an' wouldn't get wetted a bit when it rained. An' Noah took lots of things to eat in the ark—cookies an' milk, an' oatmeal an' strawberries, an' porgies an'—oh, yes an, plum-puddin's an' pumpkin-pies. But Noah didn't want everybody to get drowned, so he talked to folks an' said: "It's goin to rain awful pretty soon; you'd better be good, an' then the Lord'll let you come into my ark." An' they jus' said: "Oh, if it rains, we'll go in the house till it stops," an' other folks said: "We ain't afraid of rain—we've got an umbrella," an' some more said they wasn't goin to be afraid of just a little rain. But it did rain, though, an' folks went in their houses, an' the water came in, an' they went upstairs, an' the water came up there, an' they got on the tops of the houses, an' up in big trees, an' up in mountains, an' the water after 'em, everybody only just except Noah an' the people in the ark. An' it rained forty days an' forty nights, an' then it stopped, an' Noah got out of the ark, an' he an' his little boys an' girls went wherever they wanted to, an' everything in the world was all theirs; there wasn't anybody to tell 'em to go home, nor no kindergarten schools to go to, nor no bad boys to fight 'em, nor nothin'. Now tell us 'nother story.

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FREETHOUGHT
AND
HUMAN HAPPINESS

Vol. 4. No. 34. { PUBLISHED WEEKLY
BY D. M. BENNETT. }

New York, Saturday, August 25, 1877.

{ SCIENCE HALL, 141 8th St.,
NEAR BROADWAY. } \$2 per Year.

Notes and Clippings.

DR. DEEMS is writing a biography of Commodore Vanderbilt.

MR. BEECHER is out in an able letter eulogizing sparrows. They multiply faster than any other bird.

PROF. J. C. WATSON, of Michigan University, discovered, on the night of Aug. 8th, in the constellation of Capricorn, a planet hitherto unknown.

THE domestic proverb, which applies to the Russian's children, as well as to his wife, is, "Love them as your own soul, and beat them like your fur jacket."

"GAIL HAMILTON is the Mt. Vesuvius of womanhood."—*Chicago Journal*. "And it is reported that no man has ever been near the mouth of the crater."—*Graphic*.

A DAVENPORT, Iowa, Irishman, discussing the strike with a friend, protested that he'd "rather stand up and be shot at, and clear kilt, than to live all the while starved to death."

REV. DR. DODS, of the Free Church of Scotland, is to be arraigned before the Glasgow Presbytery on a charge of heresy respecting the revelation and inspiration of the Bible.

THE Rev. Mrs. Hanaford says you can judge of a Christian by the shape of his head. We are glad there is something to distinguish them by. You can't possibly tell them by their actions.

THE American Board of Foreign Missions announces that at the end of eleven months of its financial year there is a deficiency of nearly \$20,000. It needs \$90,000 during the month of August to meet the demands upon it.

THE Rev. J. S. Kallcock's new church about to be dedicated in San Francisco, it is reported, will be one of the most favored places of amusement in that city. Kallcock is said to possess the finest talent as a theatrical parson.

REV. GLENDENNING, the former friend of the deceased Mary Pomeroy, of Jersey City, has stepped down and out, and will now practice law. How strange! when he had so thoroughly developed all the qualifications of a first-class orthodox minister.

THE Rev. E. G. Watson, curate of an Episcopal Church in England, has been received into the Church of Rome. In a letter to his late charge, he confessed that for twelve years he has been playing the hypocrite in the religious services he has performed.

It is reported that the Rev. Forger Winslow formerly of Boston, is about to reform and become a good Christian, and forge thunderbolts with which to demolish the poor but honest infidel. Had his name and nature been Winslow, he might have been a poor but honest something.

M. GIRARD, of the Academy of Sciences, Paris, proposes the sulpho-carbonate of potash as a remedy for the Colorado beetle. He is not inclined to share the alarm which that beetle has caused in Europe, because, he says, another chrysomelid which feeds on lucerne in France has been easily kept down.

THE viceregent of God for the Greek Catholic Church, otherwise known as the Czar of Russia, and his suite, consume four thousand bottles of champagne per month, costing five dollars a bottle. Whether the Czar does his drinking in his spiritual or his temporal capacity is not known, though the capacity is astonishing.

THE Methodists are having a big camp-meeting at Sing Sing, and they have considerable sing sing at the camp-meeting. This is like carrying coals to Newcastle. Sing Sing is celebrated for its camp-meetings. The sing singers of enforced residence will join their less unfortunate brethren in singing "Hold the Fort"—through the key-holes.

A NEW Roman Catholic society, called the Universal Catholic League, has been formed, which is to absorb such Catholic clubs as the Militia of Jesus Christ. Its objects are the restoration of the temporal power of the Pope; "to expound and demonstrate the dangers of liberty so-called;" "to counterminae the press;" "to demonstrate the fallacy of the right of the State."

PETER L. CORTELYOU, of Rossville, Staten Island, has been, for the last 50 years, the most prominent church-member and business man of the town. Poor people went to him with their hard-earned money to invest for them. Whatever he said they depended upon implicitly. He has turned out to be a complete fraud, and has been arrested for misuse of the funds in his care. He is seventy years old.

ST. AUGUSTINE, the Catholic bishop of Hippo, solemnly asserted in one of his sermons that he went as a Christian bishop into Ethiopia with some disciples of the Lord, to teach the Gospel in that country. "While on our travels we saw many men and women without heads, with two great eyes in their stomachs, and in a country more to the south we met people who had but one eye, and that was in their forehead."

JEWISH circles in Augusta, Ga., are excited by a story that a Hebrew named Sellman Zimmers, who died in the City Hospital on Saturday at the age of eighty years, was baptized by a priest according to the rites of the Catholic Church shortly before his demise. The Sisters of Mercy have charge of the hospital under a contract with the City Council. Upon demand they gave up the body to the Jews, but said that the Catholic Church "would take the soul."

DARWIN married his cousin. His eldest son, William, is a banker at Southampton; the second, George, took high honors at Cambridge, and is now a fellow at Trinity; the third, Frank, who has inherited his father's ill-health, acts as his secretary; the fourth, Leonard, is an officer in the artillery, and distinguished himself as one of the scientific corps sent to observe the transit of Venus; the fifth, Horace, is an excellent mathematician.

A UNIQUE expedition is fitting out in New York to sail in October on an educational voyage round the world. The individual cost will be \$2,500. Many eminent professors, scientists and scholars will join the expedition. It goes from New York to St. Thomas and Barbadoes, to mouth of Amazon, Australia, Japan, Mediterranean, France, England, and then home. At different stopping points trips will be made in all directions to points of interest. A regular course of study will be pursued. No such opportunity for combined study and travel was ever before offered.

THE London correspondent of the N. Y. Times writes as follows of the Church of England: No wonder the Church is found to be corrupt, for in all history priests have always kept pace with the giant strides of social vice. It is a sad fact, but nevertheless true, and it denotes a closer intimacy between society and the Church than we are willing to admit. Not only does the "Holy Cross" Society, with its filthy guide to "The Priest in Absolution," prosper in aristocratic circles, but a bastard branch of it has been set up in the army. "The Guild of the Holy Standard" comprises nearly one thousand military members. Major-Gen. Erskine, commanding officer at Chatham, is the President of the local branch at that station, and a brace of colonial Bishops are on the directory. Another branch has struck root in the civil service of the country. The Pope is delighted at these tokens of the return of England to the fold of the Good Shepherd; for these societies pave the way to those animal perversions which form so curious a page in the modern history of the Church of England.

QUARRELING OVER A GRAVE.—The meddlesome officiousness of the Catholic Church has been still further illustrated recently in Vineland, N. J., and a priest, one Father Vivet, has been found guilty not only of bigotry but of downright, deliberate lying. About two weeks ago a respectable Italian named Maggioli died, and was buried in the Catholic cemetery at Vineland without, as is claimed, the knowledge of Father Vivet, who has charge of the spiritual welfare of the Catholic inhabitants of that town. Now Mr. Maggioli had not confessed at Easter, for which grave crime the Rev. Father ordered his disinterment, averring that the deceased was not a good Catholic. As Mr. Maggioli had bought and paid for his lot, the widow refused to comply with the gentle demands of the man o' God, and obtained legal assistance to aid her in preventing the "resurrection of the body" of Mr. Maggioli. The Priest applied to the Bishop for support in his demands, but was refused, on the ground that Maggioli was

a good Catholic. Being unable to prove him otherwise, Vivet then claimed to have sold the lot to a Mrs. Gregory previous to Maggioli's purchase of it. This has been proved by the affidavits of reliable persons, and by Mrs. Gregory's contradictory statements, to be an absolute lie, told by the priest to extricate himself from the disgraceful dilemma in which his former conduct had placed him. The lawyer who has charge of the case says he has ample evidence to prove Maggioli's claim to the lot, and that Father Vivet is a priestly liar and a would-be ecclesiastical tyrant.

THE present famine in India is one of nature's powerful arguments for the absolute necessity of the wide dissemination of such doctrines as those which brought on the Bradlaugh-Besant prosecution. A correspondent of the London Times says that half a million of people have died of starvation already, and the famine has only just begun. Malthus, Mill, and others have pointed out the causes of famines, and how they might be avoided, but the Church thinks it would be lowering the dignity of God to use the laws of nature for man's benefit, instead of letting them sweep him to destruction. It thinks it is better that two million should be born in poverty, live in misery, and die of starvation—all for the glory of God—than that only one million should be born in comparative wealth, live in happiness, and die at a ripe old age—for the glory of humanity. While such ideas are held by the Church and enforced by the law, famines will prevail in densely populated countries, and hard times among the laboring classes will be universal.

MR. HYATT, of Merrick, N. Y., well-known for his liberality, has instituted and sustained, on his own farm, a Liberal grove-meeting every Sunday since June. Last Sunday (Aug. 19) several well-known Liberal speakers from this city were present at Mr. Hyatt's grove. The evening remarks were by Mr. King, in which he very humorously and happily criticized modern Christianity. He was followed in a more serious strain by Mr. Bowen, of Brooklyn. In the afternoon Messrs. G. L. Henderson, H. B. Brown, and Henry Evans spoke. Near by, adjoining Mr. Hyatt's place, the Methodist camp-meeting was in session. The interest of the meeting was enhanced by the announcement that the Rev. Mr. Hanson from the Methodist camp was to be present on the Liberal platform to defend his religion from the attacks of the infidels. At the close of his remarks, the above-named gentlemen "went for him," and as they are among the most solid and interesting Liberal speakers, and any one more than a match for any theologian, the reverend gentleman doubtless repented of his bargain before they were through with him. The last seen of him he was sitting on the outskirts of the camp-ground solemnly smoking a clay pipe. It is to be hoped that he will put the truth he heard into his mental pipe and smoke that.

THE successful prosecution of Bradlaugh and Mrs. Besant for publishing the "Fruits of Philosophy" has led to one curious result. The Society for the Suppression of Vice, similar to the one presided over here by Anthony Comstock, has commenced proceedings against a number of publishers for selling certain classics. Several of these volumes, issued by Bohn, are now withdrawn from the market. These include such works as the "Count de Gamont," "Rabelais," "Boccaccio's Decameron," and Margaret of Navarre's "Heptameron." It seems that the ruling in Bradlaugh's case followed the precedent established in the prosecution of a book entitled "The Confession Unmasked." The defense in the latter case held that the object was a worthy one, being to show up the corrupt practices of a certain sect of so-called Christians. The court, however, held that as the subject matter was objectionable, the question of motives did not enter into the consideration of the jury. So the publishers and printers were fined. Bradlaugh and Mrs. Besant are about to go to prison. They are determined to fight the battle of a free press. The suppression of the works published by Bohn is alarming the whole literary class of Great Britain. They say the works of Rabelais and those of a kindred nature did no harm, as they were little read except by scholars. Indeed, in some quarters, it is threatened that Shakespeare and the Bible will come in for their share of the prosecution, if proceedings against these "peculiar" classical works are kept up.

Events of the Week.

THE Russians were defeated at Topkol.

NO TAXES are paid on \$137,000,000 of church property in this city.

SENATOR ROSCOE CONKLING arrived home from Europe on Saturday, the 11th inst.

FIVE men were burned to death at a new oil well at Smith's Ferry, Pa., on the 16th.

A FIRE occurred in the oil refinery of Denslow & Bush, Brooklyn, on Thursday night. Loss, \$7,000.

JOS. METZLER, of the firm of Metzler Brothers, Chicago, has absconded, taking with him \$20,000 in cash besides valuable goods.

DURING a severe thunder-storm, which occurred on the 18th inst., the Methodist church at Goffstown, N. Y., was destroyed.

A. J. SCHAEFFER, Cashier of the Farmers and Mechanics' National Bank, Baltimore, committed suicide on Tuesday, August 14th.

THE steam-tug Mat White exploded on the James River on Friday, 17th inst. Capt. Blunt, Engineer James, and one fireman killed.

CHAS. JOHNSON of this city committed suicide on Tuesday by jumping from the steamer City of New Bedford into Long Island Sound.

THE flag-pole on the German Bank, Fourteenth St., in this city was shattered by lightning during the last thunder-storm.

THE London Standard says a strike is imminent throughout the entire South Staffordshire coal fields in consequence of an attempt to increase the working hours.

THE town of Gayville, Dakota, was almost entirely destroyed by fire on Saturday, August 18th. In three hours some two hundred houses were destroyed. No insurance.

A TERRIBLE storm passed over Olifton, Ill., on the 14th, destroying a church, school-house, mill, and a number of dwellings, besides doing considerable damage to crops.

MOSES STRONG, Assistant State Geologist of Wisconsin, was drowned in the Flambeau river at Stevens Point, Aug. 18th, while making geological explorations. The body was recovered.

A COLORED preacher, at Long Branch, who waits on the table at the West End Hotel week-days and dispenses a spiritual feast on Sundays, has been arrested for robbing the guests of the hotel.

A TERRIBLE hail and thunder-storm passed over the western part of New Jersey, on the 18th inst. A little child at a Sunday-school picnic was killed. "He tempereth the wind to the shorn lamb."

THE two days' celebration at Bennington, Vt., was a complete success. The procession was four miles long, and was witnessed by a hundred thousand people. Speeches were made by many distinguished guests, among whom were President Hayes and Secretary Evarts.

THERE is not much news from the seat of war, and what there is continues to be unfavorable to the Russians. The loss of the Russians during the two months' campaign is only 14,000 killed and wounded out of an army of 300,000, and yet there is complete demoralization among them. A despatch says: "The fever epidemic in the Russian army in Bulgaria is increasing. The troops are in want of food, and threaten to surrender to the Turks unless paid in the coin of their own country."

THE permanent exhibition at Philadelphia was opened on Sunday, the 19th inst., being the first Sunday that visitors have been admitted. Had this measure been adopted at the commencement of the Centennial Exhibition a million dollars' profit would unquestionably have accrued therefrom, besides affording opportunities for poor people to attend who could not afford to take a working day for that purpose. The Methodist clergymen of that city have held a meeting, and have "resolved" to "protest" against this desecration of the Sabbath. About 11,000 people visited the exhibition last Sunday. A sacred concert was given in the evening in the great Music Hall. The big ungodly engine will not be allowed to run Sundays.

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER NO. XI.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

Mr. D. M. BENNETT, *Dear Sir*: Owing either to my lack of acumen, or to your paucity of arguments, the perusal of your Reply brought to my mind those words of Shakspeare: "Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are his two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them; and when you have them, they are not worth the search."—*The Merchant of Venice*.

You have scraped up another installment of men that did not practically believe in the precepts and example of Christ, who have crept into the pulpit under the mask of hypocrisy. Go ahead; you are only showing how that the predictions of Scripture are being fulfilled: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock" (Acts xx, 29). As I have no objection to helping you along in this matter, let me suggest that you drag your muck-rake through Dante's Inferno. You will there find quite a number of names which your contemporaneous standards—*The Police News*, *The Reformer* & *Jewish Times*, etc.,—know but little about. What a lean, lank, gaunt, ghastly old spindle-shanks Infidelity must be anyhow, that she is obliged to be continually coloring her sunken cheeks with the blood of papistic persecutions, and to be giving curvature to her fleshless calves, and plumpness to her hollow bosom, with pads made of the fleece that hypocritical wolves have worn!

You have confirmed me in the conviction that Infidels do not hold up the lapses of clergymen because they love Morality, but because they hate the Church. It appears from their journals that they regard Immorality as quite excusable in anybody, provided he is not a Christian. In a "Freethinker" a "peccadillo" is almost admired. As it is the envious and spiteful farmer that is continually pointing out an occasional thistle or tare in his neighbor's fields, never saying a word about his acres of waving grain, so the malignant spirit of Infidelity is revealed by its gabble about the imperfections of the Church, while it is as silent as the grave about her many excellent qualities and innumerable services to mankind.

You will have it that the Jews were cannibals, because they may have eaten human flesh in the desperation of famine. Will you reason after the same fashion, and say that the American people are mule-eaters, because some of our soldiers had to eat mule-flesh in some of the privations of the late civil war? I am somewhat curious to know who those "distinguished" writers are who say that the ancient Jews were man-eaters. Names, please.

Neither did the Jews offer human sacrifices. Abraham did not slay his son Isaac (Gen. xxi, 11-14). Even if Jephthah did immolate his daughter, he was violating the Mosaic Law (Deut. xii, 31). But there are many critics who believe that he fulfilled his vow by devoting her to perpetual virginity (See Lange on Judges xi, 29-40).

You do not seem to know that Herodotus wrote a missing "History of Assyria," or Syria, as the Greeks often called that country. You will see that such was the fact by looking into Rawlinson's Herodotus, London, 1858, vol. i, pp. 29, 240, 321, and vol. iv, p. 63.

Your attempt to show that Robespierre was a Catholic is futile and inconsistent. By your style of reasoning in regard to him it could be shown that others, in whose Infidelity you boast, were Christians. If his belief in a God made him a Christian, it also did as much for Thomas Paine. If his talk about being an "indifferent Catholic" really made him a Catholic, then Voltaire, who talked about reverently kissing the Pope's feet, was a better Catholic still. When you appeal to Robespierre's tolerance and protection of the clergy as an evidence that he was a religious man, are you not reversing the everlasting boast of Infidelity, that Infidels are far more "liberal" than Christians?

You quote rather profusely from Mr. Ingersoll. Poor Ingersoll! His presentation of Paine to an occasional audience will be a greater failure than his presentation of Blaine at the Cincinnati Convention. His "Orations" are mostly slashing tirades—frantic tongue-lashings—tissues of delirious dogmatism—pills, coated with pretty rhetoric, but filled with historical blunders and biographical caricatures. The sickly suckling that swallows them will become sicklier still. Give me Bancroft's, or Froude's, or even Bayle's delineation of Calvin and Calvinism, rather than the ravings of a man who is apparently unable to distinguish reasoning from betting and blustering.

I repeat that Voltaire tried to make up with the priests before his death. Speaking of a hemorrhage that had seized him a short time before the end of his life, the Encyclopedia Britannica says: "Voltaire, thinking himself in danger, said he did not wish his body to be cast to the vultures, and bargained with the Abbé Gauthier, to whom he committed it for the rites of sepulture, if nothing else. The preliminaries for duly receiving such a deposit were soon settled; Voltaire had no objection at all to the ceremonies proper to the occasion. He made a declaration that he wished to die in the Catholic religion, in which he had been born, asked pardon of God and the church for the offenses he had committed against them, and received absolution." As Longchamps and Wagnière, Mazure, and Condorcet—an Atheist, who died by his own hand—all corroborate this statement, there is no reason for disputing it. It is true that Voltaire recovered somewhat from that attack of sickness. But it is not on record that he expressed any disapproval of the arrangement with Abbé Gauthier. His last hours are enveloped in a cloud of uncertainty, owing to contradictory testimonies. The majority of authorities state that he approached death with agony and remorse. The Infidel Strauss says

that Tronchin, his attendant physician, wrote a letter to Bonnett in which he compared his death to a raging storm, and to the mad ravings of Orestes. The same authority tells us further that he was buried in consecrated ground, and that the usual burial service was said over his grave. It is true that some bishops and other ecclesiastics were displeased with this; but the fact remains that Voltaire was buried as a Roman Catholic (Strauss' Voltaire, pp. 340-3). Thus it is clear that Voltaire did not die an avowed Infidel.

But I waive all claim to Mr. Ingersoll's reward. Mine is a labor of love—a chat with friend Bennett on points of difference between us. As Col. Ingersoll is presumably out of debt, I would suggest that he send his superfluous change to save Paine Hall from sheriff sale. If anything is left after that, he might send a purse to each of the Infidel journals that have of late been lavishing their soft soap on him—possibly with their eyes squinting toward his wallet.

I have already admitted that Thomas Paine died as he had lived, a Deist (Letter iv). But that he did so is surely nothing to boast of (Phil. iii, 18, 19). It would have been far more creditable to him if he had recanted more and decanted less.

I will now take up some of the difficulties that will often occur to thoughtful men as they study the Bible historically and hermeneutically. Infidels are not alone in knowledge of these difficulties. Every minister, of average education, is familiar with them. And they are not unfrequently considered in the higher classes of the Sabbath-school. I wish to treat them with every due respect. I only regret that my time and abilities are not such as to enable me to discuss them more thoroughly.

Let me, however, premise that it is not at all remarkable that the Bible is made the subject of hypercriticisms and objections. As long as men are as they are, such a code of morals as would be exempt from their fault-finding is inconceivable and impossible. They would peck at absolute Perfection itself. There is therefore no presumption in the mere cavilings of men that the Bible is anything less than it claims to be. But let us examine the objections:

1. The question of the Canon is perplexing to some minds. The Bible was written by different men at different times. Many centuries intervened between Moses and St. John. It mentions several documents of high authority which it does not contain, and which are irreparably lost (Num. xxi, 14; Josh. x, 13; 1 Kings xi, 41; 2 Chron. ix, 29; xxxii, 32, etc.). And then there are several books known as the Apocrypha. The Church of Rome has declared those of the Old Testament canonical. And considerable weight has been attached now and then to some of the books composing the Apocryphal New Testament. The Canons of the Old and of the New Testament were compiled and completed some time after their constituent parts had been written. Such are the grounds of the difficulty under consideration.

On this it may be observed (1) That the lost books mentioned in the Old Testament were not of vital importance. They are referred to only on points of history, biography, or natural science. We have no intimation that they contained any new light on moral and spiritual truth. While they might gratify curiosity and elucidate some points of sacred history, they could add nothing to the central idea of the Scriptures.

(2) As to the Apocrypha, they are before us; and their contents show that they would modify the doctrines of the Scriptures in no perceptible degree, even if they should be received as authoritative. Those writings serve to show by contrast the supreme excellence of the Scriptures proper.

(3) It was well that the parts of the Old and New Testaments were not compiled until some time after they were written. If undue haste had been exercised in this matter, the objector would say that other prophecies and epistles may have been thereby shut out. The compilation was deferred only until the prophetic and apostolic writings had indisputably ceased.

(4) The separate books of the Bible were Law and Gospel before they were put together in one volume. They are not authoritative because they are in the Canon, but they are in the Canon because they are authoritative.

(5) We have the endorsement of Christ on the Canon of the Old Testament (Mat. xxii, 29; Luke xxiv, 27; John v, 39; x, 35). And the writers of the New were men personally prepared and approved by Himself. The Apostles spoke of each other's writings as Scriptures (2 Pet. iii, 16). We have thus the *Imprimatur* of Christ and the Apostles on the Canon of both the Old and New Testaments.

(6) The Bible, taken as a whole, presents such an appearance of completeness that there is no room for doubt about its Canon. Though made up of many parts, it is manifestly a unit. Its contents are abundant without being redundant. There is in it such a correspondence of predictions and fulfillments; types and Anti-type; parts and counter-parts, that we may reverently say of it in the dying words of its Heart and Life, "It is finished."

(7) The Theist, who believes in the overruling Providence of God, rises entirely above all misgivings on this matter. A God that has a personal Being, and that loves his creatures, would certainly make his Will known to those creatures; and he would as certainly take care of that Will after it was given.

The thorough student will examine the works of Gausson, Alexander, Cosin, Jones, Stuart, Ffytst, Davidson, Weber, Credner, and others on this subject.

2. It is sometimes objected that the Bible is no Revelation to us, even if it should be admitted that it was a Revelation to its original writers. This objection is as sophistical as it is old. Suppose a truth, unknown before, is made known to some individual, and he records it in writing, properly attested: is that truth not made known to everybody who reads that record? A number of witnesses in court

give testimony in regard to certain facts of which they have personal knowledge: does the jury reject their testimony because those facts are not personally and immediately known to them? Do you reject all history, because you were not an eye-witness of its innumerable events? Do you deny the conclusions of the astronomer, because you yourself can make no use of his observatory, nor comprehend his sublime calculations? In art, history, and physical science, the discovery of the individual is the discovery of the world, and that for all time to come. As mankind came to know of an America through Columbus, and learned of the existence of Neptune through Le Verrier, so it came to understand the mind of God through the inspired Prophets and Apostles.

3. It is frequently urged against the Bible that it contains nothing new. Now, it is true that the Scriptures contain those truths that are common to all mankind—the truths of nature, instinct, and reason. In this the Word of God coincides with many things contained in other sacred books, so-called. And this is an argument for the Bible rather than against it. We hereby see that it is a Book corresponding to all the nobler instincts and sentiments of man, and that it is adapted to all his conditions. As it is no dishonor to American civilization that it has many things in common with uncivilized races, so you cast no cloud on the grand precepts of the Bible by showing that many of them are contained in the Vedas and the Zend-Avesta. This only shows that the Bible, like the Sabbath, was made for man; and that its principles are such as must commend themselves to man's nobler nature everywhere. The Divinity of this Book is shown by the perfection of its Ideal Humanity.

But it is not true that the Bible contains no new doctrines. The Monotheism of Moses was new to polytheistic Egypt at the time of its first announcement. That a Jew should be un-Jewish, and world-wide in the scope of his philanthropy, was a new idea to the Pharisees, and unexpected by the Gentiles, in the time of Christ and his Apostles. And the sight of a dozen Jews that had thus overcome every selfishness and prejudice, was indeed a novel spectacle to the world. The rite of Baptism received a new significance from the lips of Christ. The heathen conception of sanctification by ablutions and expiations, is very different from the New Testament doctrine of Holiness, which contemplates not only the spotless purity of the body, but also of the desires, volitions, thoughts, and conscience (Heb. ix, 9, 14; x, 22).

There must be something peculiar and unique about the Bible, since, wherever it goes, it remodels society, gives a new impetus and direction to the human mind, and deflects the very currents of history. It would be wide of the mark to reply that the Romish Church has persecuted, and done her part to bring on Europe the darkness of the tenth century. While that is granted, it must not be forgotten that she proceeded to do so only after she had taken the Bible from the hands of the people, having abandoned it herself, to follow traditions and commandments of men. Wherever the Bible is freely circulated, diligently read, heartily believed, and faithfully obeyed, the condition of man is at once improved. Most assuredly such a volume must contain not only new doctrines peculiar to itself, but also a new life, inspiration, and motive power in such doctrines as it inculcates in common with other venerated books.

4. Some would fain find fault with the Bible because it is so variously understood and interpreted. They would thence infer that it cannot be the Word of God. Now, it must be admitted that the meaning of the Scriptures is, on some points, differently apprehended by different readers. But this should not awaken a suspicion in regard to its divinity. It could not be otherwise with anything couched in human language. In our day, no sooner is a law passed by the legislature than it is differently construed by lawyers and judges. The Constitution had scarcely been ratified before even the framers of it expressed opposite views as to its meaning. How much contending there is oftentimes over the wording of wills, contracts, etc. All this goes to show that words are inevitably liable to be half understood, and misunderstood.

And this is not altogether the fault of the book or the document. It is because the readers are so different that they read so differently. A man's taste, training, and natural endowments cannot but influence his conception of what he sees and hears. Articulate the word "sound" in a mixed company, and the doctor will think of a surgical instrument; the sailor's mind will run to a narrow passage of water; the ichthyologist will remember a species of fish; while the musician will be reminded of musical strains. The cause of this difference is not so much in the word "sound" itself as in the individuals who hear it. It is on the same principle that men take different meanings from the Scriptures. Like ventriloquists, they throw their own voices into it, and then censure it if they do not like its tone. In the study of Scripture it is necessary to examine every word, sentence, and statement in the light of its age, context, occasion, and aim.

But this objection may be urged against Nature as well as against the Bible. From age to age man has been reforming and changing his theories of the Universe. Is the Universe, therefore, of human origin? Is it to be rejected as a fraud? No. But why not treat the Scriptures—the Christian's Bible—as fairly as Nature—the Deist's Bible?

But, after all, the different interpretations of Scripture bear mainly on unessential matters. They do not refer so much to the facts of Redemption as to the manner and methods of those facts. All Christians are agreed in regard to the Being of God; Redemption through Christ; and the necessity of Repentance, Faith, Love, Righteousness, and Holiness. As men may differ in their notions about the earth, and yet manage to get their sustenance from its ample resources, so the students of the Bible may

vary in their theological views, and at the same time be all inheritors of Eternal Life from the riches of Divine Grace.

5. Considerable noise is sometimes made about the "discrepancies of the Scriptures." Some fool has collected and collated a lot of passages and called them "Self-contradictions of the Bible." By following his method it could be shown that Shakspeare was the greatest ass that ever lived; that Gibbon's History contains not "144," but 144,000 "self-contradictions"; and that even Euclid's theorems and demonstrations are not self-consistent.

There are confessedly difficult and obscure passages in the Bible. This obscurity is caused by a combination of circumstances:

(1) Different writers have sometimes used the same words with different meanings. Poets took liberties with language that historians and prophets did not indulge in. Some Hebrew words had acquired meanings in the time of Malachi which they did not have in the age of Moses. The translator had to study each writer's peculiar idioms, mental characteristics, and age, before he could understand him, and clothe his thoughts in another language. In this, doubtless, the profoundest scholar has occasionally failed, or but partly succeeded.

(2) Our present version of the Bible is sometimes misunderstood because the English language has passed through vast changes since the age of King James. Some words have changed their meanings, while others have become obsolete. There is a sprinkling of such words throughout the English Bible. For instance, it has "advertise" for *inform* (Numb. xxiv, 14); "artillery" for *armor* (1 Sam. xx, 40); "bestead" for *situated* (Is. viii, 21); "bonnets" for *caps* or *hats* (Ex. xxviii, 40); "by and by" for *immediately* (Mark vi, 25); "charity" for *love* (1 Cor. xiii, 13); "convenient" for *becoming* (Eph. v, 4); "corn" for *grain* (Luke vi, 1); "daysman" for *umpire* (Job ix, 33); "hardly" for *with difficulty* (Mat. xix, 23); "leasing" for *lying* (Ps. iv, 2); "lewd" for *low* (Acts xvii, 5); "neesings" for *sneezing* (Job xli, 18); "prevent" for *anticipate* (Ps. cxix, 147); "provoke" for *incite* (Heb. x, 24); "usury" for *interest* (Luke xix, 23). For more of such examples see Swinton's "Bible Word-Book." Thus the Bible is liable to be misunderstood, or not understood at all, on some minor points, in consequence of a circumstance—the changeableness of language—which is no fault of its own. The forthcoming version will be free from this misfortune.

(3) The language of the Bible is interwoven with customs and modes of thought that are well-nigh unknown to moderns, and especially to Europeans and Americans. This is another source of occasional embarrassment. We must know all about those early times—the fashions of dress; manner of salutation; styles of furniture; social customs; political peculiarities; and religious ceremonies—before we can understand the Bible to a nicety.

But it is certainly irrational to conclude that it is "self-contradictory" simply because it is not everywhere well understood. Let us treat the Bible like any other book. No one affects contempt for Shakspeare because his English is antiquated. We feel that we have in Rawlinson's Herodotus, and Jowett's Plato the important ideas of those authors, though some minute points may be blurred. We always decide that the language of an ancient writer is to be explained from the peculiarities of his own age, and not from those of our own. Apply these principles to the Scriptures, and the phantoms of "self-contradictions" will vanish. A good, scholarly commentator is a great assistance in this matter. Anything that throws light on antiquity is at once an explanation and a vindication of Holy Writ, which is understood only in the proportion that it is understood self-consistently.

6. The remark is sometimes made that the Bible is "coarse," "vulgar," "indelicate," and "obscene." We have already seen (Letter ix.) that Infidels cannot consistently say anything about this. But let us consider the objection for the sake of others that may not be in their predicament.

The assertion that the Bible is more "objectionable" in this respect than other venerated books, proves nothing but the egregious ignorance of those who make it. It is well known that the ancient worship of Venus was nothing but a bestial debauch. Neumann found the Thirteenth Article of the "Catechism of the Shamans" too disgusting to translate (London, 1831, p. 128). The "Asiatic Researches" will show you *ad nauseam* that the literature and rites of the ancient and modern Hindus and Persians have always been tainted by impurities. The Koran contains many "indelicate" passages (Chapters ii, vii, xi, xii, xv, xxxvii, etc., etc. Sale's trans.). Of all venerated writings the Bible is the freest from what its enemies call "objectionable" plainness. It has given but the *minimum* of such truth as might pain genuine modesty.

Wantonness is always a feature of vulgarity. There may be plainness and undisguisedness, and yet no indelicacy. The family physician is not coarse because he asks questions and gives directions in his professional capacity, that would be improper at an evening party. A witness may narrate all he knows bearing on a case on trial in a criminal court, without being considered obscene.

The Bible is simply a narrative of facts. Such matters as fell within its province it told clearly, and without evasion. This was necessary in order to show all the aspects of human nature. The Bible is a truthful witness giving testimony as to the character of man. It is also a good physician, propounding plain inquiries and prescribing its remedies without mincing its words.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure" (Tit. i, 15). The nasty-minded will find food for lascivious thoughts in a treatise on physiology. Even a glimpse of a lady's ankle will turn the hearts of some human brutes into Sodoms. There are those whose vile passions will be inflamed by

reading Shakspeare. Such as these will, of course, wrest the Scriptures unto their own destruction. But the manly and pure-minded will find in them only a full and faithful narration of Truth. The Bible inculcates modesty on men and women, as you will see by consulting such passages as Ex. xx, 26; xxviii, 42; 1 Tim. ii, 9, 10.

We should instruct children about the Bible as we teach them about the human body. Whilst we talk less to them about some parts than others, and permit them to regard some parts as "less honorable" than others, we should teach them to regard every portion as necessary to the whole, and all as the workmanship of God (1 Cor. xii, 22-25).

7. The charge is frequently made against the Bible, but more particularly against the Old Testament, that it sanctions cruelty and inhumanity. Honest minds have been puzzled over this apparent fact. It behooves us, then, to pause and ponder over it. Perhaps we can best reach the true solution of it by means of a few distinct considerations:

(1) In regard to any given case of alleged atrocity, we should, first of all, see whether it had the Divine sanction or not. The Jews were sometimes guilty of taking vengeance into their own hands. In such an event they were inexcusable criminals.

(2) It is never fair to pass judgment on any seeming severity until its circumstances and antecedents have all been ascertained. You look over a field and see afar off a woman whipping a child. You only see the flogging. You hear the shrill whiz of the lithe switch as it falls thick and fast, every stroke bringing out a more vigorous shriek from the writhing victim. Your sympathies are at once with the little boy. You are ready to pronounce the woman inhuman. But suppose you draw near and inquire into the affair. Suppose you discover that the woman is the boy's mother; that she is an intelligent lady; that her little son has been disobedient, though frequently forewarned; that he has been truant, untruthful, quarrelsome, incorrigible. You change your mind about the matter. You regard the chastigation not only as just but benevolent. It is exactly so as we look back at the slaughter of the Midianites and Canaanites. If we look only at their final destruction, we are apt to say their doom was unmerited. But when we search sacred and profane history, and find that they were the most corrupt, unrighteous, villainous, crime-abandoned, and blood-thirsty tribes in the whole world, we cannot but conclude that their treatment was not so very inexcusable after all. If ever desperate and murderous savages deserved summary punishment, they were the Midianites and Canaanites. The Bashi-bazouks, Modocs, and followers of Sitting Bull are almost gentlemen in comparison with them.

But granting that they deserved the penalty, does it follow that the Israelites had a right to inflict it? I answer that *they had*, if the Almighty is the Ruler of the Universe; if he has a right to authorize his rational creatures to apply the penalties of his outraged laws; and if he *did* so authorize Moses and his successors. If the Commonwealth may empower a sheriff to execute a murderer, and that without bringing the least reproach upon his character, why might not the Lord have made Moses and Joshua the executioners of the Midianites and Canaanites? And if they were so made, why charge them with inhumanity, any more than a sheriff and his assistants at an execution?

Will you reply that such severity is unworthy of God? that a Book which records a sanction of such proceedings cannot be superhuman? I will answer by asking, Is Nature then, a human invention? Is she, too, unworthy of a Divine Creator? She is exposed to this objection as much as the Bible. Look at the ravages of her Floods, Droughts, Pestilences, Thunderbolts, Earthquakes, and Volcanoes, and see if her annals are not fuller of judgments and severities than even the Old Testament. It will pay you to read on this subject the third Letter of Watson's Reply to Paine—that book so unfamiliar to Infidels, though they *talk* a vast deal about hearing both sides before deciding.

Instead of nursing a mawkish sentimentality over the fate of the Midianites, let us rather learn to realize that "sin is exceeding sinful," and that "the wages of sin is death." And let us not lack candor to admit that the Divine Government, like human governments to-day, may have vested men with authority to administer the penalties of its capital crimes.

8. But the commonest objection of all in these days is, that the Bible is at variance with Science. On this objection it is proper to observe:

(1) That it is urged, for the most part, by second-class scientists, and more vehemently still, by men who are no scientists at all. Allusions to this "variance" are comparatively rare in Spencer's, Tyndall's, and Darwin's writings. Such scientists as Bacon, Newton, Boyle, Herschel, Arrschison, Davy, Brewster, Faraday, Morse, Whewell, Agassiz, were not, in their time, alarmed by this alleged "conflict." And at the present day, it seems to arouse no apprehension in the minds of men like Argyll, Gladstone, Sir William Thomson, Guyot, Mivart, Dawson, Prof. Owens, Dana, Henry, Peters, Winchell. So fearless of the result are such Christian gentlemen as William E. Dodge, William Thaw, Henry W. Sage, John C. Green, George H. Stuart, that they have made munificent bequests to promote Science and education. There need be no scare or panic on account of a war of extermination between Science and the Bible.

It should be remembered in this connection that some scientists are at fault, as well as some theologians. They are disqualified by their very position to be the best judges of moral truth. What Tyndall said of Newton will apply to physical scientists generally: "When the human mind has achieved greatness and given evidence of extraordinary power in any domain, there is a tendency to credit it with similar power in all other domains. Thus theologians have

found comfort and assurance in the thought that Newton dealt with the question of revelation, forgetful of the fact that the very devotion of his powers, through all the best years of his life, to a totally different class of ideas, not to speak of any natural disqualification, tended to render him less instead of more competent to deal with theological and historic questions" (Adv. of Science). In addition to this disqualifying influence of an exclusively scientific study, some scientific men show a tendency to magnify the discrepancy and widen the breach between Science and Religion. It is noteworthy that treatises on the "reconciliation" of the two come almost entirely from the religious side.

(2) It is unreasonable to speak of an antagonism between the Bible and Science, where Science is not fixed and established. Science, generally speaking, is in a transitional state, subject to daily modifications and readjustments; and this is especially true of those branches of Science that are said to contradict the Scriptures. Even astronomy is, in many respects, vacillating and fluctuating. It is an "exact" science only in a limited sense. Mathematicians have determined the distance of the sun from the earth variously, between five millions and ninety-five millions of miles (Draper's Conflict bet. Rel. and Sci., pp. 173-4); and this question is still unsettled. The great prevalence of *round numbers* in astronomical calculations is rather suspicious, showing that they are at best but approximations to truth. Geology is more unsteady still. Take up the last edition of any work on the subject, and you will find it to be "revised," "corrected," and "changed." One of Mr. Huxley's Lay Sermons is on "Geological Reform." The Evolution Theory doubtless contains some truth; but it is yet in its infancy. Prof. Tyndall "deems it indeed certain that these views (of Darwin and Spencer) will undergo modification" (Advancement of Science). Until Darwinism finds its "missing links," and stands demonstrated, we are not prepared to alter the Lord's Prayer, and say: "Our father, which art in Africa." It is folly to talk of a disagreement between the Bible and such departments of Science as are continually changing.

(3) Such things as Science has finally settled corroborate the Scriptures. You have incredulously asked questions about the Deluge. I will answer that Geology is a witness for Genesis. The shell on the mountain-top contains still the lingering roar of a former cataclysm. You would do well to read Hugh Miller's "Testimony of the Rocks" on this subject. Layard's excavations in Nineveh have confirmed many points of Biblical archæology. Modern chemistry has proved that "all nations" are, scientifically speaking, "of one blood" (Acts xvii, 26; comp. 1 Cor. xv, 39). Physiology has confirmed that much-fought clause of the Decalogue: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation." And the law of natural generation, transmitting physical defects and mental tortuosities, does not add the important words, too often overlooked, "*Of them that hate me*"—of those who themselves repeat the sins of their parents. Genuine Science has brought its gold, and frankincense, and myrrh, to the feet of the Bible. Herodotus was formerly disbelieved, almost with hootings, on account of the "incredibility" of his narratives. But recent investigations have changed that sneering incredulity into enthusiastic admiration. It has been so with the Bible. Ignorance has scoffed at its testimonies; but modern delvings into the remains of antiquity and the meanings of Nature, are vindicating it most triumphantly.

(4) Whatever the state of the question may be, it is clearly inaccurate to say that Nature and the Bible are at variance. The exact truth is, that only the human *interpretations* of each occasionally clash. Grant the commentator the liberty which the scientist claims, and we need hear no more about a collision between Scripture and Science. Let the Biblical critic modify his interpretations, where demonstrated truth requires it, just as the natural philosopher modifies his interpretations, in his department, when new light demands it—let this be done, and all will be peace, good-will, and coöperation.

Put these facts and considerations together—that the best scientists have not recognized a conflict between the Bible, rightly understood, and Nature, rightly understood; that the established truths of Science have corroborated the Scriptures; that theologians and scientists may modify their respective interpretations as new knowledge is acquired—put, I say, these facts and considerations together, and it will become manifest that there is no cause for dispute between the student of God's Word and the student of God's Works.

In my eighth letter I referred you to some excellent works bearing on this subject. Let me again commend them to your attentive perusal.

And now I take my leave of you once again. I entreat of you, dear friend, give this subject a dispassionate, candid, and thorough examination. Many of the purest hearts and clearest heads of the world have pondered and reflected over that singular Book—THE BIBLE. They became convinced that it was indeed the Word of God. It is no more than fair for you to weigh the reasons they have given for thinking so. It is true that there are perplexities connected with believing and accepting the Bible; but to every thoughtful man there are far greater perplexities in connection with disbelieving and rejecting it. The Bible was opened toward the morning twilight. From the very first the capital letters composing the name of THE SAVIOUR WHICH IS CHRIST THE LORD could be easily read. That was the vital matter. Like Simeon, mankind could then say, "Mine eyes have seen thy salvation" (Luke ii, 30). But other sublime truths have been becoming legible. Life and Immortality are already brought to light. Dim sentences are appearing more and more distinctly. But there are still some things which we see only as through a

glass darkly. No lexicon has ever given all the meanings of that portentous word, ETERNITY! O to know the Christ of the Scriptures as our Redeemer and Example! Clinging to him, we shall penetrate the mysteries of Futurity only to discover new blessedness. "Now I know in part; but then shall I know even as also I am known" (1 Cor. xii, 12). Yours sincerely, G. H. HUMPHREY.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 31.

Great Jehovah, according to the words of thy Son, in Mat. vi, 28-34, are we not enjoined to take no thought of the future, or the morrow, as to what we shall eat or drink or wear? and are we not instructed to "consider" and pattern after the lilies of the field, which neither toil nor spin? while, according to Tim. v, 8, are we not told with equal emphasis that, if a man does not make provision for the future in preparing for his own household, he denies the faith and is worse than an infidel? In Prov. vi, 22, are we not also told that a man should leave an inheritance to his children?

According to Eph. iv, 26; 2 Kings ii, 24, and Mark iii, 5, is not anger approved, while in Eccl. vii, 9; Prov. xxii, 24, and James i, 20, is it not greatly disapproved?

In Mat. v, 16, are we not instructed to let our light so shine that all men may see our good works, while in Mat. vi, 1, are we not expressly commanded not to do our alms before men to be seen of them?

In Mat. v, 39, are we not told to resist not evil, and if we are smitten on the right cheek to turn the left cheek to be smitten also, while in Luke, xxii, 36, is not an opposite course prescribed?—If we have no sword to fight with, are we not commanded to sell our garment and buy one?

In Gen. xvii, 10, is not circumcision directly enjoined, while in Gal. v, 2, is it not explicitly condemned?

In Gen. ii, 3, and in Ex. xx, 8, is not the Sabbath sanctioned and commended as superior to other days, while in Isa. i, 13, Rom. xiv, 5, and Col. ii, 16, is it not spoken lightly of and represented as no better than the other days?

In Ex. xx, 11, does it not say the Sabbath was established because thou hadst worked six days and needed to rest on the seventh, while in Deut. v, 15, didst thou not say it was established because thou hadst brought thy people out of Egypt with a strong hand?

According to Ex. xxxi, 15, Num. xv, 32, 36, is not the performance of the slightest amount of work on the Sabbath most positively condemned, and was not life to be taken as a penalty for laboring on that day, whereas, according to John v, 16, and Mat. xii, 1, 2, 3, 5, did not thy alleged Son completely disregard the Sabbath and set it aside?

According to Mat. xxvii, 10, is not baptism positively commanded, while in 1 Cor. i, 14, 17, is it not clearly ignored?

In Gen. ix, 3, 1 Cor. x, 25, and Rom. xiv, 14, are not all animals recommended as good, and is not one kind pronounced as clean as another, while in Deut. xiv, 7, 8, are not many varieties of animals denounced as "unclean" and positively forbidden as food?

In Gen. xxi, 23, 24, 31, Num. xxx, 2, Neh. xiii, 25, Isa. lxxv, 16, and Heb. vi, 13, is not the taking of oaths sanctioned and fully recognized as being right, while in Mat. v, 34, are not all oaths positively prohibited?

In Gen. i, 28; ii, 18, Mat. xix, 5, and Heb. xiii, 4, is not marriage clearly sanctioned and approved, while in 1 Cor. vii, 1, 7, 8, is it not clearly disapproved?

In Deut. xxi, 10-14, and xxiv, 1, is not freedom of divorce clearly permitted, while in Mat. v, 32, is it not restricted?

According to Num. xxxi, 18, Hos. i, 2, and iii, 1-3, is not adultery sanctioned and commended? while in Ex. xx, 14, Heb. xiii, 4, and in other places, is it not positively forbidden?

In Eph. v, 25, 29; Eph. vi, 2, and 1 John iii, 15, is not hatred of kindred condemned, while in Luke xiv, 26 is it not positively commanded?

In Deut. xiv, 26, Judges ix, 13, Ps. civ, 5, and Prov. xxxi, 6, 7; 1 Tim. v, 23, and other passages, are not wine and strong drink recommended, as cheering the heart and being good for the stomach, while in Prov. xx, 1, and Prov. xxiii, 31, 32, is it not denounced?

According to Eccl. viii, 2, 5; Mat. xxiii, 2, 3; Rom. xiii, 2, 3, 6, and 1 Peter ii, 13, 14, is not the duty of obeying rulers, ministers, etc., set forth; while in Ex. i, 17, 20; Dan. iii, 16, 18; Mark xii, 38, 39, 40; Acts iv, 26, 27, and other passages, is not the opposite set forth?

In Gen. iii, 16; 1 Cor. xiv, 34; 1 Tim. ii, 12; 1 Peter iii, 6, are not woman's rights denied: while in Judges iv, 4, 14, 15, and v, 7; Acts ii, 18, and xxi, 9, are they not affirmed?

In Col. iii, 22, 23; 1 Pet. ii, 18, is not duty to masters enjoined; and in Mat. iv, 10, and Mat. xxiii, 10, is not the opposite commanded?

In Gen. i, 25, 26, 27, does it not say that man was created

after the other animals; while in Gen. ii, 18, 19, does it not state that man was made before the animals?

In Gen. vii, 1, 25, does it not say Noah took the clean beasts into the ark by sevens; while in the same chapter, 8, 9, does it not say they were taken in by twos?

In Gen. viii, 22, is not the promise given that seed time and harvest should never cease; while in Gen. xli, 54, 56, and lv, 6, does it not say that seed time and harvest did cease for seven years?

In Exodus iv, 21, and ix, 12, does it not say thou didst harden Pharaoh's heart so that he would not let thy people go; while in Ex. viii, 15, does it not say that Pharaoh hardened his own heart?

In Ex. ix, 3, 6, does it not state that all the cattle and horses in Egypt died; while in Ex. xiv, 9, does it not say that the Egyptians pursued after thy people, and were not they and lots of horses drowned in the Red Sea?

In Gen. xi, 12, does it not say that Arphaxad was the father of Sala; while in Luke iii, 35, 36, does it not say that Canaan was the father of Sala?

Does it not say in Mat. ii, 14, 15, 19, 21, 23, that the infant Jesus was taken into Egypt for safety; and in Luke ii, 22, 39, in not an entirely different statement made, and nothing said about his being taken into Egypt?

In Mark i, 12, 13, is not an account given of Jesus being tempted forty days in the wilderness, immediately after his baptism; and in John ii, 1, 2, does it not state that the third day after his baptism he attended the marriage of Cana in Galilee, and performed his first miracle? Does either of the other evangelists mention anything about that first and most extraordinary miracle?

In Mat. v, 1 and 2, does it not say that Jesus preached his first sermon sitting on a mount; while in Luke vi, 17, 20, does it not say it was a plain?

In Mark i, 14, does it not say that John was in prison when Jesus went into Galilee; while in John i, 43, and John iii, 22, 23, does it not say John was not in prison when Jesus made that little journey?

In Mark vi, 8, 9, were not the disciples commanded to take a staff and sandals; and in Mat. x, 9, 10, were they not commanded to take neither staves nor sandals?

[TO BE CONTINUED.]

Letter from the Editor.

WOLCOTT, Sunday Eve., Aug. 19, 1877.

DEAR READERS: The Three Days' Grove-Meeting has been held, and we are pleased to be able to pronounce it a great success. Between two and three thousand earnest, intelligent people have been in attendance, and they are returning to their homes filled with enthusiasm, and satisfied with what they have seen and heard.

We came via Rochester, near which city we visited a mother and an only sister, and arrived here at Brother Cosad's at about noon on Friday, the 17th, where we found H. L. Green, G. B. Stebbins, and numbers of others who had preceded us. Some of the preliminary arrangements had been attended to, the officers of the meeting elected, etc.

First of all we wish to express our high appreciation for our very worthy brother and friend, J. Madison Cosad, who has displayed a great amount of zeal and public spirit in what he has done for the cause of Liberalism. One year ago he built near his residence, two miles north of the village of Wolcott, a beautiful Hall, and dedicated it to the uses of Freethought, Scientific, and Liberal Lecturers. This he did entirely at his own expense. This year he caused a large tent to be raised in a grove on his land, for the purposes of this meeting, and he has fed and lodged nearly fifty persons for three days, and all free of charge. He is a most worthy man, and his great desire seems to be to do all he can to promote the growth of Liberalism and advance the cause of human progress. His family were all very kind and attentive to their numerous guests, and everything was done for our comfort as much as though we had been patrons of a first-class hotel in a large city. Every person was made to feel that he was welcome, and that he was regarded as a brother in the great church of humanity.

Some rain fell during the afternoon of Friday, but the two subsequent days were very fine. Many were present from different parts of the country. Among those from a great distance were Wm. Sisson, Port Hope, Canada, G. F. Junkermann, Cincinnati, and Dr. M. Woolley, of Streator, Illinois.

The first meeting was called at 2 o'clock, Friday afternoon. The first work in order was the organization of The Freethinkers' Association of Central and Western New York. The Constitution, object, and names of officers were read, after which a general conference was held, and short speeches made by several persons. Giles B. Stebbins, of Detroit, acted as Chairman for the day, E. M. Sellon, Sec.

The Editor of this paper was first called upon for a few remarks, after making which he read Eli Perkins' report of his interview with a Chinese priest in a Joss-house at San Francisco. H. L. Green, of Salamanca, G. F. Junkermann, of Cincinnati, G. B. Stebbins, of Detroit, Prof. C. D. B. Mills, of Syracuse, Dr. M. Woolley, of Streator, Ill., Dr. T. L. Brown, of Binghamton, N. Y., and several others made speeches of moderate length. Selections were also read by Messrs. Stebbins and Mills.

The second meeting came to order at 9:30 Saturday, Prof. Mills as permanent Chairman. The opening address of an hour was by Dr. T. L. Brown, on the "Harmonious System of Thought." D. M. Bennett followed in a lecture of an hour and a half, on the "Religions of the World." H. L. Green followed with some remarks, and then Horace Seaver of the *Boston Investigator*.

The afternoon meeting on Saturday commenced at 2 o'clock. Mr. Stebbins led off with a lecture of an hour, a considerable portion of which was a defense of Spiritualism. After he had concluded, Horace Seaver addressed the audience for about the same length of time, touching upon a variety of subjects. Rev. J. H. Harter, of Auburn, gave the closing address which abounded in telling humorous hits.

In the evening the large tent was lighted up, and was well filled with anxious listeners. The exercises consisted of short speeches of ten or fifteen minutes each. Among the speakers were Mrs. Gardner, of Rochester, H. L. Green, Mr. Owens, of Ogdensburg, Dr. T. L. Brown, M. B. De Lano, of Orleans Co., Mrs. Post, of Rochester, Mr. Jenkins and others. The meeting was highly entertaining.

Sunday morning at 9 o'clock we gathered promptly at the tent. The work of organization was perfected, the meeting adopting by acclamation the officers that had been previously nominated, the platform, constitution, etc. [These will be given in full in our next.] Then an hour and a half was used up in five-minute speeches by various persons in the audience. Some told of the progress of Freethought in their respective localities. Mr. M. B. DeLano told us how he and Mr. L. C. Harding had built and dedicated to Liberalism and free speech a Hall at So. Barre, N. Y. After this was over two regular speeches were delivered, the first by Mrs. R. W. Scott Briggs, of West Winfield, N. Y., and the other by H. L. Green.

Sunday afternoon the meeting was opened with a song, accompanied by the organ, by Prof. C. O. Hudson, of Indianapolis, who at each meeting after the second, gave us several pieces. He was assisted by his sister, Mrs. J. H. Harter. Their excellent singing cheered and gladdened all present. Regular lectures of about an hour each were given by Prof. C. D. B. Mills, of Syracuse, and Mr. J. P. Mendum of the *Boston Investigator*, after which nearly two hours were occupied in short speeches from several persons, among whom were Dr. T. L. Brown, D. M. Bennett, Mrs. Gardner, Horace Seaver, Dr. Steele, Mr. G. B. Stebbins, Rev. J. H. Harter, and several others. The Rev. Mr. Ellis, of North Huron, who has recently renounced the fallacies of orthodoxy, and who by reading THE TRUTH SEEKER and other sources of light came to take a different view of the faith of a life-time, greatly interested the audience by narrating how he had been brought to change his views. He is a very candid man, and he impressed his hearers with the struggles he had passed through in discarding the old creeds, which, rather late in life, he had become satisfied were erroneous. No one who heard him could doubt that his course had been marked by the most honest convictions. For twenty or thirty years he had been a preacher in good standing in the Methodist Church.

On this evening the three days' meeting was closed by a gathering in Mr. Cosad's Liberal Hall, where Mrs. Gardner, Dr. Brown, Mr. Stebbins, Mr. Mills, Mr. Junkermann, and others, respectively gave short talks.

The best of feeling pervaded this large meeting. Every body seemed to be filled with enthusiasm and a determination to help extend the cause of truth and mental liberty. It was a happy reunion of the lovers of human progress, and many left the grounds with the resolution to organize Liberal Associations in their respective localities. The moral results of the meeting will undoubtedly be of a very profitable and beneficial character. During the coming autumn many new organizations will undoubtedly be effected, and new zeal infused into the ranks of Freethinkers and Free Enquirers. The general sentiment seemed to be that the time had arrived to make an advance all along the line, and to take the offensive against the allied hosts of superstition, ecclesiasticism and error. Good fruits may be looked for from the Three Days' Grove-Meeting at Wolcott.

We were particularly gratified to take so many friends and patrons by the hand, and to become acquainted with many new friends. We have no doubt the three days we passed with our kind friends from all parts of the country was time well spent on our part, and that the breathing of the pure air of the country and the enjoyment of the real glories of nature will be a real benefit to us.

The only disappointment we experienced was the non-arrival of a quantity of books, pamphlets, tracts, photographs, etc., which a week before we had shipped to Wolcott to sell on the grounds. They failed to get through, for which we were quite sorry, as were also many others.

We have received a letter from A. W. Stephenson, of Rock Island, Ill., announcing the death, on the 10th of August, of his son, our friend and subscriber, Charles Stephenson. We deeply regret the loss of this young and enthusiastic Liberal. He has been known to the reading world through his book of poems entitled "The Cuban Martyrs." He died firm in the faith of the ultimate triumph of Liberal principles; and we trust that the influence of his pure life will have its effect upon those with whom he was intimately associated, and who could not fail to love and admire him for his truth and nobility of character.

THAT is the bitterest of all—to wear the yoke of our own wrong doing.—George Eliot.

A CHILDHOOD passed with a due mixture of rational indulgence, under fond and wise parents, diffuses over the whole of life a calm pleasure and, in extreme old age, is the very last remembrance which time can erase from the mind of man.

Religion.

MR. EDITOR: The Latin root from which the word *religion* is derived means a binding together again, or re-binding, which sense is not the one now conveyed by the word religion. If it was, the term might be dispensed with, for a re-binding, in a moral sense, is a moral action. Morality is a science based upon human knowledge of the just, true, and useful—its basis, experience; but religion has no other support than awe and wonder, which are weaknesses of the human intellect, felt by men in their attempts to solve the mysteries of the Universe. Sterne says: "Of all cant in this canting world, the cant of criticism is the worst"; but I think it must give place to the cant of religion, which appears to me to be the cant of cants. Like the rod of Aaron, it swallows up all the rest. I think it is as wild to talk about a reform of society while the people are religious as to set about emptying the great Mississippi with hand-buckets. The Mississippi might be emptied with hand-buckets, so might a religious people be made good and virtuous. Both are possible, especially by the aid of miracle; for miracles make anything possible and anything true. Leslie says: "A false religion is but a corruption of the true," which would be splendid information if any man living knew where a true religion could be found, or in what true religion consists. What a pity Christians cannot find an infallible sacred standard of truth, and nail down the opinions of skeptics to the moral plank of the carpenter's son. Then would true religion shine forth in divine splendor, and with such dazzling brightness that Atheists would hide themselves in caves and holes where its light could not enter—as the poet says, "Kneeling, trembling, and adoring." Not only angels but Atheists would weep; discontent would be swept from the land, poverty be unknown, priests sent to the plow, soldiers be put to good business, and lawyers transformed into honest men! Oh! what blessed times!—when all craft would be destroyed, and all men united in one great brotherhood of peace, forgetting their several natures, and filling the air with joy and gladness.

Talk of Atheists, indeed! In those times there could be none such; for a true religion would be a miracle, and none but a god can work a miracle.

Show me a man who pretends to teach true religion, and I will show him to be a fool or a knave. All, no matter what they be called, whether mystery-men, parsons, or priests, who pretend to know the will of a god or gods, must either be knaves or fools, or both.

The people have been flattered into the idea that they are a thinking people. Pshaw! does any one suppose a thinking people would pay millions of dollars to a lot of men called priests to think for them? Of what earthly benefit to a thinking people would be any puppet show? A thinking people, forsooth! Yes, so are Hottentots and Caribs; even idiots are a thinking people, but thinking is one thing and thinking justly another. The truth is, we are giants in science, pigmies in religion; priding ourselves on our philosophy, yet disgracefully revelling in every species of fiction. Science is the glory of the world, but religion is its shame! For by its accursed influence the multitude are kept in gross ignorance, fit victims for vampires of society; only breathe upon them, and they become corrupt masses of brutalism.

Religion is all show, lies, delusion, and imposture. It is a leprosy which insinuates itself into the veins of our moral, political, and social being, poisoning the very source of pure and enlightened reason, which will in time become the delight and glory of mankind. Religion may be compared to powders which are of so corrosive a nature that they not only eat away the proud-flesh of a wound but the sound flesh also, rotting the bones and piercing to the very marrow! Will the people never understand that *religion has no other foundation than that of mere belief*? Will it never be understood that there can be no religion without faith, no priests without imposters, no churches without mumery and delusions? If such men as John A. Lant, who cannot stoop to say Folly's catechism, or believe in an old Jew book, are to be borne down by fanatics like Anthony Comstock, why, then, there is an end to freedom and morality, and virtue and justice are but empty names.

America is rich, but it is not a happy nation; it has all the means of enjoyment, but enjoyment is beyond the reach of its people. The cause of this is to be found in human error, of which religion, under all its forms, is the principal cause. If this be so, then

How'er disguised,
Idol, saint, virgin, prophet, crescent, cross,
For whatsoever symbol thou art prized,
Thou sacerdotal gain but general loss,
Who from true worship, gold, can separate thy dross?

All religions are of equal value—that is, none of them are of any value, unless we look upon them as crutches for moral cripples. But when society shall have become cured of its moral paralysis, it will throw away its religions.

Robert Owen used to declare that "all the religions of the world are founded upon falsehood," and he might have added all the religions that ever will be founded, whether called rational or irrational. A rational religionist would be as curious a being as one calmly violent, or reasonably insane. It debauches the minds of its professors, and fills them with terror lest too much light be let in upon the human understanding. It minimizes morality while maximizing itself: preaches men into vice instead of out, and betrays its countless dupes by the most arrant nonsense that ever fell from the lips of a lunatic. It splits society into knots of raving imbeciles, who agree in nothing but howling one against another.

Finally, religion is that engine of craft which makes life a burden, death a fear, reducing men to every species of mental servitude, the haters of a tyranny they dare not resist, and lick the feet of the tyrants that tread them in the dust. It has been said of Fontenelle that had he his hand full of

truths, he would not open it to the vulgar, thus intimating

That pleasure is as great
In being cheated as to cheat.

Such is my reply to the oft-repeated question: What is religion? I have shown it to be folly—the corrupt fruit of diseased human imaginings. Its history is a history of wild romance, unfolding tales of such horror that he must be brazened by custom who does not shudder at their perusal. Religion is a mere delirium, a species of drunkenness the worst of all; and it is no wonder, as Bacon has remarked, that its rites and ceremonies were attributed to Bacchus by the ancients, when every ungovernable passion grows wanton and luxuriant amid its corruptions. J. PETTY.

La Crosse.

The Freedom of the Press.

About forty years ago Abner Kneeland was imprisoned in Boston for so-called blasphemy. A little later G. J. Holyoake received the "Last Trial for Atheism" in England. Since that time the laws relating to such "offenses" have become a dead letter. The pitfall to which the Liberal press is now exposed is not blasphemy but "obscenity." The discussion of the Social Question by Woodhull and Claflin and John A. Lant, with their incarceration in jail—even in a penitentiary at hard labor, as in the case of the latter—will be chronicled by the future historian and excite as much astonishment as the conflicts of opinion, with the persecution which they engendered, in the past. That the plea of "obscenity" is not altogether a recent one is evidenced by the fact that the pioneers or advocates of what is known as "preventive intercourse" met with much obloquy and persecution some forty or fifty years ago. I refer to the heroic Richard Carlile, the author of "Every Woman's Book," the first book which openly described these measures. Robert Dale Owen, several years afterwards, wrote his "Moral Physiology," for which, with his qualified endorsement of Carlile's book, he received much denunciation. Dr. Chas. Knowlton, of Massachusetts, quickly followed with his pamphlet, "Fruits of Philosophy," but in this case persecution followed with imprisonment. This, however, gave much publicity to the pamphlet, and caused it to sell more widely than would otherwise have been the case. Since then the eccentric Dr. Landis, of Philadelphia, has been prosecuted and imprisoned for publishing and selling a little work entitled "Secrets of Generation." Another notable and original production is that of Mr. John H. Noyes, of Oneida, New York, entitled "Male Continence." This method of Mr. Noyes is the more notable from the fact that it is practically carried out in the Social Community of which he was the leader.

Dr. Knowlton's pamphlet had remained unchallenged in England until lately. It is now objected to on the score of obscenity and immorality. Mr. Bradlaugh has valiantly undertaken the task of publishing and selling it. Already has the opposition been the means of advertising and selling thousands of copies.

These methods of controlling propagation, or at least the supposed necessity for them, were undoubtedly suggested by the famous "Principles of Population" by Malthus, a work that should be read by every reader who feels an interest in these questions. It has been claimed that the reading of this work suggested to Darwin some of the principles which underlie his celebrated theory of Natural Selection.

But my chief object in penning these lines for THE TRUTH SEEKER is to call attention to a work which not only combines all the principles and methods of the foregoing works, but treats this whole question in such an exhaustive and elaborate manner as to leave but little more to be desired in this direction. It is true that the writer does not indorse all the views advanced by the author, but of those views thinking men and women must be the judges. This work was written by a "Graduate of Medicine" in 1854, and is entitled "Elements of Social Science." It has passed through twelve editions, and is published besides in four or five different languages. Should the freedom of the press be curtailed in Great Britain, the interdiction of the publication of this famous work would undoubtedly follow. Several years ago, in our own country, George Francis Train threatened to issue the "Obscene Pagan Bible," comprising all the obscene passages of our so-called "Holy Bible." By giving the public a sample of what could be done in that line in the way of a few extras called the "Train Ligue" he so frightened the Y. M. C. A. that a special law was passed by Congress through their influence to not only cover this case but also works of the foregoing character. Now let any one go to the trouble of making a scrap-book of Train's proposed work, and we will venture to say that he will be astonished at the magnitude of the work he would form. No better argument could be used to illustrate an argument against the use of the Bible in the schools than such collection to be used as an appendix. It is owing to this law that Lant was convicted of obscenity, and Dr. Foote was fined \$3,500 for sending through the mail his pamphlet, "Words in Pearl for the Married."

We boast of the freedom of our press, but do not the facts show that even monarchical England has been more tolerant in the discussion of the social question than we have been?

I see that Mr. Bennett purposes issuing an American edition of the famous "Elements of Social Science." It is to be hoped that this work may meet with a cordial reception and be widely read. It is a work written in a conscientious spirit, and cannot help but impart information of real value. It is to be hoped that the free discussion of social and sexual questions may not be hampered by laws which, in reality, have only injustice as their foundation. There is a vast difference between the earnest sober

questions and obscene literature as generally understood. May the day soon arrive when no restrictions will be placed on truth telling as well as truth seeking. MEDICUS.

"My Father's Business."

HYGEIAN HOME, SPRINGFIELD, MO.

BROTHER BENNETT: Please allow me to encroach upon the columns of THE TRUTH SEEKER in a brief report of Zion's cause in this portion of God's heritage.

In a sermon recently delivered by the Rev. Dr. P. (Presbyterian) of this place, on "The Great Want of the Church," the speaker made the startling announcement that "notwithstanding Springfield sends more people to her churches every Sabbath morning than any other city in the State outside of St. Louis, the church thermometer stands at zero, the evidences being presented at the regular Wednesday evening prayer-meetings."

"Congregations of five hundred membership have four hundred sleepers, and congregations of two hundred have one hundred and seventy-five dead members."

"There are not twenty-five active, working members in either of the (eight) churches in Springfield."

"In a choice between Christianity and the world, the latter has it, and Christians in choosing between places of amusement and the services of God, too often choose the former."

He further continued: "He thought ministers in too many cases had become so modest they could not present facts as they really are."

He referred to a celebrated modern divine, whose speech was chaste and refined, asking pardon for having been so crude as to use the word *hell* in his discourse. He said he thought ministers should not regard themselves superior to Christ, their great teacher, who was not too modest to say to a wicked people, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

"The kingdom of Christ," he added, "is making slow progress; where one man is saved ten are dragged down to destruction."

Fearful indeed is it not to contemplate?

He continued: "With the abundant supply of church machinery and sixty-five thousand ministers in the United States, the churches do not average but two conversions in a year, and he saw nothing but a defeat and complete rout unless there was a general awakening in the Church."

The above, coming as it does, from one of Springfield's leading ministers, whose moral, religious and intellectual standing is unquestionable, shows unmistakably the fossilized and lifeless condition of that great system called Christianity, which is to revolutionize the world and bring in subjection all other systems. With the mighty hosts of chosen vessels in God's service, and the innumerable sums of money at their disposal, to say nothing of the great sacrifices of life for man's redemption, it is truly lamentable and quite discouraging to be assured of the salvation only of so few.

Notwithstanding protracted religious meetings are usually held here from one to two months from the beginning of the New Year, this same divine in connection with the above stated that "but one profession of religion had been published in Springfield in a year."

So destitute of the vitalizing principle is theology, that little short of a combined and prolonged effort of the more zealous and energetic members of the church, with their concentrated magnetisms, is found to be sufficient to fully arouse the remaining portion from their stupor to the great necessity of bringing souls to Christ. From the doctor's own statement of the church's lethargy, no greater evidence for something better and more satisfying than the present system of theology could be required.

Interest in the Biblical, mythological stories so oft repeated is largely lost, while there is a growing interest and almost universal desire for the energizing truths of science and common-sense ideas, which, to be understood and appreciated, need only to be fairly and forcibly presented.

In the front rank of those who have the stamina to meet and successfully expose the sophistries of the priesthood and disabuse the public mind of their erroneous teachings, is the Editor of this journal, who justly merits the combined influence and support of all those who desire the moral and mental elevation of mankind, and whose position and intellectual capacity is less suited to such a work than his.

Then include me, Bro. Bennett, with this class of workers, and put me down for a copy of "Lord Amberley's work," six copies of "John's Way," and "The Case Against the Church," for which is enclosed money-order of \$5.50 for the amount. Fraternalty yours,

J. S. LYON, M.D.

It is a miserable state of mind to have few to desire and many things to fear.

HE shall be immortal who liveth till he be stoned to death by one without fault.

MODESTY is to merit as shades to figures in a picture, giving it strength and beauty.

AN honest blacksmith, when urged to start a libel suit, answered: "I can hammer out a better reputation on my anvil than all the lawyers in Christendom can give me."

LIMIT your wants; the must is hard, and yet solely by this must can we show how it is with us in our inner man. To live according to our caprice requires no peculiar powers.

ENVY cannot be hid. It accuses and judges without proofs; it exaggerates defects; its conversation is filled with gall, exaggeration, and injury. It stands out with obstinacy and with fury against striking merit. It is hasty, insensible and brutal.

Death of Freedom,

BY GERALD MASSEY.

Smitten stones will talk with fiery tongues,
And the worm, when trodden, will turn;
But, cowards, ye cringe to the cruellest wrongs,
And answer with never a spurn.
Then torture, oh, tyrants, the spiritless drove,
Columbia's helots will bear,
There's no hell in their hatred, no God in their
love,
No shame in their death's despair.
For our fathers are praying for pauper pay,
Our mothers with death's kiss are white;
Our sons are the rich man's serfs by day,
And our daughters his slaves by night.
The tearless are drunk with our tears; they
have driven
The God of the poor man mad!
For we weary of waiting the help of heaven,
And the battle goes still with the bad,
Oh, but death for death, and life for life,
It were better to take and give,
With hand to throat, and knife to knife,
Than die out as thousands live!
For our fathers are praying for pauper pay,
Our mothers with death's kiss are white;
Our sons are the rich man's serfs by day,
And our daughters his slaves by night.
When the heart of one half the world does beat
Akin to the brave and the true,
And the tramp of democracy's earthquake feet
Goes thrilling the wide world through,
We should not be living in darkness and dust,
And dying like slaves in the night,
But, big with the might of the inward must—
We should battle for freedom and right!
But our fathers are praying for pauper pay,
Our mothers with death's kiss are white;
Our sons are the rich man's serfs by day,
And our daughters his slaves by night.

A Model Deacon.

Jersey City is possessed of model deacons. The following occurrence illustrates some of their peculiarities:

On the first of May last, Dea. John H. —, of the Second Presbyterian Church, was engaged in the pleasant pastime of moving. A load of furniture had just been dumped in a rather careless manner by the cartman upon the sidewalk, by which operation it had been broken and damaged to the amount of about \$100. Deacon John was, of course, indignant, and eased his mind with a volume of "cuss-words" upon the poor cartman's head. Just at that moment Dr. P—e came along, and asked the deacon what he was swearing so terribly about.

"Just look there," said the Deacon, pointing to his injured furniture; "see what that G—d d—d blockhead has done!—he's broken more furniture than his d—d head is worth."

"But, John," interposed the doctor, "you mustn't swear so; it's very wicked; and, besides, you must remember that you are a deacon in the church, and are setting a bad example for the members."

"I know it," replied the deacon, "but G—d d—m their souls, too. They had no business to make me deacon until after the first of May; for a man that won't swear then ain't worth a cuss anyhow."

The doctor gave it up, and left the deacon to have his swear out.

My Experience with John N. Maffitt.

SHAKERS, N. Y., Aug. 12, 1871.

MR. EDITOR: In THE TRUTH SEEKER of Aug. 4th, I read with sorrow the sad history of a class of humanity which claims for itself the superior virtue to which it so frequently proves untrue. If these men and women ever were exalted to those heavens they declaim so much about, surely the tail of the dragon has drawn a third part to the earth of their sensuous natures. We know your compilation to be very far from complete, but it was sufficiently complete to satisfy any rational human being that Ann Lee's testimony was true: "Poor man in the flesh, is always in danger." By the perusal of that dreadful catalogue, there was a feeling of uncharity aroused within me as I came to the name of John N. Maffitt. I had an experience with him that time can never efface from my memory—one that I seldom permit myself to dwell upon.

I was an eight-year-old Brooklyn boy when, about thirty years since, Maffitt ministered in a revival at Dr. Green's church. Among the conspicuous features of that revival was a tall, spare but beautiful young woman, moving about the church during services, pleading with attendants to become converted by "coming forward." Her endeavors were a complete success, and very many who may read these lines will bear me witness. Maffitt was a powerful preacher, had a very musical voice, and would break forth from discourse into songs and hymns with invariable the desired effect—arousing the revival spirit in many. At his ordination as a minister, one of the attending priests remarked upon his peculiar faculty of effectiveness with the gentler sex, quoting Acts xvii, 12. After services were over and Maffitt had descended from the pulpit, hundreds would flock around him—a great majority being women—and I heard many, upon grasping his hand, tell him he was worth his weight in gold, etc.

To my childish mind he was Jesus come again, and I clasped his hands with reverent awe, and when he kissed me I felt as highly honored as I had thought of the children brought to Jesus! There was some cause for my thinking so. The young and beautiful woman before mentioned was Fannie Pierce (daughter of Judge Pierce), whom I loved, as a child, second only to my sainted mother. My father being a legal gentleman, was frequently under the necessity of visiting the Judge; and I as a little boy of six, always accompanying him, was always welcomed by caresses and

most affectionate attentions by "my pretty Fanny," as I used to call her. Fanny's acting coadjutant to Maffitt filled me with admiration for the man. A few weeks after, there was a "great time" in Gold street, none less than the marriage of "my Fanny" to Maffitt. I was there. The furore of assembled hundreds outside alarmed me, as it bespoke the greatest objection to the marriage, which I then could not understand. I kissed Mrs. Maffitt good-bye on leaving Brooklyn, and never saw her again; but only a few months afterward learned to my extreme horror that, forsaken and deserted by Maffitt, she had died of a broken heart! Then "did my love to hatred turn," then did I uselessly weep as I learned of his several previous wives and ungodly liaisons with many dishonored women!

From that time to the present John N. Maffitt's talents, which were wonderfully great, have only made me detest his memory the more! and while admitting of much honor and sincerity among the clerical profession, my doubts are many the more on account of my early, loving experience with Fanny Pierce, and the worse than murderous desertion of her by John Newland Maffitt.

Yours truly,
G. A. Lomas, Ed. Shaker.

Mr. Humphrey's Book.

ANGOLA, IND., Aug. 4, 1877.

BRO. BENNETT: July 11th I received a printed card from the Rev. G. H. Humphrey, headed in large letters, "Hell and Damnation," a book advertisement. I wish to say to Mr. Humphrey that the early part of my life was wholly overshadowed by this terrible cloud of hell and damnation. My health at one time was seriously impaired by this hell and damnation doctrine, and now with due respect to the Rev. gentleman, I will say I have no use for that kind of literature. I am perfectly free from fear of the future—this world to me is very beautiful; the Creator and his works I revere, yet it is something I do not pretend to comprehend. I consider myself but an infant in knowledge, but the little that I have learned of Nature and Nature's laws, and the light of truth that has penetrated the dark cloud that once hung over me has made me happy, not reckless, and I hope that Mr. Humphrey may yet see his error and devote his time and talent to the lifting of the dark cloud of ignorance and superstition from the people. To be bound in the chains of ignorance and superstition is hell and damnation in good earnest. I look forward to the time of my dissolution as calmly as I look forward to the time of retiring for a night's sleep. I have a hope that I may have a conscious existence beyond this life, but I have no knowledge and no fears in relation to that matter. I live for the present, knowing if I do my duty faithfully in the present according to the best of my understanding and ability, it will ever be well with me in the future.

SALLIE J. MINER.

A Prehistoric City.

THE REMARKABLE RUINS DISCOVERED IN THE VALLEY OF THE ANIMAS, IN COLORADO.

Prof. Hayden has given southwestern Colorado a new interest by discovering and describing the ancient ruins in that section, and in southeastern Utah. The stories told about these ruins are very interesting. The fertile valley of the Animas was densely inhabited and highly cultivated by an enlightened race of people centuries ago. The ruins of the houses, corrals, towns, fortifications, ditches, pottery ware, drawings, non-interpretible writings, etc., show that many arts were cultivated by these prehistoric people which are now entirely lost. Their houses were built of almost every kind of stone, from small boulders to the finest sandstone.

The finest of these ruins, and the nearest perfect, are situated about thirty-five miles below Animas City, in a large valley fifteen miles long by seven wide, on the west side of the river. This valley has been covered with buildings of every size, the two largest being 300 by 6,000 feet, and about 300 feet apart. They are built of small blocks of sandstone, laid in adobe mud, the outside walls being four feet and the inside walls from a foot and a half to three feet thick. In the lower story are found port-holes a foot square. There are rooms now left and walls for about four stories high still standing. About the second story, on the west side, there was once a balcony along the length of the building. No signs of a door are visible in the outer walls, and the ingress must have been from the top, in the inside there being passages from room to room. Most of them are small, from 8 by 10 to 12 by 14 feet, the doors being 2 by 4 feet. The arches over the doors and port-holes are made of small cedar poles two inches wide, placed across, on which the masonry is placed. The sleepers supporting the floors are of cedar, about eight inches thick, and from 20 to 50 feet long, and about three feet apart. A layer of small round poles was then placed across the sleepers, then a layer of thinly-split cedar sticks, then about three inches of earth, then a layer of cedar bark, then another layer of dirt, then a carpet of some kind of coarse grass. The rooms that have been protected from exposure are whitewashed, and the walls are ornamented with drawings and writings. In one of these rooms the impression of a hand dipped in whitewash on a joist is as plain as if it had been done only yesterday. In another room there are drawings of tarantulas, centipedes, horses, and men.

In some of the rooms have been found human bones, bones of sheep, corn cobs, goods, raw hides, and all colors and varieties of pottery ware. These two large buildings are exactly the same in every respect. Portions of the buildings plainly show that they were destroyed by fire, the timbers being burned off and the roofs caved in, leaving the lower rooms entirely protected. The rock that these buildings were built of must have been brought a

long way, as nothing to compare with it can be found within a radius of twenty miles. All the timber used is cedar, and has been brought at least twenty-five miles. Old ditches and roads are to be seen in every direction.

The Navajo Indians say, in regard to these ruins, that their forefathers came there five old men's ages ago (500 years) and that these ruins were here, and the same then as now, and there is no record whatever of their origin.

Simple Ben's Faith.

Do you think I'm afraid of dyin'
Bees I would rather live
And hang on to my mis'able chances
And what they are likely to give
In the way of good eatin' and drinkin',
With the 'pepasy a-houndin' me so.
And havin' to den up in winter
Like the bear with the airliest snow?
No Sir! I tell you that dyin'
Is leavin' the things that we know
And floatin' out into strange waters,
All dark above un' below!
I kear nothin' for New Jerus'lem;
I kno' 'twouldn't seem like hum—
'Cos where they have things so splendid
They don't expect poor folks to cum!

But O, if the singin' in heaven
Was the hum of the wind in the pines,
Or the noise of the brook and the river
Where the brook and the river jines;
If the birds were to sing halleluyar
As they do in the bushes all day,
And the little brown chippies would chitter
And the locusses chirrup away;

If them streets was all kivered with mosees
And shaded with trees overhead,
With leaves droppin' down in a shower,
Plain purple and yellow and red;
If over that wonderful river
I could go all alone fur to float
In and out through the sweet smellin' lilies,
With only just Maje in my boat;

If I could hear Maje before me
A-barkin' along the trail,
I should know there was somethin' to foller
That wouldn't be likely to fail:
And I'd lay down my head contented
To let the moss over me grow
As it does on the trees in the forest,
And say I was willin' to go.

If the Lord has allers been with me,
And he held me fast by the hand
When the fog kivered up the valleys
And I'd lost the lay of the land,
And 'twas safe to trust him so fur,
I'll trust him the very last mile;
He knows where to look when he wants me
Without hailin' him all the while.

Friendly Correspondence.

I. F. HALDEMAN, Harrisburg, Pa., writes: I love THE TRUTH SEEKER. It is not only a "seeker" but a finder of truth, and a teller of the same. If times were better there would be an immense demand for your publications. I heartily wish you success in all your great and laudable enterprises.

WM. A. RAMSDELL, Meads Mills, Mich., writes: The two copies of "Collection" received, and please send me two more. It is a book that the people of this locality have wanted very much. We can now conduct the funeral service of our friends without being imposed upon by blackguards of the "ragged edge" order.

JOHN CLARK, Arcata, Cal., writes: Orthodoxy is on the wane here. THE TRUTH SEEKER is especially sought by the young and growing minds of this generation, and by all who are beginning to think for themselves. I trust I may live to see the day when the masses will not do their thinking through a priestly proxy.

FRANK HANAN, Oregon, Wis., writes: I have been looking over the "Collection," and I must candidly say that I think it well worth the price, even if there were not a hymn in it. But now we can sing whenever we feel like it; can sing doxologies and songs of truth, and can sing to suit everybody. The getting up of this work is the happiest hit you ever made.

J. R. KERR, Nolans River, Tex., writes: I have read the first volume of Truth Seeker Tracts, and if the other three volumes are as good, they are the best books that ever came into my hands. They contain just the matter for missionary work. I have been a patron of your paper for over a year, and all I ask is that it may continue to be as good in the future.

T. I. STEVENSON, Corydon, Ky., writes: Your writings accord so well with my own ideas that it really makes me happy to read them. I never believed in the Design Argument in regard to the Universe, but I do believe there is design in your tracts. I am located right in the heart of orthodoxy, but shall do all in my power in helping along the good cause by circulating your publications.

S. H. PETERS, Sabetha, Kan., writes: I enclose pay for your plucky little paper another year. I am one of the young men of the times who think that the worship of anything is degrading and a species of fetishism. In this section of the country, the youth are quite skeptical and the majority of the rising generation throughout the land are ignoring the right of any power to control their religious belief.

W. S. WALTER, Rock Springs, Wyo., writes: THE TRUTH SEEKER comes regularly and is read with interest. It is really a feast of fat things. I am pleased at the ease with which you handle your opponent in the discussion. The main arguments, thus far, are mostly made up of quotations. Of course the subject has many commentators, and one can always find quotations to suit his side of the question.

L. H. LYMAN, Buffalo, Mo., writes: For many years I have regarded the popular systems of religion as shams. I have lately been reading some of your publications, and like them very much indeed, especially Ingersoll's lectures, which I pronounce the best book I ever read. The people here are generally ignorant and intensely prejudiced against everything not out-and-out orthodox. I am trying to circulate your books to the best of my means and as far as I can get them read by my neighbors.

DANIEL DAVIS, Fayette, Iowa, in remitting for "The Champions of the Church" and a second copy of the "Collection," thus writes of the latter: I have had to sell my copy to the first Liberal to whom I exhibited it, he was so determined to have it. You ought to have an immense sale of the work, for it really is a necessity in the family of every Freethinker. It is astonishingly cheap and singularly adapted for the purposes for which it was prepared. It now seems quite strange how we ever got along without such a work.

D. MADDEN, Kimberton, Pa., writes: Enclosed you will find amount for "Collection" and renewal of my subscription. Some time ago I wrote you to discontinue my paper when the time expired, but after further consideration have concluded to remain a reader of the noble TRUTH SEEKER. May it prosper! for such papers are doing more good than all the preaching from the thousands of pulpits. They appeal to the reasoning faculties, expanding and developing the intellectual attainments, leaving blind faith to the Church, as a relic of past ages.

MRS. J. H. MORSE, Scott, Ind., writes: The "Collection" was duly received, and notwithstanding domestic duties and poor health, I have managed to read it through; and portions of it were so beautiful that I have read them over and over again. The hymns and recitations are superior to any similar compilation of verses of which I know. It is almost enough to give a person the spirit of prayer to read the Invocations. THE TRUTH SEEKER has become a necessity in many houses, and the reading of it gives one hope that the "good time coming" is not far hence. Do not let the fear of Ludlow street jail nor the gates of hell deter you from the great work before you.

MRS. KATE PARKER, Anaheim, Cal., writes: I am economizing on the can-get-along-withouts to save money for your publications. I look upon THE TRUTH SEEKER as the best of papers, and the only one that dares print truth. Oh how I wish there were more people who would take an interest in it and read and investigate for themselves! The "Sages" seems an ever-new book, and I am extremely well pleased with Amberley's "Analysis." Mrs. Slenker's photo. is received, and every time I look at it I feel like saying, "How do you do, Sister Elmina? Every word from your pen is a gem to me. Give us more of your writings, and may you have your reward here and hereafter."

MRS. M. JONES, Centralia, Ill., writes: I have received a copy of "The Truth Seeker Collection," and consider it one of the most useful books of this age. It is something that has been long needed among the Liberal and Spiritual classes. When members of our families now die we can get along without the preachers, who usually improve the occasion to send the deceased to hell. We have often heard them address the afflicted friends thus: "Take warning from him who lieth before you; he has died in his sins. Live a better life, that the judgment of God shall not fall upon you." And this at a time when the friends have all they can possibly bear without having their feelings outraged by such stuff. It is to be hoped that the services of priests will be now entirely dispensed with among our people.

S. J. KNOWLES, Quincy, Mich., writes: I find after a year's reading of THE TRUTH SEEKER that its advocacy of good and exposure of evil is its most marked feature; and if its readers live up to its moral teachings, as well as Bible believers do to the precepts of their old book, they will become the models of morality. People who accept the Bible as their standard are generally a great deal better than its teachings would make them, for many of its commands are revolting and horrible, and God is described as being a monster of cruelty and immorality. My parents were both Quaker ministers, well known in your city forty years ago. I distribute my papers and find they are doing great good. I also loan my Liberal books. A Baptist minister after reading a copy of Paine's works with which I had supplied him, says they should be read by everybody on account of their moral teachings, and also that many of their criticisms of the Bible are true.

E. G. SMITH, Bath, N. Y., writes: The "Collection" more than met my expectations. I found it fluently bound and filled with forms perfectly adapted to all the public needs of families and societies. It is a gem of Liberal literature. I have just read the "Age of Reason" you also sent me. I believe it to be one of the best mental productions of one of the brightest minds the world has ever produced. Its reasoning harmonizes with the progressive thought of today. No one can calculate the damage done to humanity by the attempted suppression of that work. Had it been permitted to reach the masses and been generally read, mankind today would be as far advanced in science and morals as they probably will be at the close of the next century. By persecuting Paine the Christian Church has covered itself with shame and dishonor. And Mr. Humphrey says we have nothing better to offer at this late day than the "Age of Reason." This is enough. Reason does not grow stale and spoil with age. A fertilizer that produced a good crop of wheat fifty years ago will do the same this year. The decadence of the Christian superstition will be traced by the historian of the future to the publication of Paine's "Age of Reason."

A FRIEND in Clinton, Mass., writes: How we started our Liberal Club will, perhaps, interest your readers, and may cause some others to do likewise. Many a time had we sighed, longed for, and pictured to ourselves the idea of such a club; yea, and even envied those who from time to time sent on word of the formation and progress of their associations. We had long talks with one Liberal who, years ago, had been one of a few that had made the attempt and failed. The prospect looked anything but inviting. True; there were many who, rumor had it, were very radical in their views; but would they come out and show their colors? We decided to try, and then and there wrote out a number of letters, in which we set a date and place of meeting, and sent them to those who were said to be favorable to the cause, and, "tell it not in Gath," some of them went to church-goers. Well, we had a meeting, very small at first. At our second meeting we organized ourselves into the Clinton Liberal Association, and adopted, with some slight modifications, the first form of Constitution and By-laws in the "Truth Seeker Collection." Let me say to the brothers and sisters among your readers, you don't know till you try what you can do in this line. Your field can't look any more barren than ours, and it is not only what more good we can do for Liberalism when united, that should tempt you to join together, but the influence it has individually is very great. "It is not good for man to be alone," holds good in all cases, and sociability is what all true Liberals should endeavor to push forward. One of our members, well advanced in years, tells us that this is what he has been wishing and waiting for twenty years. Think of it. Talk of old Simeon waiting in the temple to see the Christ! And though, like Simeon, he did not take the society up in his arms and bless it, he did better, put his hands in his pockets and helped it. We are few in numbers, but all in unison, and one thing that we should like to see on a large scale we have done, namely, Spiritualists, Materialists, etc., all work harmoniously together; a Spiritualist in the chair, a Materialist as Treasurer, and the Secretary one who is undecided as regards either state. The *Banner of Light*, the *Investigator*, and *THE TRUTH SEEKER* are all represented, and a part of each read at our meetings. Surely, never was a surer sign of the millennium. If this is not too long, I wish to add that the society will be glad to see any who are interested in the cause at their meetings in the Sovereigns of Industry Hall every Sunday afternoon at two P. M.

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Gems of Thought.

As coal is imprisoned or consolidated sunshine, so truth of past ages may long remain concealed from view, until other times shall reveal and liberate its hidden mysteries.—*Luna Hutchinson.*

Give a hope of immortality, and the anticipation of it will be welcome to thousands whom every description repels, whether it be of orthodox or unorthodox believers. The hope will be accepted where the dogma would be rejected, because the hope leaves full play to the imagination, while the dogma forecloses imagination entirely.—*O. B. Frothingham.*

A VERY natural curiosity calls us to inquire how it happened that the Romans who were troublesome to all nations on account of their religion, and who suffered even the Jews to live under their own laws and follow their own method of worship, treated the Christians alone with such severity. A principal reason of the severity with which the Romans persecuted the Christians notwithstanding these considerations, seems to have been the abhorrence and contempt felt by the latter for the religion of the empire, which was so intimately connected with the form, and indeed, with the very essence of its political constitution; for though the Romans gave an unlimited toleration to all religions which had nothing dangerous to the commonwealth, yet they would not permit that of their ancestors which was established by the laws of the land to be turned into derision, nor the people to be drawn away from their attachment to it.—*Mosheim.*

THE first doubt was the womb and cradle of progress, and from the first doubt, man has continued to advance. Men began to investigate, and the Church began to oppose. The astronomer scanned the heavens, while the Church branded his grand forehead with the word "Infidel"; and now, not a glittering star in all the vast expanse bears a Christian name. In spite of all religion, the geologist penetrated the earth, read her history in books of stone, and found, hidden within her bosom, souvenirs of all the ages. Old ideas perished in the retort of the chemist, and useful truths took their places. One by one religious conceptions have been placed in the crucible of science, and thus far, nothing but dross has been found. A new world has been discovered by the microscope; everywhere has been found the infinite; in every direction man has investigated and explored, and nowhere, in earth or stars, has been found the footstep of any being superior to or independent of nature.—*Ingersoll.*

WHEN man first wandered in the dark forest, he was Nature's serf; he offered tribute and prayer to the winds and the lightning and the rain; to the cave-lion, which seized its burrow for its lair; to the mammoth, which devoured his scanty crops. But as time passed on, he ventured to rebel; he made stone his servant; he discovered fire and vegetable poison; he domesticated iron; he slew the wild beasts or subdued them; he made them feed him and give him clothes. He became a chief surrounded by his slaves; the fire lay beside him with dull red eye and yellow tongue waiting his instructions to prepare his dinner, or to make him poison, or to go with him to the war and fly on the houses of the enemy, hissing, roaring, and consuming all. The trees of the forest were his flock, he slaughtered them at his convenience; the earth brought forth at his command. He struck iron upon wood or stone and hewed out the fancies of his brain. He made the winds grind his corn and carry him across the waters; he made the stars serve him as a guide. He obtained from salt and wood and sulphur a destroying force. He drew from fire and water the awful power that produces the volcano, and made it do the work of human hands. He made the sun paint his portraits, and gave the lightning a situation in the post-office.—*Winwood Reade.*

THE WIFE'S APPEAL.

Kiss me, husband, I am weary!
Will this struggle e'er be o'er?
Wilt thou learn how well I love thee,
Ere I leave this mortal shore?
Wilt thou turn thy thoughts from business;
From the lures that ensnare;
For one moment listen to me,
And forget thy worldly care?

I have plead so oft, my husband,
For a moment's time with thee;
Begged thee, with a wife's affection,
To remain awhile with me;
Bade thee to forget thy strivings
In the love that should be ours,
With the day to cease thy toiling—
Give to me the evening hours!

Oh, my husband, I am dying!
Dying with an aching heart;
I who dreamed sweet dreams of earth-love,
Of a wife's and husband's part;
I am dying all forsaken,
With my life a dreary waste,
For, my husband, I have never
Of that dream-love had a taste.

Kiss me husband, press me closer;
Save me from this living death,
Come back to me, be my lover.
Shun the world's polluting breath.
Fame may wreathe thy aching temples,
Please thee with its hollow breath,
But 'tis love alone can soothe thee
In the chilling hour of death.

Then, my husband, troth renewing,
Kiss me, I am thine alone;
In my heart thou holdest empire
As a king upon his throne;
Love is all we wot of heaven
In our journey here below;
Dear one, in our hearts, oh, may it
Ever find unceasing flow.

Odds and Ends.

"THIS is what I call capital punishment," as the boy said when his mother shut him up in the closet with the preserves.

SOME one advertises for a "servant girl who would not be above placing herself on an equality with the rest of the family."

A WEST-STREET man says that the longest funeral he ever heard of took place a week ago. His hired girl went to it and has not got back yet.

"No," she said, and the wrinkles in her face smoothed out pleasantly, "No, I do not remember the last seventeen-year locusts, I was an infant then."

A NEW ENGLANDER writes home from the Black Hills that there are as many wise men going out every day as there are fools coming in.

IN a late style of marriage announcements only the names of the bride and clergyman appear. As civilization advances, the groom becomes less and less of importance on such occasions.

HOW WISE is the tramp who sleeps in the fence corner and has no fears of hotel fires and six-story leaps to stone pavements. Go to the tramp, thou architect, consider his ways, and be wise.

ANCIENT Egypt had forty gods, and yet when an ancient Egyptian stepped on a spool and fell down stairs with an ash-pan in his hands, there weren't half enough gods for him to swear by three minutes.

THE *Sun* recently announced that the Widow Van Cott had nearly lost her voice, and ever since then it is wonderful to note how many men are trying to induce their wives to take an active part in the cause of temperance.

A YOUNG fellow who indulges in the use of strong drink, says at night he feels as if he owned all the property in the world, and in the morning as if he owned none, and was in arrears for his taxes on what he owned the night before.

WHENEVER you see a small boy emerging from the house with his left arm shading his eyes and the other smoothing the basement of his trousers, it is safe to arrive at the conclusion that he has been chasing the boot-jack around his father.

A STRANGER arrived in St. Louis, took a look at the city, and shot himself. In his pockets were found thirty-five cents and a stub of a lead-pencil, which caused the coroner's jury to return a verdict: "Chicago editor—couldn't stand prosperity."

UNTO the good little boy shall be given the pie-nic ticket, but the wicked boy shall recline on his mother's knee. Verily, in the day when she waxeth it to him with her slipper his heart will be full of resistance and his howlings shall disturb the neighbors.

"Don't you think my new hat very becoming?" said Mrs. Van Ity to her "hub" on Saturday evening last, as she spread it over the table for his inspection. And he gently replied, with the loving rapture of a man who had been married for fifteen years: "Yes, it is becoming—devilish expensive to me!"

A CORRESPONDENT wants to know: "Can a Christian go to a circus?" Why, yes, he can go to the circus easily enough, but it will cost him a quarter when he gets there to get in; that's where the shoe pinches. You see a Christian is always too proud to carry water for the elephant, and that's where the sinner has the advantage over him in the matter of free passes.

THE GAME OF LIFE—Man's life is a game of cards. First it is cribbage. Next he tries to go it alone, at a sort of cut, shuffle, and deal pace. Then he gambols on the green. Then he raises the deuce, when his mother takes a hand in, turns him down, and, contrary to Hoyle, beats the little joker with her five till he throws up his hand and begs. Next, he engages in speculation and with his diamonds wins the queen of hearts. Tired of playing solitaire he expresses a desire to assist his fair partner, throws out his cards, and the clergyman takes a ten out of him on a pair. Her honors are easy, and she orders him up and lets him go it alone to make the fines. If he is a knave he joins the clubs, where he often gets high, which is low, too. If he keeps straight, he is oftentimes flush. He grows old and bluff, sees a deal of trouble, when at last he shuffles his mortal coil and passes in his checks, and he is raked in by a spade. Life's flitful game is ended, and he waits the summons of Gabriel's trump which shall order him up.

A SLIGHT MISTAKE.—The present Archbishop of Dublin, the gifted author of the work so widely known on the "Study of Words," is not in very robust health, and has been for many years apprehensive of paralysis. At a recent dinner in Dublin, given by the Lord-Lieutenant of Ireland, his Grace sat at the right of his hostess, the Duchess of Abercorn. In the midst of the dinner the company was startled by seeing the Archbishop rise from his seat, and still more surprised to hear him exclaim in a dismal and sepulchral tone, "It has come! It has come!"

"What has come, your Grace?" eagerly cried half a dozen voices, from different parts of the table.

"What I have been expecting for twenty years," solemnly answered the Archbishop—"a stroke of paralysis. I have been pinching myself for the last twenty minutes, and find myself entirely without sensation."

"Pardon me, my dear Archbishop," said the Duchess, looking up to him with a somewhat quizzical smile; "pardon me for contradicting you, but it is I that you have been pinching."

Truth Seeker Tracts.

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Vol. 4. No. 35. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, September 1, 1877. { SCIENCE HALL, 141 8th St., } \$2 per Year. NEAR BROADWAY.

Notes and Clippings.

THE woman question: What are the fashions? MOONLIGHT excursions up the Hudson and up the Sound are now the rage.

HENRY WARD BEECHER's bread-and-water sermon is having a splendid run throughout the country.

THE Rev. Chas. Thompson, pastor of the Baptist church in San Jose, Cal., is under arrest on a charge of incendiarism.

THE loss of watches by robbery at Coney Island on Sundays is heavy. There is a great deal of watching and praying at Sunday watering places.

NEW YORK CITY sends a colored cadet to the West Point Military Academy this year, he having been the successful applicant, and passed the most creditable examination.

BOGUS CHARLEY, the Modoc, has become a Christian, and will now scalp in a more Christian-like manner. He has changed his name for the more aristocratic title of Counterfeit Charles.

A MORTGAGE foreclosure has been enforced against the Sea Cliff Grove and Metropolitan Camp ground. Speculative religion is not a very profitable business this year, particularly the real-estate branch of it.

A YOUNG mother, explaining christening to her five-year-old boy, told him that when he was christened he "would be one of God's little lambs." "And will I have hind legs and baa?" eagerly asked the boy.

THE origin of the phrase, "Getting in the wrong box," has at length been discovered. It originally referred to getting into the confession-box in the church—confession-box and wrong-box being synonymous terms.

HE was making a call, and they were talking of literature. "The 'Pilgrim's Progress,'" she remarked, "always seems to me painful. Of course you are familiar with Bunyan?" He said he had one on each foot, and they troubled him a good deal.

SOME amusement was caused not long ago in an English court by a female witness, who, on the oath being administered, repeatedly kissed the clerk instead of the book. It was some time before she was made to understand the proper—or at least, the legal thing to do.

A WESTERN-MICHIGAN husband explained: "I'm seventeen years older than my third wife, who is on earth; nine years older than the one in Heaven; and the second one is too busy sassing Satan to care whether I mention her or not." Thus does oratory sooth the wounded heart.

MRS. FOOTE, a married woman, of Hackensack, N. J., reports that her pastor, the Rev. Darling Phillips, Baptist, made improper proposals to her, and for making such a statement, a portion of her church are anxious that she should be expelled. Why don't they wait for cooler weather?

DR. CHAS. STAHL, a graduate of the New York University, has nearly cured John A. Kohleph, Brooklyn, of consumption by transfusing into his veins several pints of blood from a healthy man. The transfusion was made at different times. The improvement was gradual and steady. The man who furnished the blood was afflicted with thirst and weakness.

A MINISTER in Connecticut, preaching against extravagance in dress, told the women of his congregation that they ought not to wear any better clothes than those worn by members of his family. And the most exasperated women in his congregation that day were his wife and daughters. "Just as if they didn't dress as well as anybody. They would like to know!"

THE Rev. Mr. Schenck, of Trenton, N. J., who, on his return from the country, found that his house had been robbed of its silverware, evidently had forgotten that he should have laid up his treasures in heaven, where thieves do not break through and steal, every time a man takes a summer vacation. And, really, it wouldn't be a bad idea for him to sell these superfluous articles in these times, and give to the poor.

THE *Daily Witness*, a religious paper published in this city, is dead. The editor called repeatedly for divine assistance in the shape of money, but it came not. The *Independent* says the *Witness* had a great deal of sound moral sentiment, but no news. The *Ind.* thinks this a mistake: it had news enough, but the news was from two to six thousand years old.

THE Boston papers contain accounts of the rascally transactions of Rev. John R. Smith, formerly a Methodist minister, of Me., but who after removing to Boston became a Baptist—of his forgeries, his obtaining money under false pretences, selling property that he had mortgaged to raise money, and in various ways acting very dishonestly. He must indeed be a black sheep. It will take a large quantity of grace to save this clerical signer.

A YOUNG clergyman in the interior, with not more than average humility, last week telegraphed to a bookstore which is the headquarters of his denomination in New York: "Secure me a pulpit for Sunday." Having some moveable pulpits for sale, the gentleman in charge was able to reply, "Secured one, twenty-five dollars." On the minister's arrival the pulpit was ready for him, but, while he was ready to take one for the sum named, he had no desire to pay out that amount, and concluded to rest.

THE following curiosity in pious advertising comes from England: "Cheap Trip—The Christian Mission Hallelujah Railway is one of the quickest, cheapest and best routes from the Deepest Depths of Sin to the Highest Heights of Glory. Booking office in the Town-hall next Sunday. T. P. Gray, the Hallelujah Guard, and Beaupre, the Happy Engine Driver, will D. V. instruct passengers how to obtain Through Tickets without money and without price."

A CLERGYMAN somewhat startled those around him in a railroad car in Rhode Island the other day, when, in a loud conversation with a brother preacher, he alluded to the intention of a clerical acquaintance to relinquish his parish and become an evangelist, and said, "Why should he not? He has as much pulpit power as so and so" (mentioning a well-known preacher of a different denomination), "and has plenty of assurance and conceit; what does he need more?"

AT 4 o'clock one morning Mrs. Ferguson, hearing a noise in the front room, arose and made an investigation, and was shocked to find her daughter and a young man on one and the same sofa. Mrs. Ferguson burst into tears, but the daughter said soothingly, "Don't be alarmed, ma; it is merely a caucus. We are about to start a new party." Then Mrs. Ferguson was intensely relieved, and went back to bed with her face illuminated with smiles.—*Rochester Democrat.*

NORWITHSTANDING the hot weather, Miss Sarah Frances Washington, of fifteen summers, appeared one morning this week before the Harlem Police Court and made complaint against the Rev. Willis Treswell Bowman, her minister. She testified that after the festival at the church, on the previous Thursday evening, the reverend gentleman took advantage of her confidence in him as her pastor, and was guilty of an undue amount of true inwardness. He denies the charge, and says he did not do it. The girl ought to know.

THE drinking saloons of Sacramento have odd names, and a knowledge of that fact renders intelligible the following report of a police officer to his captain: "I looked in at the Hole in the Wall, but she wasn't there; heard she had been in Noah's Ark, but had lit out; then I prospected the Iron Jaw and the Woodpecker's Nest, but didn't have any better luck. A fellow in the Calf Pen was sure he heard her singing as he went by the Frog Pond, but when I went there it was all a mistake. Just as I had about given it up as a bad job, I dropped into Blue Blazes, and there she was."

CLERICAL AND LAY BELIEF.—An "Evangelical" clergyman, who was traveling in Italy, wishing to ascertain the exact state of the native mind with regard to the gross superstition of the native church, first went to a priest and asked him as follows: "Is it possible, sir, that you really believe so and so?" "What your signory has said," answered the priest, "is verily the way that the common people believe. But we, the clergy, have for all those doctrines and ceremonies a theological and enlightened

explanation." The minister having put this in his note-book, then went to a poor *faa-hino*, who was telling his beads before a picture of the Virgin Mary at the corner of a street, and spoke to him thus: "Is it possible, my dear fellow, that you really believe?" etc. "What your signory has said," answered the porter, "is verily the way that our priests believe. But we, the common people, have sense enough to take all that our priests say with a grain of salt."

THE following is taken from the *Christian Beacon*: "Railroad men, strike! For better wages! Put on the brakes! Abandon the trains! Burn the bridges! Tear up the track! Let no man take your run! Break the company! We mean the Bee Line to hell! and all its branches! Quit the service of Satan and serve the Lord Christ. Cease to do evil—learn to do well. We do not promise you surer wages, but better. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Rom. vi, 23.) Hands wanted. Information given at the rooms of the Y. M. C. A."

THE *Catholic Union* of Buffalo, the organ of "The True Apostolic Church of Christ," noticed the Liberal Grove-Meeting held in Wolcott, N. Y., last week, in the following way: "What a blessed gathering that of the 'Free-thinkers' will be. A motley crew of blatant blasphemers will, of course, be gathered, with the foul-mouthed Ingersoll as the 'big injun' talkist. Bold and daring fellows these, who, while the heart of the country is yet throbbing from the effects to which their Atheistic principles surely lead, defiantly announce their intention to spread these principles, hope to wipe out the very idea of God from the universe, and thus destroy the ultimate source of all authority." Truth don't seem to be the characteristic of this class of Christians. Free-thinkers are men and women of brains, and mobs are chiefly made up of members of the holy Church. Infidels are busy studying how to benefit the race and discover better ways of life and government. Free-thinkers are the advocates of education and science; the Church is the mother of ignorance and superstition.

Pack, in its history of the United States, says: The Puritans settled New England, which was the worst blow that region ever received. The Puritans came over to this country bent on the propagation of religious liberty and beans. They wanted freedom of thought, they did, those high-toned old immigrants; they wanted to be let alone to worship God in their own way; to roast witches and stone dissenters and indulge in various other little amusements, untrammelled by the tyranny of a bigoted, superstitious and arrogant papacy. That's what they did. It is needless to say they succeeded admirably. They had things all their own way. Whenever a man disagreed with them they whipped him or pilloried him, or chucked rocks at him and sent him out of the colony. Whenever they found an old woman whose personal appearance displeased their aesthetic taste, they called her a witch and burned her. Also in several other ways they managed to illumine that unquenchable spark of liberty which later burst—not to say burst—into flame in the patriotic breasts of that band of heroes who made the immortal onslaught on a large cargo of Oolong tea—but we anticipate. The Puritans instituted many beautiful customs, and they had some very remarkable laws. They provided strict penalties against Sabbath-breaking. On Sunday they decreed that every able-bodied man, woman and child in the country should go to church three times a day. They forbade reading anything except the Bible, forbade walking in the fields, and generally shut down on amusements. Then they called it the Lord's day; and thus strove to make the Lord unpopular. One of their regulations concerning Sunday was that a man should not kiss his wife on that day. No reference, however, was made to other fellows' wives; and it is presumed that the ungodly profited by the omission. They were beautiful people, the Puritan settlers were, and their descendants inherit many of their most charming traits. Divine Providence, however, that sent the Puritans to New England, decreed in its infinite mercy, that that region should not spread over the whole continent. The Puritans' area of operations was confined to the catarrhal, the beany portion, as it were, of the United States.

Events of the Week.

THE past week has been the hottest of the season.

SENATOR MORTON is said to be recovering from his late paralytic attack.

AN engine and tender and a baggage-car were hurled into the river Thames, Conn.

BROTHAM YOUNG is dangerously ill, and cannot survive long. Think of the wailing of his multitudinous widow.

COUNTERFEIT \$50 bills are in circulation. Look out for them. We willingly pass the word of caution along. It is useless to us.

NEARLY 70,000 persons visited Coney Island last Sunday. An immense amount of bathing and lager-beer drinking was indulged in.

THE latest news from the seat of war indicates that the Russians have been gaining some advantages and also have been re-enforcing their armies.

A CANAL-BOAT was set on fire by a boy trying to kindle a fire with kerosene, at Perth Amboy, N. J. One boy was fatally burned, and another drowned.

STEPHEN BARBER and wife near Malone, Franklin county, N. Y., were shot by a tramp whose design was robbery. Barber is dead and the wife must die.

A HEAVY rain storm in Maine raised the Saco river, submerged the bottom or lowlands, and carried off much grain and other valuable property. The losses were heavy.

THE City Hall at Oakland, Cal., was burned last Saturday night. The most important books and documents were saved, and the prisoners removed. Loss, \$60,000.

CHIEF JOSEPH has been killing sixteen men in Greaser Basin, Montana. He is on his way back to fight Howard. Gen. Sturgis, with six companies, is on the Yellowstone River anxious to meet Chief Joseph.

MRS. MORRIS, Justice of the Peace, in Wyoming Territory, sentenced her husband to be hung, but upon being informed by the lawyers that it was merely a preliminary examination, she held him in \$18,000,000 bail.

THE Rev. Charles P. McCarthy, pastor of the American Free Church, has been declared, by the committee who tried him, guilty of unministerial conduct. He complains bitterly of the decision, and threatens to take his case before the State Convention, and if possible cause the censure to be removed.

A DIAMOND cutter in Boston, named Cohenno, who has for several years been doing a successful business, has been robbed by a recent partner whom he connected with himself, named Hegt, of the sum of \$10,000. The villain sailed for Liverpool. Cohenno is a ruined man.

As an indication of an early return of business activity, it may be stated that more grain is now being shipped to Europe than ever before. Four hundred vessels were chartered at this port, within the term of three days, to carry grain to Europe. It must ultimately enliven somewhat the business of our country.

ONE day this week the rush of hundreds of wagon-loads of garden-vegetables in the lower part of the city, near Washington Market, was so great that the thoroughfares were effectually blocked nearly the whole day. Many wagon-loads of vegetables were taken home, the owners being unable to either sell or give them away. The crop of vegetables in this vicinity has been bounteous. Still, while such plenty prevails, many are suffering from hunger.

A LOT of idle youths on Prince street, in this city, annoyed a German truckman, named Ott, while he was moving a family, or carrying their furniture into a house. He bore the annoyance for some time, but becoming enraged, he rushed after them with a drawn knife, and at that moment John Dolan was returning home from work, and Ott, mistaking him for one of his tormentors, rushed at him and cut his throat, severing the carotid artery. Dolan fell to the pavement and was taken to a hospital, where he will probably die. The exasperated but mistaken Ott was taken to prison.

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. XI.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

REV. G. H. HUMPHREY, *Dear Sir*: I have thought the arguments in some of your former letters were rather weak and sophistical, but your last letter, in this respect, surpasses all the others. If you have no better arguments to bring in support of your belief, I cannot see how, as a sensible man, you can continue to give your allegiance to it.

You seem at length to be satisfied with the cases of clerical licentiousness and filthiness that I have presented you, and would fain turn and asperse me for enumerating them, when you must well know I did so in self-defense. With a chuckle you paraded the licentiousness of a few Infidels, and argued that because they had done those things their doctrines must necessarily be false. To offset those charges, many of which were untrue, I called your attention to some of the sins of your holy brethren, and I am glad if I have succeeded in satisfying you. If, however, you are not fully satisfied, or if you delight in magnifying the mistakes of some unbelievers, I will try and get you up another chapter of the sins of divine scoundrels who seduce the young and inexperienced and blast their reputations for life, because, under the guise of being shepherds of the flock and servants of Jesus Christ, they have the power to corrupt and despoil the ewe lambs placed under their protection. I assure you there are thousands of glaring cases of this kind that I have not even hinted at. Friends are nearly every day sending in accounts of ministerial lechery and adultery that I have not mentioned. It is in vain that you try to evade the odium of their conduct by calling them wolves in sheep's clothing. There are a large number of cases where clergymen far advanced in life, who have broken the bread of life from twenty-five to forty years, have been so weak as to fall an easy prey to their fleshly lusts, and again, large numbers who have been guilty of the gravest indiscretions are still allowed to serve in the temples as servants of the Most High. It is hardly worth your while to condemn them for the commission of adultery, when your Master failed to condemn it in the case of a person who was "caught in the very act." It is not at all improbable that those sinning clergymen argued that if Jesus did not see fit to condemn adultery when he was on earth he would not now condemn them for committing the same offense.

You affect to regard it as an indication that Infidels hate the Church if they presume to allude to the numerous crimes committed by its priests, when the object is to show that they are hypocrites, pretending to be better and holier than they are, and that they are as sensual and licentious as the worst sinners. If you did not want those heinous cases alluded to, you should not have begun the game by harping about the sins of unbelievers. I repeat that I am glad if at last your taste for that kind of literature is satisfied.

You seem rather to question my statement that distinguished writers have believed the Jews were cannibals, and call upon me to give names. I will mention the name of Voltaire. He is somewhat distinguished, and you will find his remarks upon the subject on page 159, vol. i, of his *Philosophical Dictionary*.

I do not wish to contend further with you about Robespierre. I showed clearly from his own words and from the opinions of his contemporaries that he was a religious zealot who still retained a portion of his Christian faith and education. He was not at heart so bad a man as his acts would seem to show him. He ran wild in some of his ideas of political reform; and when his entire nation was in a state of frenzy, he failed to preserve that calmness and that high sense of human rights which, as a leader, he ought to have maintained. It gratifies your hatred of Infidels to continue to call Robespierre an Infidel, I shall not attempt to prevent you; but he was not an Infidel in the sense that Mirabeau, Voltaire, and Paine were. He was not regarded as an Infidel, and did not fraternize with them. In a word, he was a wild, religious, political adventurer, who cooperated with Christians quite as much as with Infidels, and whose severity was shown quite as much against Infidels as against Christians. You well know he signed Thomas Paine's death warrant, whose life was spared by a mere fortuitous circumstance, and that he sent many Infidels to the guillotine during his mad career.

You show your venom at Ingersoll, and possibly may think it argumentative and dignified to call him "Poor Ingersoll." He evidently disturbs you as much as he did your clerical brethren in San Francisco. Instead of answering his rhetoric and his logic, they called him hard names. You do the same. Perhaps epithets and slander are the natural weapons of a Christian when reason and argument are not at hand. Despite your hatred of Ingersoll, you cannot successfully deny that his popularity was never so great as at this moment, and that his heavy blows upon this greatest sham which the world has ever known are sending it, tottering and reeling, to the earth. Abuse him as much as you will. Call him hard names if you wish to. His utterances are wielding a powerful influence over the entire land, from the Atlantic to the Pacific, and you and all the satellites of a false theology cannot prevent it. If you can prove his assertions false, why do you not do so? If he falsifies history, why do you not show it? Probably it is easier to call names and wield epithets and abuse. Perhaps he ought to be grateful to you for telling him how to use his money, but it is doubtful if he is. It is hardly worth while for you to let the indebtedness of Paine Hall trouble you too much. The hundred millions of dollars owing by Christian Churches demand your more immediate attention. If there has been some lack in the management of Paine Hall affairs, the probability is that its seventy-five thousand dollars of indebtedness will be paid long before

the hundred millions of dollars of church debts will be satisfied.

You fain would establish it as a fact that at least one Infidel did recant on his death-bed, and you quote a letter from two authorities to show that Voltaire was that individual. There may be a species of cruelty in removing this last peg upon which you would be glad to hang your forlorn hope, but it is better that the truth be told, though you do fail to establish a single point in this discussion. Let me give the whole truth about Voltaire which you but partially disclosed. Voltaire did not recant because he had changed his views or because he was afraid to die with his heresy still clinging to him. He was reared in the Catholic Church, and had never severed his connection with it, and in all he wrote against superstition he had to so write that if tried for heresy he could, like Queen Elizabeth of England, or Cervantes of Spain, make it impossible for men to show that there really was heresy in his writings. In those days to oppose Christianity was to incur the risk of the rack, the gallows or the fagot in this world, and an endless hell in the next. Voltaire was trained among the Jesuits, and he became a consummate master of their art, for he well knew that he wrote with the halter around his neck, and he had to launch his thunderbolts of sarcasm against the Church and the fathers with at least an appearance of outward respect for them and their dogmas.

It was because of this mental tyranny that Voltaire was compelled to die like a Jesuit. He wished to be buried as the other great men of France had been buried, and not as an outcast, which would have been the case had he persistently and outwardly maintained his heretical views. The Abbé Gauthier confessed Voltaire and received from him a profession of faith, by which he declared he would die in the Catholic religion in which he was born. When this circumstance became known, it offended enlightened men more than it edified the devotees. The curate of St. Suplice ran to his parishioner (Voltaire) who received him with politeness and gave him, as was his custom, a handsome offering for the poor. But mortified that the Abbé had anticipated him, the curate pretended that he ought to have required a particular profession of faith, and an express disavowal of all the heretical doctrines which Voltaire had maintained. The Abbé declared that by requiring an abjuration of everything wrong all would be lost. During this dispute Voltaire recovered. Irene was played and the profession of faith was forgotten. But at the moment of his relapse the curate returned to Voltaire absolutely resolved not to inter him if he could not obtain the desired recantation. The curate was one of those men who are a mixture of hypocrisy and imbecility. He spoke with the obstinate persuasiveness of a maniac and the flexibility of a Jesuit. He wished to bring Voltaire to acknowledge at least the divine nature of Jesus Christ—a dogma he was more attached to than any other—and for this purpose he one day aroused him from his lethargy by shouting in his ear: "Do you believe in the divinity of Jesus Christ?" whereupon answered Voltaire: "In the name of God speak to me no more of that good man, but let me die in peace." Voltaire died on the 30th of May, 1778.

The curate was dissatisfied with his recantation—if recantation it can with any propriety be called—and declared that he was obliged to refuse him burial, but he was not authorized in this refusal, for according to law it ought to have been preceded by excommunication. He was buried at Seciers and the priests agreed not to interfere with the funeral. However, two pious ladies of distinguished rank, and very great devotees, wrote to the bishop of Troyes to engage him in opposing the burial; but fortunately for the honor of the bishop, the letters did not reach him till after the funeral, and he consequently made no interference. It is no wonder that the Church hated Voltaire after his death as much as they had feared him while living, for according to their own statement he is now a saint in glory, and yet they admit that he died as he lived—a friend of Reason and the enemy of Superstition; for his last words were that he regarded Jesus—the man-god of the Church—only as a man.

Condorcet concludes his admirable *Life of Voltaire* with these words: "It ought not to be forgotten that Voltaire, when in the height of his glory, exercised throughout Europe a power over the minds of men hitherto unparalleled. The expressive words, 'The little good I have done is my best of works,' was the unaffected sentiment that held possession of his soul."

Thus let it stand forever recorded that Voltaire did not recant his anti-theological views, but that he made only a formal general confession to Abbé Gauthier simply to have an honorable burial. The great anxiety of Christian maligners to make it appear that the Sage of Ferney died a horrible death, imploring the pardon of God and Jesus, is thus effectually thwarted. It would be a matter of general congratulation could every Christian devotee from this time henceforth desist from placing himself in the ridiculous light of trying to show that Voltaire did what he certainly did not do. Lamartine pays the following eloquent tribute to Voltaire: "If we judge of men by what they have done, then Voltaire is incontestably the greatest writer of Modern Europe. No one has caused through the power of influence alone, and the perseverance of his will, so great a commotion in the minds of men. His pen aroused a world, and shook a far mightier empire than that of Charlemagne, the European empire of a theocracy. His genius was not force but light. Heaven destined him not to destroy but to illuminate, and wherever he trod light followed him, for Reason (which is light) had destined him to be first her poet, then her apostle, and lastly her idol."

I am glad you have the frankness to acknowledge that Paine did not recant on his death-bed, but died a firm Infidel as he had lived. In this respect you are far more honorable than your brethren of the clergy, who every year,

for more than seventy-five years, have declared that he died denouncing his unbelief, and calling upon Jesus to save him. More lying has been done by the clergy of America in this one direction than they will ever be able to atone for. The story, however, about Paine's recanting is no more false than that about Voltaire's recanting. Your closing fling about Paine's *decanting* is rather characteristic of you, but you had better have omitted it. It may show a little wit, but it is devoid of truth. The calumnies that Paine was a drunkard are equally as false as that he recanted upon his death-bed. Both are the reiterated lies of Christian clergymen.

We come now to the consideration of the divinity of the Bible. Before it can justly be assumed to be divine, it must be shown to be superhuman. If there is nothing in it that man could not have written it is the height of absurdity to say that it is so grand that God must have written it. I asked you to give me some proofs of its being the work of God. You have failed to do so. It is impossible for you to give them. Like all other books in the world it is of human origin, and of human origin alone, and of rather low human origin at that. There is not a passage in it that a man of fair literary ability could not have written. There is nothing in it that proves a supernatural power. There is nothing in it worthy of the Supreme Power of the Universe.

I asked you to prove to me that there is a power above, outside of, or independent of the Universe. You did not attempt it, and it is doubtless well you did not, for it is impossible for you to do it. I defy you to present the first item of real proof that such a power exists. As I said before, the Universe contains all substances, all matter, all forces, all existences, and outside of it or above it there can be nothing. If there is, I implore you to give me some proof of it. If you believe there is such a power, why can you not give your reasons for such belief? The Bible will not answer as proof for me. The men who wrote it knew no more about a supernatural power than we do at this day. In fact, they knew much less, for the Universe, in its infinitude, in its eternity, in its omnipotence, and in its omnipresence, was far less understood then than now.

I asked you to show me why, if the unknown writers of the Bible were controlled by God, they did not say so. There is scarcely a writer in the whole eighty books, including the apocrypha, who even claims that he had divine assistance, or that God either moved his hands or told him what to write. The writers did not claim that they were doing anything more than simply narrating the stories they were writing, employing their own language and stating it in their own way. If they were conscious that they were writing for God, or that he was controlling them, they ought at least to have told us so. I insist that the claim set up one thousand years after the books were written that God controlled the authors, is wholly unauthorized and utterly devoid of proof or of probability.

I asked you to show how, if even an individual received a revelation from God, and he repeated it to somebody else, it could be a revelation to a third person. You attempt to evade it by saying "the objection is as sophistical as it is old." Whether old or not, it does not affect its truth or reason. All truth is old. Your efforts to get over the difficulty by talking about a person writing historical facts that come to his knowledge, do not meet the case and are only mere subterfuge. If God spoke to Moses in an audible voice, or if he showed his face to him, or even his back parts, it may have been very satisfactory to Moses, but the story that it was so is not worth a cent to you and me. If God revealed his back parts to Moses and Moses told of it, does that constitute a revelation to those he told it to or to you and me? Moses may have known how those back parts looked, but can you or I have the slightest idea what Moses really saw? Quibble as you will, Bro. Humphrey, a revelation to Moses was a revelation to nobody else in the world, and everybody has the right to believe Moses or to disbelieve him, according to the nature of the story he tells and the character for veracity which he maintained. As there is not a scintilla of proof that Moses wrote a word of all that is attributed to him, every individual has the right to form his own conclusion whether Moses was the writer or not. This is unfortunately another great defect in the Bible, the names of the writers even, are not given except in a very few instances, and the reader only has the guess-work of persons who knew nothing about who the writers were to guide him. A miserable foundation, truly, upon which to establish the divinity of the compilation.

While you take very little notice of the points to which I called your attention and carefully avoid them, you array numerically many imaginary objections, and it is amusing to peruse your efforts to set them aside. Your renewed attempt to show that the Bible is a scientific compilation, or that the Bible and science are in harmony, is simply laughable. Why, those old writers knew but little more about science than the Esquimaux or the Hottentots do. It might as truthfully be said that the gibberish of these about their gods and their devils is in harmony with science as that the tales about the exploits of the Jewish God are. In my sixth reply I examined at some length the science of the Bible, and it seems hardly necessary to repeat the arguments therein used. To me the assertion that the moon is made of green cheese is about as scientific as the yarn about the earth, sun moon and stars being gotten up in six days, about the earth producing plants, herbs, grasses, shrubbery and forests, with fruits and seeds of each in perfection, before the sun was brought into existence; about man being fashioned out of the earth; about woman being made of a rib-bone; about water enough falling out of the atmosphere to raise the ocean all over the face of the earth five miles in height; that all the animals and insects of the varied climes of the earth, living on a great variety of food, could exist

together in a close box for over a year; that that vast body of water, equaling nearly half the bulk of the earth, could find a place to go to; that seas and rivers divided and the waters piled up on either side like a wall; that a man was able to arrest the sun and moon in their courses for nearly the space of a day; of another man causing no rain or dew to fall upon the earth for over three years, or that life could exist so long on earth without it, and that at the expiration of that time he produced copious rains; that men were able to reanimate dead bodies; that men were able to soar bodily into the upper air, and survive there—all these and many other equally silly stories have about as much of the elements of science in them as of truth and good sense. It is only a marvel to me how a man of intelligence, like yourself, can believe such idle, senseless talk, and can gain your own consent to attempt to prove them true and that God busied himself in writing them. The only way I can account for it is that they belong to the system that your career and success in life depend upon, and that reason, truth, and common sense must be sacrificed to hold up those old fables and cause the masses to still accept them as truth. But your task is a laborious one. As intelligence gains ground, and as the principles of science are more and more understood, it will be more and more difficult for you to make sensible people accept and swallow such childish nursery tales.

In your every argument you seem to me to virtually acknowledge that the Bible is a human production. You tacitly admit that it contains contradictions, and you apologize for it by saying that Gibbon also contains apparent contradictions. You do not deny that it contains coarseness, indelicacy, vulgarity, and obscenity, but you try to apologize for it by saying that the pagan bibles, and even Shakspeare, contain some obscenity. Indeed, are those the best arguments you are able to advance in favor of the silly old Jew book? Can you do no better for it than to show that it is not very much worse than some other books that men have written? By such kind of arguments do you not practically acknowledge all that I have claimed—that it is a human production, and no more worthy the respect and veneration of mankind than any other book of equal antiquity? These arguments that the Bible compares with tolerable credit with other works proves to me that you really do not believe in its divinity, or that it deserves more consideration than other books produced in various parts of the world. Why should it? It does not treat upon any more elevated subjects; it teaches no better morals; it gives no better nor truer history; it contains no more beautiful poetry; it shows no more sympathy with the world of mankind; it imparts no more information; it tells no more about this world; it attempts to impart no more information about the future world, than hundreds of books that were written by people of very ordinary capacity.

Your effort to set aside the objection against the Bible that it is susceptible of a great variety of constructions and interpretations strikes me as being, like the rest of your arguments upon the same subjects, quite insufficient. A reasonable person must certainly admit that if the God of heaven and earth, the source of all knowledge, wisdom, power and love, should make up his mind to write a book and dedicate it to the inhabitants of the earth, he would couch it in such plain, unmistakable, unambiguous language that they could not by any possibility misunderstand it; that it would not be written in riddles and parables, and that it would not require five hundred thousand priests throughout Christendom to spend their lives in attempting to explain its hidden mysteries, its obscure meaning, its contradictions, and its ambiguity. He would not write it so that his children should be under the necessity of wrangling and quarreling and fighting century after century over its diverse interpretations and commentaries. He would not be likely to write in a language subject to mutation and change, the meaning of the words of which, as you show very clearly, have so changed since the book was written that the original signification is entirely lost. If God wrote that book for our use and benefit he did us great injustice to couch it in language that we do not understand, or that when it comes down to us is so changed and perverted that we are at a loss to know what the original meaning was. This is especially true if he has decided to torment us throughout eternity, or employ his devil to do it for him, because we do not comprehend and believe his obscure language, according to the whim he indulged at the time of writing.

You claim to regard it as no argument against the divinity of the Bible because it contains nothing new, and you even assume that it is an argument in favor of its divinity. You have peculiar modes of drawing inferences and building up your theories. I should arrive at different conclusions from yourself. If the Bible has nothing but what is found in other books, if it contains nothing new, it would argue that it was not a vital necessity to the race, that it was not superior to other productions, and certainly that it would not require an omnipotent God to produce it. There would seem to be just as much reason for claiming that the Divine Being is the author of other reproduced works as this. In fact, there is not a single argument in favor of God's being the author of the Jewish Bible that would not apply with about equal force to almost any other book.

You say "there must be something peculiar and unique about the Bible, since, wherever it goes, it gives a new impetus and direction to the human mind, and deflects the very currents of history." You have no warrant for making this assertion. The Bible has produced no such results. It has never exerted any marvelous influence. There is no proof that the Jewish Scriptures had an existence till a few centuries before the Christian era, and it was not long after they were adopted as a sacred canon before the Jewish nation was broken in pieces and scattered to the four winds. It was nearly three centuries after the origin of Christianity

before the books of the New Testament were even known, and it was two or three centuries more before the canon was settled, and even down to Luther's time it was not fully settled. He did not accept the Epistle to the Hebrews, the Book of Jude, and the Book of Revelations. The influence that has been shed abroad in the nations that have acknowledged the Bible, has resulted from the advance of civilization and science far, far more than from any teachings the Bible contains. If the Bible contains little that is new how could it have an effect much more wonderful than the other books that contain the same or similar matter?

The Institutes of Menu, the teachings of Zoroaster, the Zend Avesta, the Vedas and Puranas, the Buddhist Sacred Writings, the morals and teachings of Confucius, the Egyptian Sacred Writings, the doctrines of Pythagoras, the Philosophy of Socrates and Plato, the inculcations of Epicurus, Zeno, and Aristotle, as well as much other of the wise and sage instructions of ancient times, have wielded ten times the influence in the world that the Jewish scriptures have done, and you cannot truthfully deny it. After thousands of years the Bible is accepted by hardly one-tenth of the inhabitants of the earth, and that tenth part has been doing more fighting, killing and persecuting than all the rest of the world. Had you said that the Bible had resisted civilization, that it had been a source of contention and bloodshed, and that it had, in fact, been a curse to the world, you would have come much nearer the truth.

You are wrong in claiming that the Jewish Bible possesses superiority over the sacred books of other nations. Had I the space to spare, I could make copious selections from the Institutes of Menu, the Vedas, the Puranas of the Mahabharata, the Ramayana, the Bhagavad-Gita, the Zend-Avesta, the Shaster, the Buddhist Sacred Scriptures, the Pymander of Egypt, the Moral Instructions of Confucius, the teachings of numerous Grecian sages and philosophers, the Koran of Mohammed, and much else that was written thousands of years ago, which in point of morality, spirituality, elevated thought, beautiful diction, and everything that goes to make up a high order of literature, are fully equal, if not superior, to the Jewish Scriptures, which are in many places so crude and objectionable. Some of the Hebrew poetry in the Bible is very fine, but by no means superior to the poetic productions of other nationalities which were wholly the works of human beings.

You are wrong, too, in supposing that there is no more obscenity in the Jewish Bible than in the bibles of other nations. A much larger percentage of low, vulgar allusions to sexual affairs, so far as my observation extends, is found in the Jewish Scriptures than in the sacred writings of any other nation. In the translations of no other bible that I have looked over have I found such filthy stuff as the incest committed by the drunken Lot and his daughters, the low, unnatural crimes of the Sodomites, the details of Jacob's connections with his wives and concubines, the story of Schechem and Dinah, the amours of Reuben and his father's concubine, the whoring of Judah and Tamar, the licentiousness of Mrs. Potiphar, the instructions about determining the virginity of young girls, the adultery of Zimri and Cozbi, the rules about who shall be admitted into the congregation of the Lord, the story of the sodomy of the Benjamites, the account of the Benjamites ravishing over four hundred young females, the lustful story of David and Bathsheba, the rape of Amnon upon his sister Tamar, the story of Absalom holding connection with his father's concubine on the housetop in the sight of all the people, the story of Solomon and his thousand wives and concubines, the amorous Song of Solomon, the threat about spreading dung over the face and causing urine to be used as drink, and the mixing of cowdung and human excrement with bread, various stories of fornications, whoredoms, and filthiness, and more and more *ad nauseam*. In fact, there is not a book printed in the English language, except, perhaps, a few, the sale of which is a crime punishable with imprisonment, that contains so much coarseness, indecency, and obscenity, as this old Jewish Bible. It is really a blot upon the civilization of our times that such an objectionable publication should be offered for sale, and more especially, that the children of the country should be compelled to use it as a reading-book in schools. It helps the case very little to say that there are other books containing something of a similar character. If God must be as bad as, or worse than other obscene writers, I wish to cast my vote against his writings being recognized as authoritative, or even as worthy to be placed before the rising generation of our land.

You have the courtesy and mildness to say "Some fool has collected and collocated a lot of passages and called them 'Self-Contradictions of the Bible.'" This is harsh language to apply to a gentleman who has correctly quoted certain passages of Scripture and arranged them side by side, without a word of comment, giving the reader the choice to draw his own inferences as to whether they are contradictory or not. If a man who faithfully quotes passages from that book classifies and arranges them without putting in any of his own comments, is a fool, what a consummate fool that man must be who swallows every word the book contains and swears it is the word of God, and was written out by his divine hand, and that all the absurd, impossible stories it contains are as true as the eternal hills are firm! This last fool is much the most foolish, and by far the most hopeless in his folly. According to your argument, any man who quotes Bible language as showing its character and meaning is a fool, and come to think of it, I don't know but there is a shade of truth in your assertion. Perhaps few things more foolish are done than to quote passages and texts from the old Jewish book with the least idea that it is the language or sentiment of the Great and Eternal Ruler of the Universe.

But in the matter of "Contradictions," are there none in the Bible? Let us take up a few that that "fool" has

"collected and collocated," that our readers may judge whether he is wholly a fool, and whether these contradictions are real.

In Gen. i, 31, it says: "And God saw everything he had made, and behold it was very good." In Gen. vi, 6, it says: "And it repented the Lord that he had made man in the earth, and it grieved him at his heart." Is there any contradiction there? Was God in precisely the same mood on both occasions?

In 2 Chron. xii, 12, 16, it says the Lord came unto Solomon by night, after the latter had built the temple, and said: "For now have I chosen and sanctioned this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually." In Acts xii, 48, it says: "Howbeit the Most High dwelleth not in temples made with hands." Is there any contradiction in these passages?

In Ex. xxxiii, 23, it tells how God showed his back parts to Moses. In the eleventh verse of the same chapter it describes how God and Moses talked together "face to face as a man speaking unto his friend." In Gen. xxxii, 30, Jacob says: "I have seen God face to face, and my life is preserved." In Exodus xxiv, 9, 10, 11, it describes how Moses, Aaron, Nadab and Abihu and seventy of the elders of Israel went up to the Mount and saw the God of Israel.

On the other hand, in John i, 18, it says: "No man hath seen God at any time." In John v, 37, it says: "Ye hath neither heard his voice at any time, nor seen his shape." In Exodus xxxiii, 2, it says: "Thou canst not see my face, for there shall no man see me and live," and in 1 Tim. vi, 16, it says expressly, in speaking of God, "Whom no man hath seen nor can see." Is there the slightest shade of contradiction in these passages? and is it only fools who can see it?

In Deut. xxxii, 4, it says that God is a God of truth and without "iniquity, just and right is he." In James i, 13, it says, "God cannot be tempted with evil, neither tempteth he any man." But in Isaiah xiv, 7, it says, "I make peace and create evil. I, the Lord do all these things." In Amos iii, 6, it says, "Shall there be evil in a city and the Lord hath not done it?" and in Ezek. xx, 25 it says, "Therefore, I gave them also statutes that were not good, and judgments whereby they should not live." Is there any want of harmony between these passages? Do they read precisely alike?

In Mat. vii, 8, it says, "Every one that asketh, receiveth, and he that seeketh findeth." In Prov. viii, 17, it says, "Those that seek me early shall find me." In Prov. i, 28, it says, "Then shall they call upon me, but I will not answer; they shall seek me early but shall not find me." In Isaiah i, 15, it says, "When ye spread forth your hands I will turn mine eyes from you; yea, when ye shall make many prayers, I will not hear." In Psalms xviii, 41, it says, "They cried, but there was none to save them; even unto the Lord, but he answered them not." Is there not a wonderful union of sentiment and promise in these passages? Could anybody but a fool see any disagreement in them?

In Rom. xv, 33, and 1 Cor. xiv, 33, it says God is a God of Peace, and that he is not the author of confusion but peace. But in Ex. xv, 3, and xl, 15: Psalms cxliv, 1, it says, "The Lord is a man of war. He is called the Lord of Hosts," and that he "teacheth my hands to war and my fingers to fight." In many other parts of the Bible he is made to take great pleasure in war and bloodshed, and in leading armies to a bloody conflict. Is it not curious to see how completely these passages of the Word of God run together in perfect accord?

In James vi, 11, Lam. iii, 33; 1 Chron. xvi, 34, Ezek. xviii, 32 Psalms cxlv, 9; 1 John iv, 10, and numerous other passages, it is said that God is love, that his mercy endureth forever, that he doth not willingly afflict and grieve the children of men, that he hath no pleasure in the death of him that dieth, that he is good to all, and that his tender mercies are over all his works, and much more in the same line; while in Jer. xiii, 14, Deut. vii, 16; 1 Sam. xv, 2, 3; 1 Sam. vi, 19, Deut. iv, 24, Josh. x, 11, and many similar passages, it is said that God will not pity nor spare, nor have mercy, but will destroy his people; that he should deliver people to be consumed without pity, that he commanded that Amalek be smitten and utterly destroyed, and spared not, but to slay man, woman, child, and suckling; that God is a consuming fire, and that he cast down stones out of heaven and killed lots of his own offspring. Cannot a man who is not a fool see a beautiful agreement in these diverse passages?

In Psalms iii, 8, and xxx, 5, does it not say that God is "merciful, gracious, slow to anger and plenteous in mercy, and that his anger "endureth not a moment;" while in Num. xxvii, 13, Num. xxv, 4, Jer. xvii, 4, Psalms vii, 11, Ex. iv, 24, it states how God's anger was fearfully kindled; that he commanded that the heads of the people who had been beheaded be taken and hung up in the sun, that the fierce anger of the Lord might be turned away, that the fire of his fierce anger should burn forever, that he was angry every day, that he sought on many occasions to kill people, and much more of the same character. Is here not a most lovely and heavenly agreement?

In Ex. xxix, 36; Lev. xxiii, 27; Ex. xxix, 18; Lev. i, 9, God commands burnt offerings and delights in them, says they are a sweet savor unto him, and all that, while in Jer. vii, 22; Jer. vi, 20; Ps. i, 13, 14; Isa. i, 13, 11, 12, he says he did not command burnt offerings, that they were not acceptable nor sweet to him, and that he was full of burnt offerings of rams and the fat of fed beasts; that he delighted not in the blood of bullocks, or of lambs, or of he-goats, and he even coolly asked the people who had required sacrifices at their hands. Is not such harmony perfectly delightful to the sainted clergy who despise the poor fools?

In Deut. xii, 30, 31, God discountenanced and forbade

human sacrifices, while in Lev. xxvii, 28, 29; 2 Sam. xxi, 8, 9, 14; Gen. xxi, 2, and Judges xi, 30-39, is not the practice approved and commanded? More harmony and consistency!

In James i, 13, it says God "tempts no man," while in Gen. xxii, 1; 1 Sam. xxiv, 1; Job ii, 3; Jer. xx, 7, and many other passages, it says God tempted Abraham, that he tempted David, that he deceived Jeremiah and was himself tempted of Satan. Of course this is perfect harmony to all but fools.

In Num. xxiii, 19, it says God cannot lie, while in Jer. iv, 10; xiv, 18; 2 Thes. ii, 11; 1 Kings xxii, 23; Judges ix, 23; Ezek. xiv, 9, and elsewhere, it declares that God deceived the people, that he sent strong delusions that his people should believe a lie, that he put a lying spirit into the mouths of his prophets, that he sent an evil spirit, that he deceived the prophets, etc., etc. How blessed it is to find perfect harmony in the "Holy Scriptures"!

It is easy to show, by quoting conflicting passages, that God not only commanded robbery but forbade it; that he sanctioned, approved and commanded lying, and also prohibited it; that he commanded men to kill and not to kill; that he said blood-shedders should die and that blood-shedders should not die; that the making of images was commanded and forbidden; that he commanded and prohibited slavery; that improvidence was enjoined and condemned; that anger was approved and that anger was disapproved; that good works should be seen of men and that good works should not be seen of men; that judging others was forbidden in one place and commanded in another; that non-resistance was both enjoined and disapproved; that public prayer was both sanctioned and condemned; that importunity in prayer is commanded in one part and forbidden in another; that the wearing of long hair by men is sanctioned in one place and condemned in another; that circumcision is commanded in one place and condemned in another; that the Sabbath is instituted in one place and repudiated in another; that baptism is commanded in one instance and not commanded in others; that every kind of animals is allowed for food in one place and many kinds forbidden in others; that the taking of oaths is sanctioned in one place and forbidden in others; that marriages are approved in some instances and condemned in others; that adultery is both sanctioned and condemned; that hatred of kindred is both enjoined and condemned; that woman's rights are both denied and affirmed; that obedience to masters is both commanded and countermanded; that there is an unpardonable and that there is no unpardonable sin, and much more in keeping. Now you will doubtless still insist that there is not the least contradiction in all these instances, except in the minds of fools, and I insist that he must be a fool who cannot readily perceive them.

Among the historical statements of the Bible there is frequently as much agreement as in the doctrinal which we have been glancing at. We will take a peep at a few of the large number: In Gen. i, 25, 27 it says that man was created after the other animals; while in the next chapter, verses 18, 19, it says he was created before the animals. Could both ways be stated without a contradiction?

According to Gen. viii, 22, seed-time and harvest were to never cease, but according to Gen. xli, 54-56 and Gen. xlv, 6, seed-time and harvest did cease for seven years. This would seem to be a contradiction, but only to fools.

In Ex. iv, 2, and Ex. ix, 12, it says God hardened Pharaoh's heart; but Ex. viii, 15, says Pharaoh hardened it himself. Of course both are correct; no contradiction here.

In 2 Sam. xxiv, 1, it says the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah. In 1 Chron. xxi, 1, in narrating the same event, it says, "And Satan stood up against Israel and provoked David to number Israel." Can you see any signs of a contradiction here? Are both statements true? Are, then, Satan and God the same individual?

In Mat. xi, 14, it says that John the Baptist was the Elias which was to come; but in John i, 21, it says directly to the contrary. A divine agreement.

According to Mat. i, 16, the father of Joseph, Mary's husband, was Jacob; while in Luke iii, 38, it says it was Heli. It only needs a little faith and godliness to see the perfect agreement in these two statements.

In Matt. ii, 14-23, it says the infant Jesus was taken into Egypt, while in Luke ii, 22, 39, it states that he was not taken into Egypt. More agreement.

According to Mark i, 12, 13; Jesus was tempted in the wilderness forty days and nights, but according to John ii, 1, 2, nothing of the kind took place. How harmonious! It must be divine!

According to Matt. v, 1, 2, Jesus preached his first sermon on a mount, but according to Luke v, 17, 20, it was on a plain. It must have been both ways.

By Mark i, 14, John was in prison when Jesus went to Galilee, while by John i, 43, and John iii, 22-24, John was not in prison at that time. Beautiful consistency!

According to Matt. xx, 30, two blind men besought Jesus to have mercy on them, and called him the son of David, while by Luke xviii, 35, 38, it was but one man. Of course both statements are true.

In Matt. viii, 28, it says two men coming out of the tomb met Jesus, while Mark v, 2, says it was but one man. Do one and two in Christian theology mean the same as one and three do?

According to Mark xv, 25, Jesus was crucified at the third hour, but John xix, 14, 15, says it was the sixth hour. Probably three hours is not much of a mistake for Deity to make.

According to Matt. the two thieves reviled Jesus, while according to Luke it was but one. The exactness of the divine author is reassuring indeed.

Matthew (xxvii, 34) says vinegar with gall was given Jesus to drink on the cross; but Mark (xv, 23) says it was wine mingled with myrrh. Both true of course. God undoubtedly knew what he was talking about.

John (xiii, 27) says Satan entered into Judas while at supper, but Luke (xxii, 3-7) says it was before supper. Which of them saw the entrance made?

Matthew says (xxvii, 3) that Judas returned the thirty pieces of silver, but in Acts i, 18, says he did not return the money but invested it in real estate. Of course both were correct.

Matthew says Judas hanged himself, while in Acts it says he fell headlong and burst asunder and all his bowels gushed out. In an ordinary newspaper account of a similar catastrophe a reporter would not be allowed to make such a blunder; but God, in getting up statements, is not governed by any ordinary rules of accuracy. The statement in Acts is not credible. Judas might have fallen headlong, but he would hardly burst asunder and all his bowels gush out. When men fall from house tops and other heights, and suddenly kill themselves, they do not burst asunder, nor do their bowels all gush out. Still, God ought to know how to report the case, and both ways must be true. Perhaps Judas hung himself first, and the rope breaking suddenly, he fell very heavily and burst asunder and all his bowels gushed out. It is probable he did not survive the injury.

John (xx, 1) says but one woman came to the sepulchre; but Matthew (xxviii, 1) says there were two; but Matthew was liable to stretch things a little, and perhaps his statement should be discounted about one Mary. But no, that will not do. It is the Word of God, and it must be correct. The heavenly harmonies must not be disturbed. Mark (xvi, 1) says there were three of the women, while Luke has it that there were five or six. This beats the celebrated "crow" story; but the correctness of the four different statements can be doubted only by fools; a few women more or less make but little difference.

Matthew says the women came at sunrise, but John says it was before sunrise and while it was yet dark. As neither of them were there, perhaps they should not expect to agree to within hour or two.

Luke says two angels were seen at the sepulchre, but Matthew shrinks the number and says it was but one angel. John and Mark say the one angel, and the two angels were seen within the sepulchre, but Matthew insists that it was without the sepulchre, for he rolled back the stone and sat upon it. These little discrepancies of course are not essential. They must all be accepted as the exact truth.

Matthew and Luke say the women went and told the disciples about the resurrection of Jesus, but Mark says they said not a word about it to anybody. Of course you can see nothing but perfect agreement here.

Mark and John say Jesus appeared first to Mary Magdalene only. Matthew says he appeared to the two Marys, while Luke says he appeared to neither of the Marys. A godly man can see that each of these statements must be true.

According to Mat. xii, 40; Jesus was to be three days and three nights in the heart of the earth, but, according to the testimony of the other evangelists, he was in the sepulchre but two nights and one day. The agreement here is again perfect. Possibly Jesus found the heart of the earth so intensely hot that one hour counted for two, and thirty-six were the same as seventy-two. It must all be correct, by some process of reasoning.

In Acts i, 8, and ii, 14, it says the Holy Ghost was bestowed at Pentecost, while John says it was bestowed before Pentecost (xx, 22). As the Holy Ghost is rather an uncertain quantity, perhaps we ought not to expect that all accounts of him will perfectly agree.

According to Matthew, the disciples were commanded, immediately after the resurrection, to go into Galilee, while according to Luke, they were at the same time commanded to tarry at Jerusalem. But it is only fools that will mind these apparent contradictions.

According to Luke and John, Jesus first appeared to the eleven in a room in Jerusalem, while, according to Matthew, it was on a mountain in Galilee. This discrepancy is only apparent; the real harmony is deific. When a slight allowance is made for Matthew, who sometimes told the truth by accident, the agreement is truly wonderful.

According to Acts i, 9, 12, Jesus ascended from Mount Olivet. According to Luke (xxiv, 50, 57) he ascended from Bethany. According to Mark (xvi, 14, 19) he went up in the presence of his disciples as they sat at meat in a room; while Matthew does not say anything about his going up at all. It is almost a wonder he did not have the ascension made feet foremost. Who can doubt that God wrote these different accounts? Probably if there had been a few more "Evangelists" to write up the wonderful affair, not only Jesus but all his disciples would have "gone up," and never been heard of more. Many evangelists are "going up," even at the present day.

In Acts ix, 7, we learn that Paul's attendants stood speechless, hearing a voice, but seeing no man. In Acts xxii, 9, it says they heard not the voice, and in chap. xxii, 14, instead of saying they stood, it says they fell to the earth. Possibly the Great Being who instructed the writers forgot just how it was.

It is generally understood that Abraham had two sons—one by his wife Sarai, named Isaac, and one by his hand-maid, or concubine, Hagar, named Ishmael—but in Heb. xi, 17, it speaks of Isaac as Abraham's "only begotten son." Perhaps Ishmael was not begotten. He might have been a divine bastard, like Christ.

According to Gen. xxi, 2, and Rom. iv, 19, Abraham begot his son Isaac when a hundred years old, by the assistance of God, but after "getting the hang of the business," he was afterwards able to get six more children without

any particular help from the Divine Power, notwithstanding his great age. "Never to old to learn."

By Gen. xiii, 14, 15, and xvii, 8, and many other passages we learn that God promised the land of Canaan to Abraham and his seed forever, but according to Acts vii, 5, and Heb. xi, 9, 13, Abraham never so much as set a foot on it, and the promise was never fulfilled. "A bad promise is better broken than kept."

According to 2 Chron. xxxii, 1, Ahaziah was the youngest son of Jehoram, while by 2 Chron. xxi, 16, 17, we learn it was not so. Those who pay their money (to the preachers) can take their choice.

By 2 Kings, viii, 17, 24, 26, we learn that Ahaziah was twenty-two years old when he began to reign, being eighteen years younger than his father; but by 2 Chron. xxii, 1, 2, we learn still further that Ahaziah was forty-two years old when he began to reign, two years older than his father. Probably according to theological science a man may be a few years older than his father. At all events, the little difficulties should not be questioned. "All things are possible with God."

When David numbered the people, according to 2 Sam. xxiv, 9, there were 800,000 of Israel and 500,000 of Judah; while according to 1 Chron. xxiv, 10, there were 1,100,000 of Israel and 470,000 of Judah—a difference of only 300,000. But God did not have the advantage of a common-school education, hence these discrepancies—apparent only to the poor fools who have not studied divine mathematics in a theological seminary. There is nothing like divine exactness. We always know what to depend upon when we read a book that God wrote with his own finger. In point of reliability and mystery it is on a par with boarding-house *hash*.

According to 2 Sam. x, 18, David, on a certain occasion, slew 700 Syrian charioteers; but according to 1 Chron. xix, 18, it was 7,000 Syrian charioteers. Probably the latter are David's own figures, but both must be true. There can not be an error in that Great Book.

By 1 Sam. xxiv, 24, we learn that David paid fifty shekels of silver for a certain threshing-floor; but 1 Chron. xxi, 25, it says he paid six hundred shekels of gold. This was too much—don't believe David paid it. Divinity must have been mistaken. He ought to be reasonable, at any rate.

According to 1 Sam. xvii, 4, 50, we find that it was David who slew Goliath; but by 2 Sam. xxi, 19, we further learn that it was Elhanan who slew the giant. The words, "the brother of," are not in the original, but were supplied by the translators to avoid a contradiction. They should have played that card much oftener, if they meant to reconcile all the discrepancies.

In the speculative doctrines there is little better agreement between the various parts of the book. For instance, Jesus said his mission was peace and he also said it was not peace; that he was all-powerful and that he was not all-powerful; that he was equal with God and that he was not equal with God; that he did receive testimony from man and that he did not receive testimony from men; that his witness was true and that it was not true; that it was lawful for the Jews to put him to death and that it was not lawful; that children are punished for the sins of their parents and that they are not so punished; that man is justified by faith alone and that he is not justified by faith alone; that it is possible to fall from grace and that it is not possible to fall from grace; that no man is without sin, and that Christians are not sinners; that there is to be a resurrection of the dead, and that there is to be no resurrection of the dead; that rewards and punishments are bestowed in this world, and that they are not bestowed in this world; that annihilation is the portion of all mankind, and that endless misery is the fate of a large part of the race; that the earth is to be destroyed, and that the earth is never to be destroyed; that no evil shall happen to the godly, and that evil shall happen to the godly; that worldly good and prosperity is the lot of the godly, and that worldly misery and destitution is the lot of the godly; that worldly prosperity and blessing is a reward for righteousness, and that worldly prosperity is a curse and a bar to future rewards; that the Christian's yoke is easy and that it is not easy; that the fruit of God's spirit is love and gentleness, and that the fruit of God's spirit is vengeance and fury; that prosperity and longevity are enjoyed by the wicked, and that they are denied to the wicked; that poverty is a blessing, and that riches are a blessing—also, that neither poverty nor riches is a blessing; that wisdom is a source of enjoyment, and that it is a source of vexation, grief and sorrow; that a good name is a blessing, and also that a good name is a curse; that laughter is commanded and that it is condemned; that the rod of correction is a remedy for foolishness, and that there is no remedy for foolishness; that temptation is to be desired, and that it is not to be desired; that prophecy is sure and that it is not sure; that man's life was to be one hundred and twenty years and that it was to be but seventy years; that miracles are a proof of divine mission, and that they are not a proof of divine mission; that Moses was a very meek man, and that he was a very cruel man; that Elijah went up bodily through the air into heaven, and that Christ was the only one who had thus ascended into heaven; that all the Scriptures are inspired, and that some Scripture is not inspired (to which opinion I decidedly incline); that servants are taught to obey their masters, and also that they are to be the servants of no man; again, that they should be subject to their masters with all fear—not the good and gentle alone, but also to the froward—and that they should worship the Lord God, and *him only should they serve*; that those who blaspheme against the Holy Ghost have never forgiveness, and that all that believe are justified from all things; that Jesus and his father were equal, or one, and that the Father was greater than he. It is said that Jesus was the Prince of Peace, and again, that he did not come

to bring peace but a sword; that God is a jealous God, visiting the iniquities of the fathers upon the third and fourth generations, and that the son shall not bear the iniquity of the father; that there is not a just man upon the earth that doeth good and sinneth not, and that he that committeth sin is of the Devil.

And thus that perfect divine book, direct from the mansions of bliss, goes on almost interminably on both sides of almost every subject that may be named. I could cite many more positive contradictions, but perhaps I have named enough to satisfy our readers that the book is full of palpable incongruities, if I cannot satisfy you of the fact. They may see, too, that the man who arranged them without a word of comment was not necessarily a fool, and that the foolishness consists in believing that such a mass of contradictions and absurdities are an emanation from the great source of truth, harmony, and intelligence. The marvel is how so intelligent a man as yourself can believe that the old book had any higher origin than the minds and hands of men, and that you can so easily see the hand and intellect of a God in it. I would repeat, that the absurdity of ascribing to a superhuman power a book, or a collection of books, that most assuredly are not superior to human production almost transcends comprehension. If the Jewish Scriptures, with all their foibles, contradictions, absurdities, and senselessness, is the best their God can do in getting up a book, he certainly is not a success in that line, and had better give his attention to killing people, conducting wars, etc., and leave book-making to those who possess a greater degree of skill in that direction than himself. Can you possibly believe that a being who could speak the earth, the sun, the solar system, and the entire Universe, with its constellations of suns and stars and its vast congeries of constellations and systems, causing all to move together in wonderful beauty and harmony; who was also able to organize and perfect the equally wonderful microscopic world—the vast kingdom of minute, invisible animation—the infinitesimal leviathans that disport in a drop of water, and the herds of minute animals or beasts that feed upon a single leaf, all the systems and grades of life being conducted with consummate skill—could not produce a more perfect book than the Jewish Bible? If that is the best that such a Deity can do in book-making, had I his private ear I would say, "Confine yourself to world-making, to devising the various systems of vegetable and animal life, but don't try again to write a book. It does you great discredit."

As serious as the subject is, I can hardly help being amused at your efforts in trying to extricate your Bible God from the odium connected with the villainous slaughter of the Midianites, and I cannot understand how so amiable and peaceable a man as yourself can apologize for and justify such a murderous, cruel and damnable transaction. Can it be possible that you can think that the adultery of the Hebrew Zinri with the Midianitish woman Cozbi, or even that a thousand such instances would justify the plundering, despoiling, robbing, massacring and exterminating an entire peaceful nation, or five nations rather, for they had five kings? It would seem that the Midianites were eminently a peaceful, agricultural people. They seemed not to understand the arts of war, for they appeared to fall an easy prey to the twelve thousand red-handed murderers that Moses sent over to slaughter them, and they seemed so incapable of self-defence that they killed few or none of the brigands that despoiled them. That the Midianites were an agricultural people is evident from their great herds of sheep, cattle and asses. They were just such prey as the Jews and their blood-thirsty God were partial to.

Of all the murderous details of which history informs us, there is nothing so utterly monstrous and cruel as the treatment of the Midianites by God's chosen people. The males were all put to the sword, in the first place, and all their wealth, their jewels, their wearing apparel, their 675,000 sheep, 72,000 beef cattle and 61,000 asses. They then burnt their cities, their goodly castles, despoiling their homes and spreading devastation and despair over the entire country. The robbers, it seems, possessed a moiety of humanity, and saved the women and children alive, but when that man of God, Moses, learned this, he flew into a rage, shrieking out in demoniac rage, "Have ye saved all the women alive? Kill every male among the little ones, and kill every woman that hath known man by lying with him, but all the women-children that have not known man by lying with him, keep alive for yourselves." Was ever any order from any tyrant or murderer so merciless, so cruel, so monstrous? And that devilish order was carried out. From fifty thousand to one hundred thousand—as near as can be estimated—of women and male babies were murdered in cold blood in the sight of the young girls who had never laid with man, and thirty-two thousand of the latter were turned over for the indulgence of the base, lustful passions of the men who had murdered their fathers, their mothers and their little brothers. O, was anything ever so shocking, so villainous? Did devils ever do anything so bad as this? Were Turks or savages ever so lost to every fine feeling of the human heart? And yet the Rev. G. H. Humphrey—a professed follower and teacher of the meek and lowly Jesus—stands up in this day of culture, civilization and refinement and attempts to justify this most abominable and damnable business! I am truly sorry that he has espoused a religion that makes it necessary for him to do a deed so abhorrent to every noble feeling and sympathy of his nature. Good grounds had Theodore Parker for saying to an orthodox clergyman, "My friend, your God is my Devil." If there was nothing else vile and abhorrent in that old book, the thirty-first chapter of Numbers is alone sufficient to eternally damn the compilation in the eyes of every kind-hearted, just and sympathizing man in the world, and to cause him to contemplate with perfect

abhorrence a being capable of ordering and approving such a bloody, diabolical piece of business. I never will love nor worship such a monster, and it is only a wonder to me how any good man or woman possibly can.

Among the great objections that the Hebrew Scriptures should be accepted as the infallible word of God is the monstrous, unlovable character it gives to that being. By the chapter just referred to (Num. xxxi,) we get a vivid and, in fact, a lurid picture of him, and, as I remarked, it constitutes him a fiend incarnate. There are other parts of the Bible not much behind in painting him as a most grotesque and horrible monster. Let me quote a few passages. "Smoke came out of his nostrils, and fire out of his mouth, so that coals were kindled by it" (2 Sam. xxii, 9). "He had horns coming out of his hands, and these were the hiding of his power" (Hab. ii, 4). "Out of his mouth went a sharp two-edged sword" (Rev. i, 16). "Out of his mouth goeth a sharp sword" (xix, 15). "The Lord shall roar from on high. He roareth from his habitation. He shall shout as they that tread the grapes" (Jer. xxv, 30). "He awakened as one out of sleep, and shouldesth like a man drunken with wine" (Ps. lxxviii, 65). "In his anger he persecuted and slew without pity" (Lam. iii, 45). "His fury is poured out like fire, and the rocks are thrown down by him" (Nah. i, 6). "He became angry and swore" (Ps. xcv, 11). "He burns with anger; his lips are full of indignation, and his tongue as a devouring fire" (Is. xxx, 27). "He is a jealous God" (Ex. xxxiv, 14). "He stirred up jealousy" (Is. xlii, 18). "He was jealous to fury" (Zach. viii, 2). "He rides upon horses" (Hab. iii, 8). "He cried and roared" (Is. xlii, 13). "He laughs in scorn" (Ps. ii, 4). "The Lord is a man of war" (Ex. xv, 3). "His anger will be accomplished, and his fury rest upon them, and then he will be comforted" (Ezek. v, 13). "His arrows shall be drunken with blood" (Deut. xxxii, 42). "He is angry with the wicked every day" (Ps. vii, 11). "They have moved me to jealousy; I will provoke them to anger. . . A fire is kindled in mine anger, and shall burn unto the lowest hell. I will heap mischief upon them; I will spend my arrows upon them. . . They shall be burnt with hunger and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of the serpents of the dust. The sword without and terror within, shall destroy both the young man and the virgin, the suckling also, and the man of gray hairs" (Deut. xxxii, 21-25). "If I whet my glittering sword, and my hand take hold on judgment. I will render vengeance to mine enemies" (Deut. xxxii, 41). "The Lord said I will be a lying spirit in the mouth of all his prophets" (1 Kings, xxii, 22). "The Lord hath put a lying spirit in the mouths of all his prophets" (1 Kings, xxii, 23). "I frame evil against you, and devise a device against you" (Jer. xviii, 11). "I will laugh at your calamity, and mock when your fear cometh" (Prov. i, 26). "I myself will fight against you with an outstretched arm, even in anger, and in fury, and in great wrath" (Jer. xxi, 5). "He reserveth wrath for his enemies" (Nah. i, 2).

Hundreds of similar passages from the Bible might be cited, were it necessary, to show the malicious, vindictive, and merciless character of Jehovah, whom we are commanded to love as a being of transcendent excellence, goodness, and love. Such an idea of God could only be devised by cruel, barbarian minds, and it cannot be natural and easy for refined and intelligent people to love and worship such a monster. Truthfully did Ingersoll exclaim: "There can be little liberty on earth while men worship a tyrant in heaven."

It is a consoling view in considering the Bible character of God that the picture drawn of him there must not be regarded as the true one. The crude and undeveloped race of men have been making gods for many thousand years, and they have all made their gods after their own models. Warlike, fighting nations have devised warlike and fighting gods. Peaceful and quiet nations have had peaceful and quiet gods. As the Jews have been regarded as one of the meanest nations of men, in some respects, that ever had an existence, it is perhaps not strange that their God should be one of the meanest and most blood-thirsty that has been heard of on the earth. This is strictly true. Take all the gods of pagandom—horrible as many of them were—and roll them all into one, and they would not, in point of maliciousness, blood-thirstiness, vengeance, petulance, anger, unreasonableness, vindictiveness, selfishness, injustice, and all the attributes that are horrible and detestable equal old Jehovah, the God of the Jews. It is probably the most unfortunate fate that ever befel the people of Christendom that they adopted Jehovah and the abhorrent system of theology connected with him.

It is becoming more and more evident that God—whatever the word may mean—is wholly a creation of the human brain. Every man gets him up according to his own fancy. There are no two persons who have the same conceptions of God; and it is amusing to listen to the varied and ever-varying, wild, crude, and incongruous conceits about God that different persons will present you. Nobody that lives knows anything about God. Nobody that ever has lived knew anything about him. All that anybody knows he imagines from what somebody else told him, and the one who told him got it from somebody else who knew less, if possible, upon the subject than he knew himself. This shadowy conception that such a God has ever written a book, and embarked in the publishing business, is one of the wildest vagaries that has ever seized the human mind. I regard the belief in gods as wholly unfounded and unwarranted. This belief dates back into man's crude and unprogressed condition, when demons, satyrs, gnomes, genii, hobgoblins, furies, fairies, naiads, byaderes, and all the monstrosities of that class were supposed to walk the earth, but not one of whom was ever seen or known, save in the distempered minds of ignorant and superstitious men and women. The belief in gods has, in fact, been the grand central superstition of all the superstitions in the world. It has dragged poor humanity down into the chilly damps and mouldy fogs of mysticism and ignorant credulity more than all the other beliefs man has hugged to his heart, and the Jewish Bible has wielded a great and injurious influence in this direction. The gods have done nothing for man save make him a slave to a designing priesthood, who pretend

to interpret and declare his will. Had man depended upon gods, and more upon himself, it would have been greatly to his advantage.

The following remarks from a sermon by Henry Ward Beecher are to the point and worthy of attention: "Nobody can see God. He is to everybody but an idea. It is an idea, too, which we fashion in our own mind and project into some external form, for every man in this life must put into form anything which he distinctly conceives of. The mode of forming that idea makes the difference between barbarians, semi-civilized and civilized men all the way up. All form the God they worship; some by one method and some by another. Some with higher materials, representing the elements of thought and beauty—that is the Greek; some with moral qualities and dispositional affections representing the true Christian conception of God, not magisterial, but paternal, as if paternity itself was the highest conception of which the human mind is capable, as if, under the element of divine paternity, justice, power and law rank themselves as subordinate, love being the highest, and parental love the noblest conception, and all moral quality, inhering in the supreme, superlative idea of love—an idea yet struggling for birth into human light, not yet born or grown." If we could throw upon a screen, as objects in science are thrown and magnified, the real conception which a Christian man forms of God, it is not probable they would come nearer together than the generic. Specifically they would differ from one another, as one man differs from another. This being is represented to us as compassing the Universe—as having scope that is simply immeasurable. The element of time, as well as scope of being, must needs belong, and does belong to our inherent conception of God."

I must confess to you that the picture you draw of an affectionate mother whipping her offspring with such unnatural severity as to make it shriek and writhe with agony, as an excuse for the still greater torment, which you faintly believe your God inflicts upon his offspring, almost shocks my finer sensibilities. Can you for a moment see anything in such cruelty and severity commendable in a parent? Is such a government your highest ideal of love and affection? Can you indeed respect a parent or a Heavenly Father who finds an excuse for beating unmercifully or torturing endlessly their own flesh and blood, the children of their own begetting? By far do I prefer the sentiments of Ingersoll, whom you seem to so greatly dislike. In a late lecture he said: "What right have you to tyrannize over a child? I have very little respect for a man that cannot govern his child without brute force. Think of whipping children! Why, they say that children tell lies. Suppose a man who is as much larger than you are larger than a five-year old child, should come to you with a pole in his hand, 'Who broke that plate?' you would tremble, your knees would knock together, and you would swear you never saw it, or it was cracked when you got it. Think of a member of the Exchange whipping one of his children for prevaricating! Think of a lawyer beating his own flesh and blood because he had evaded the truth! Think of a Wall street gambler in stocks striking one of his children for lying! What an inconsistency! Think of it; and some of these men, some of these women, that whip their children, that beat their own flesh and blood, I wish they could have a photograph taken of themselves when they are doing it, their brows corrugated with anger, their cheeks red with wrath, and the little child shrinking, trembling, crouching, begging! If this child should happen to die, wouldn't it be sweet in the autumn, when the maple trees are turning to gold and when the scarlet vine runs like a sad regret out of the earth—wouldn't it be delightful to go and sit on the little grassy mound that covered the flesh they had beaten, and look at that photograph of themselves in the act of whipping that child?"

"Now, think of it, think of it; and if all I say to-night will save one blow from the tender flesh of infancy, I am more than paid. I have known men to drive their own children from their doors and then get down on their knees and ask God to watch over them. I will never ask God to do a favor to a child of mine while I can do it, never. There are even some Christians who act as if they really believe that when the Savior said, 'Suffer little children to come unto me,' that he had a whip under his mantle, and simply said that to get them within striking distance. I will tell you what I say to mine. I say to my children this: 'Go where you may; do what you will; there is no crime you can commit, there is no depth of infamy to which you can sink, that will shut to you my door, my arms, or my heart.' Another thing. There is nothing in the world like being honest with these little children. Do not pretend you are perfection; you are not; and if one of them happens to tell a story, do not let on as if the whole world was going to burst. Tell them honestly you have told thousands of them. Do like the man did in Maine when he said to his boy, 'John, Honesty is the best policy; I have tried both.' Do not pretend you are perfection. You are not. But tell them the best way is the right way. Make them courageous, and, first of all, teach them not to fear you. So raise your children that the meanest thing they do they will tell you. And if you are honest with them they need not be ashamed of it, because you will simply compare experiences."

We see here the difference between the true conceptions of paternal love in an Infidel, who believes in no God that sits above the clouds frowning and raving at his children below, and does believe in improving the human race and raising them up to the highest plane of human perfection, and a pious Christian, who believes that the kind father of all delights in torturing his little frail, helpless children continually and hopelessly through all the endless years of eternity.

I am happy to think that we agree upon one point. You say: "Let us treat the Bible like any other book." Here I join hands with you, and say Amen! Let us treat it precisely as we would any other book. Let us criticise it; let us examine it; let us apply to it the test of reason and science; let us condemn its defects, its errors, and its absurdities, precisely as we would any other book that has ever been written. Let us despise to cloak or cover its fallacies and its ignorance. Let us give it due credit for all it contains that is beautiful, commendable, and of value; but let us not swear that it is a book sent from the throne of God in heaven, when there is not a passage nor a sentence in it that might not easily have been written by an ordinary human being. Let us not try to make more of it than it really is; let us not revere it. Let us not make a fetish of it; let us not claim that it is from a supernatural source, when there are not the slightest grounds for setting up such a claim.

I have already taken up too much space, and I must omit several remarks which I would like to make, until my next reply. I am sincerely yours, D. M. BENNETT.

Is not Humphrey a Myth?

MR. BENNETT: In reference to the discussion now in progress in THE TRUTH SEEKER, I hear the question asked, Is not Humphrey a myth? Some seem to think you have originated a man of straw, and that you are only expending your force of argument upon an ideal being for the sake of discussion and the making out a case against Christianity. Others have it that it is a thing improbable that any intelligent minister of orthodox faith and sentiment would permit himself to discuss such questions of vital importance with so pronounced an infidel as you are, and in an infidel paper like THE TRUTH SEEKER.

Then, again, the opinion prevails that no well-informed clergyman could take such untenable grounds as now and then appears; that he would not expose himself and his cause to such an apparent excess of weakness as he has done; and that he could not afford to lay himself open to just criticism in so many instances as is evident.

These are some of the varied notions a few good people entertain, who prefer to express a doubt as to the real existence of any such man as Humphrey.

But I am forced to entertain another view, and if it would not be regarded as impertinent, would like to say some things in connection with the subject under discussion. They say I am an old man—and I partially believe it—yet if so, I still have some recollection of an old proverb I heard in younger days something like this: "Old men for council; young men for war." Experience has been my schoolmaster in days when younger than I now am, and I think I can appreciate Mr. Humphrey's position better than those who have never traveled over the same road. For over eighteen years of my younger manhood I, too, was one of the ordained "defenders of the faith once delivered to the saints." Hence I think I cannot be entirely ignorant of the experience he is passing through, or of the difficulties he has to encounter in maintaining his cause.

Step by step thus far have I followed him in the discussion, with what I deemed a spirit of honest criticism. Certainly I have hoped he might bring to the surface the brightest and most convincing testimony that the Christian cause would permit. The best sympathies of my heart have been with him, if for nothing more, that I might be able to freshly review the foot-prints of the past in my own life's history, and determine, if possible, wherein I might have misjudged the evidences of my former faith. With me, it is honest and right that it should be so, as I can see no compensating values in that which is of self-sustaining truth in matters of religion.

With a kind of fraternal spirit of sincerity, then, I have been interested in this discussion, for myself personally as well as for Mr. Humphrey. He may not thank me for any sympathy I may express. I don't want he should. Yet I share the feelings of a brother man—I had almost said minister—and find I can hardly avoid it in this case.

In some portions of this important discussion Mr. Humphrey has done his work well, and proved himself a noble champion. But few men could have excelled him. Evidently to me then, you are not at war with a man of straw. Mr. Humphrey is a reality—real to himself and the world in which he lives. And I am forced to the conviction that he must be a man of a brave and noble soul. He feels undoubtedly that he has a mission to fill in this debate. He would gladly fill that mission to the approval of his own conscientious convictions of truth. I think he cannot from choice prefer untruth to truth itself. The goodness of his finer nature would forbid it. Error from choice has with him no scale of compensation to antagonize truth. He would not intentionally barter the true for the false. If he could perceive without a dimmed vision, humanity would stand forth enshrined as in a holy treasury in his view, aside from carping creeds and pinching dogmatisms.

And yet, after all, I think I can perceive down in his heart of hearts that he must feel himself floundering in waters too deep to maintain the elements of true manhood. On many points demanding honorable concessions from an honest disputant he has artfully skipped over into convenient obscurity, only leaving a blank surprise in the mind of the reader. Again, it is matter of regret that shrewdness of evasion answers his purpose better than arguments in many cases where frank admission would be far more honorable. Right reason demands better things, and cannot afford to bow its head in the very dust. It is hard for a man of good sense, or a good man of any sense, to divorce reason from his selfhood. Circumstances, however, tell the story.

With Mr. Humphrey, I think I can perceive how the force of events are as a land-lock to the liberties of his soul. I have been there before him. To himself he cannot easily dissemble, whatever may be the word of his exterior. His soul often sighs for a larger liberty. But what are the events surrounding him that discount the elements of his nobler manhood? Let us see. His office—by education, I presume—is that of a minister of God. What a dignified transaction! What a sublime event in the history of mortal man! Is he not unlike other men in this regard? In another sense, is he not partially unmanned, and—as anciently regarded—is he not god-man, or God's man? By this event, are not his liberties to be, to live, to act, to think, and speak like men in common, greatly abridged? Does he not feel it to be so in himself? If not, he is only a fraud, a deceiver, and has no heart consecration to the living God. Other men so regard him and do him reverence. If by the force of early trained conscience he has with fidelity pursued his God-work in life, there is to him a hallowed sacredness recorded on every page of that life's effort. Has such a man the liberty to think independently of his creed, and search for scientific

truths that would prove the destruction of both his standing and his creed? Let those be his witnesses who have traveled the same road. Position, in the Church and in society, is everything to a minister. In the Church are all the springs of his earthly subsistence, without which no sacred ministerial office could be maintained twenty-four hours. Of course, the official has an eye to his living, and only by fidelity to his trust—that is, to keep within the prescribed limits of his creed—can he hope to be sustained. He is shepherd, teacher, guide, father and friend in the church that yields to him his support. Is there not a pressure in such an event as to make it appear almost superhuman over the creed and conduct of a minister in any church on earth?

To the outer society of the world an acknowledged minister feels that he has been placed as a beacon light for sinners, to point them to the Lamb of God, the way of life everlasting, and to reveal the miseries of the damned for unbelief. He must be consistent with the vows of his creed. Has he any liberty to call that in question? Indeed, restraint is upon him in every step he takes, look which way he will. If he looks up, the fear of God stares him in the face. In looking upon man, he sees the curious eye and critical ear ever open for exploration of his creed, his public and private life. With him the restriction of a *Divine awe* carries with it the enslavement of a human soul. And, poor man, he has no liberty to call in question the fetters that bind him. All the restrictions of a "supernatural revelation" to which he is religiously bound to yield a tame submission are but the proofs of the mind and the desolation that reigns within. Ages have been cursed with this same blight of mental imbecility. All is more the pity because men are so insensible to the fact. And then the pity, again, that this same insensibility should become the parent of superstition. Sympathetically yielding to the dictation of unauthenticated, contradictory and blind authority in this age of reason and sober thinking is anything but manly. Less manly still to emburthen the noble powers of the mind with a stubborn indifference to the claims of scientific investigation as to any religion presented for the good of human society.

How is brother Humphrey related to such a state of things?

In what I have to say, I intend no officious intermeddling in other men's matters. But this discussion has become public property and concerns every man, woman and child in the world. Every one has or will have an opinion on the great problem now under discussion, and none can deny them the right to express it. The world has too long been slumbering under the restrictions of ignorance and superstition. It is time to tear off the gloomy mask and let the sunlight of reason and science come in cheerily to warm the souls of men.

Although Mr. Humphrey has labored like a tall giant to do his work well, I fear he is flagging in the fight. He is on too low ground. Come up, brother Humphrey. Occupy the higher plane of reason, as well as revelation. Take fresh courage in a more healthy atmosphere. Abandon the low grounds of sophistry and the quagmire of sarcasm. The subject is too gravely pregnant with moral results for you to remain longer down there. Take higher grounds and let living truth be your shield and buckler. You cannot afford to close this discussion with the taint of mental imbecility and moral duplicity covering your nobler manhood. The voices of Reason, Science, and Humanity cry out for better things of you. That cry is more imploringly urgent than that of creed or sect. True, the howl of Infidelity may have its chilling terrors and frightful apparitions to alarm you.

But was not the Christ your beloved master in his day one of the noblest of Infidels—and for his Infidelity and blasphemy did not the Church crucify him? And now shall the servant be above the Master? What if the distorted and perverse definition of Infidelity have no more willing cheer in your ear than it has in mine? "Let not your heart be troubled." Polite and popular opinion is more inclined to brand that word with infamy. It is the policy and interest of the Church to have it so.

And just here I want to say, I perceive a double error, Mr. Bennett, in both of you as contestants—the fight being, as it seems to me, merely *antithetical*, rather than arguing to the question. The simple antithesis involved in the two words Christianity and Infidelity, are of minor importance. The perversion of either of those words may define everything or nothing, tangible and intangible. Christianity may include Pagan, Greek, Roman and Protestant, or neither. Infidelity, like Christianity, or Indiarubber, is a word of indefinite extension. It means much or little, just as the caprice or prejudices of the talisman may elect. It reaches from a cypher to infinitude—from one God to none. As a Unitarian or a Free-Religionist, I would be regarded as much of an Infidel by Bro. Humphrey as Mr. Bennett himself. All this play on words has only a tendency to feed the flames of partisan strife and lower the dignity of the main question at issue. I would that a fraternal unity might be the merit with both disputants in closing this discussion.

But I have a word more in relation to the Rev. Albert Barnes, whose words you have quoted from a sermon near the close of his long laborious life. Over thirty years ago it was my pleasure to be in happy accord with that truly good man. I thought it no wrong to cherish his merits as worthy of all patronage. To me his death was like the extinction of a star of the first magnitude. I was interested in your quotation and manly notice of him. I was also very deeply interested to know how friend Humphrey would respond to the deep heart-tones of that departed "father in Israel." Imagine my disappointment in his last to find that he had passed over it in profound silence. Could Bro. Humphrey rightly read and interpret the heart of that good man, Barnes, as he wrote those words—and more—he might have

been able to look through that cloud of deep despair Mr. Barnes felt over the "mysteries of godliness," and perceived in the far beyond a bow of promise for humanity to temper the gloom of such surroundings. No minister in honest pursuit of spiritual truth, can evade the conviction it necessarily must produce. Out of my veneration for Mr. Barnes, you will allow me to repeat his words (as published Aug. 14, page 242, T. S.): "I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer or a thought to suggest that would be a relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit I have; but I confess, when I look on a world of sinners and sufferers, upon death-beds and graveyards, upon the world of woe, filled with hearts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race, all involved in this sin and danger; when I see the great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it" (Practical Sermons, p. 124).

The same steel of agony that entered the soul of that honest man, and "gave not a moment of ease to his tortured mind," long ago touched mine also. Has Bro. Humphrey's heart never been touched by the same anguish? I know it has. And if the man I have taken you to be, that anguish cannot slumber. Will you be honest with your own soul? "As in water, face answereth to face, so the heart of man to man." Evidently the world can be made better only as men are bold enough and good enough to speak the truth in the love of it, lead where it may. Fiction is no fair guide for crippled humanity. If the blind lead the blind, will they not both founder in the ditch of despair? The true man—the man of intelligent discernment—who loves rather to lead his fellow brother to the fountains of scientific realities in search of the true is only to be trusted. Ministers, of all other living men, ought to be the conservators of truth. The nature of their profession demands they should be. Evasion or dissembling in any of the great truths demanded by yearning humanity, would be treacherous and ignoble. It is too late for the clergy to dodge the legitimate deductions of Reason and Science. Better yield to their honorable conclusions and share in the glory of an honorable conquest. If not, the time is at hand when they will go down in infamy, and their memory for good be lost forever. It is indeed a difficult task in this age of intelligence and reason, to make the abortive attempt longer to sustain the tottering fabric of Supernatural Inspiration, and by its false exegesis enslave the souls of men. History must not—will not—repeat itself in this regard, and gather back the pall of the dark ages, since by the love of a nobler humanity, man is beginning to see a brother in his fellow-man. G. W. W. Galesburg, Ill., Aug. 21, 1877.

REMARKS.—Our learned correspondent is quite right in regarding Bro. Humphrey as not a "man of straw." He is a real, living, able, ingenious, friendly, companionable man. He frequently calls upon us, and we have called upon him and his excellent lady. We trust there is naught but the truest friendship existing between us. With our correspondent we would greatly rejoice could Mr. Humphrey become convinced of the superiority of Nature, Reason and Humanity over theological dogmas, ecclesiasticism and religious fanaticism. We think there are grounds for hope that this may ultimately be the case. He is an honest man and eminently intellectual, with but a limited tendency to fanaticism and marvelously. If he can remove the effects of early education, the bias of the theological school he was educated in, it would seem that he ought in time to become an intelligent Rationalist.—ED. T. S.

Obituary.

Died, at Portland, Oregon, July 9, 1877, Miss HANNAH A. PERKINS, of Eugene City, Or., aged 28 years and 4 months.

Miss Perkins was a young woman of more than ordinary intelligence, and of sterling moral qualities. She was an observer of nature, a reader of books, a seeker for the truth, and a lover of her race. She possessed moral firmness and independence of character in a remarkable degree. She espoused and defended what she believed true, whoever dissented, and did what she thought right, whoever objected; yet a natural sensibility and tenderness of heart preserved her from anything like indifference to the feelings of those from whom she was obliged to differ. Her many noble qualities of mind and heart had endeared her to a large circle of friends to whom her death is a source of deep regret and inexpressible sorrow. Miss Perkins was heartily interested in all the good movements of the day, which she encouraged in every way she could. I remember well the interest she took in courses of lectures the writer gave in Eugene City a few years ago; not for herself simply, but for the sake of others whom she wished to see emancipated

from the thralldom of superstition. She was a very radical Freethinker, and she deemed it a duty to defend her principles on all proper occasions. Shortly before her death she called her father to her bedside and expressed to him the fullest confidence in the truth of the philosophy in which she had lived, and the sufficiency of which in the last hours of life was attested by her experience. She requested him to tell her friends that she died with no faith in the Bible or its God, with no reliance on its promises of heaven, and no fear of its threats of hell. Without misgivings as to the future, calm and resigned, she passed into that sleep which awaits us all. She rests by the side of her mother in the family burial-ground at Portland. To the surviving parent we can only give our heartfelt sympathy on this great bereavement. A loss, an irreparable loss, her death certainly is, especially to those nearest and dearest to her—those who knew her best. No philosophy can make it appear "for the best" when a young life goes out, and no argument can or should stifle the most sacred part of our nature; but death must come to us all, and while it is human to weep at the grave of those we love, Reason bids us submit without complaining to that which is inevitable, while Time, if it does not always heal completely, never fails to soothe the wound produced by death.

Our friend's life was short, but it was not a useless one. The world is better for her brief but beautiful life, the influence of which will endure when all who now live shall have followed her to the silent realm. "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best."

B. F. UNDERWOOD.

A Letter from Morgan R. Nichols.

ETNA, FILLMORE CO., MINN., AUG. 17, 1877. FRIEND BENNETT: Another brother has gone to his last, long sleep. Early on the morning of the 11th inst. Charles Stephenson of Rock Island, Ill., took his departure from life. He contracted a painful disease of the lungs while traveling from Texas (the details of which you got a correct account of in his pamphlet entitled "A few words about R. Peterson"), from which he has grown weaker and weaker until the heart ceased to beat. I lost in him an esteemed friend, and the Liberal press a valuable contributor. His poem entitled "Our Father in Heaven," which appeared in your paper of Nov. 18, 1876, was a sample of his many able contributions. He was but twenty-four years of age, and his talent as a writer was excellent, and it promised some day to make him famous; but Nature, the mother of us all, will not pass unheeded a violation of her exacting laws, so, reaching out her hands, she claimed that which she had loaned for a time. Charles lived an Atheist, and to his honor it can be said he never bent the knee to superstition's throne, and in death he was the same calm Infidel. I send you a copy of his last letter, written a few hours before death. M. R. N.

"AUGUST 10, 1877. "FRIEND MORGAN: It has come at last. I have been bleeding at the lungs for two days, and the doctor has the candor to tell me I can't live twenty-four hours longer unless a change takes place for the better. I write this to say good-bye. Think of me occasionally. I don't dread my fate. Why should I shrink from a rest. I have no fears for the future, for "In spite of all the learned have said, I still my old opinion keep; The posture that we give the dead Points out the soul's eternal sleep." "My folks will send you this letter. I can't write any more; I am very weak and growing weaker. Good-bye. Your friend, "CHARLES STEPHENSON."

Freethinkers' New Organization.

WORK TO BE DONE.

MR. EDITOR: Can you find a place for this communication in the same number of THE TRUTH SEEKER that contains the Articles of the Freethinkers' Association of Central and Western New York? If you can, as a large number of that copy should be struck off for circulation, I desire to recommend some work to be attended to at once:

First, The Vice-Presidents should appoint their associates and forward their names to me immediately. Then, the County Committees thus formed are requested to call a county meeting at some central point in the various counties, and perfect a county organization and make out a full list of all persons in each county who are willing to be identified with this movement. This list should be kept by County Committee, and a copy sent to the corresponding Secretary of the Freethinkers' Association. In that way we shall get a perfect list of all the Freethinkers within the bounds of our Association, which includes some thirty counties.

Second, The next thing to do, it appears to me, should be to get as many of these persons as possible to subscribe for some Liberal paper. It would be well for each County Committee to procure a quantity of Liberal papers of various kinds and circulate them through their county, thus giving all persons an opportunity to choose for themselves which they will take. I

have no doubt that the publishers would be pleased to send a sample copy to each name in these lists.

Third. Not only should a county organization be formed, but in every town some sort of an organization should be effected, and, if possible, a Liberal League. Five persons are sufficient for such an organization.

Fourth. So soon as the County Committee is formed, application should be made to W. H. Hamlin, 121 Washington street, Boston, for National League Petitions to be at once circulated, and for instructions for forming Liberal Leagues.

Fifth. By the time we get organized in each county we shall have long evenings, and, wherever practicable, meetings should be held. Let us go to work in a way that will attract the attention of Liberals all over the Union, and stimulate our friends in Eastern New York, and in all the States to follow our example of organizing.

H. L. GREEN,
Corresponding Secretary.

Prospectus—Beyond the Veil.

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The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

SCIENCE HALL, No. 141 EIGHTH STREET.

NEW YORK, SATURDAY, SEPTEMBER 1, 1877.

The Wolcott Meeting.

Many of the secular papers have called attention to the Freethinkers' Convention that was held at Wolcott, Aug. 17, 18, 19, and a portion of them speak of the meeting and the attendance in complimentary terms. The moral effect it must have upon the people of the country will be by no means inconsiderable.

Attention is called to the appeal on a preceding page relative to the preliminary steps for organization. The Fall season will soon be with us. Long evenings will come and we cannot too early effect organizations with the marshalling of our forces preparatory to making a forward movement all along the line.

One feature of the Wolcott meeting may be mentioned. Perfect order and peacefulness prevailed throughout its continuance. The orthodox people in the vicinity got up a counter grove-meeting for the advance of temperance and the cause of Jesus, and threatened to wipe the Infidel concern entirely out. But the wiping out process did not take place. The Christians got into some serious quarrels among themselves, which necessitated the calling in of several deputy police officers, and from which a number of lawsuits originated. In our camp all was peace and quiet. Not an angry word was spoken and not the least disorder occurred. So much better is Infidelity than Christianity.

Among those from a distance whom we failed to mention last week, was the venerable Daniel Tuttle, of Poplar. O.

OUR FRIEND, MR. JOHN A. LANT, whose family, during his imprisonment of sixteen months in the Albany Penitentiary, received many donations from readers of THE TRUTH SEEKER, desires to express his profound gratitude for their kindness at that time. He is now publishing a little paper called *Labor*, and as a slight return for these favors will be glad to furnish his paper to those who will send him their address. The paper, as its name indicates, is devoted to the labor question. After his long imprisonment Brother Lant steps once more to the front to assert his unabated interest in free speech and a free press. Though his health is impaired, his spirit is undaunted, and we desire for him success and a long subscription list, which is the most encouraging sight in the world to an editor. His address is, John A. Lant, Ed. *Labor*, 34 Park Row, room 46, New York City.

ALIUNDE; OR, LOVE VENTURES. New York: Charles P. Somerby, 139 Eighth street. This is a neatly-printed little volume of 226 pages, detailing the adventures of three festive young Government clerks among certain—or rather, uncertain—"spicy isles" in the South Sea. Three fast—that is, firm—friends, Tom, Dick, and Harry, sail from San Francisco for the Sandwich Islands, are carried out of their course, and finally shipwrecked. The lucky triad are washed ashore, and find themselves the only survivors; are captured and married by three dusky maidens, and become people of rank. After a year of happy love-life, Harry is blown out to sea in a canoe, taken aboard a passing vessel, comes home, and tells all about it. The book is written in a light, humorous vein, is not calculated to shatter the nerves of the sensitive, and contains several sly hits at Christianity. It will be found interesting and entertaining by lovers of light literature and the reading public generally. Price 50 cts.

THE SOCIETY OF HUMANITY of the city of New York have just issued a little work of sixty pages, entitled "An Epitome of the Philosophy and Religion," explanatory of that Society, including its Constitution and Regulations.

To those who desire to know what the Religion of Humanity is, and what the Positive Philosophy would substitute in place of the old faith, this little work is invaluable, as it is the *creme de la creme* of the Positive Philosophy or positivism "boiled down."

Miss Martineau's letter to her American friends is of itself worth the price of the book, sharply defining the difference between the new and the old faith, and as clearly stating her attitude and that of her co-thinkers to those faiths respectively.

The work will be supplied from this office. Price 25 cents.

FRUIT AND BREAD, A NATURAL AND SCIENTIFIC DIET. By Gustav Schlickeysen. Translated from the German by M. L. Holbrook, M.D., Editor of the *Herald of Health*. This remarkable book, translated with care, is one of the most interesting productions on the natural food of man yet given to the world. From the standpoint of anthropology, physiology, experience; from history, comparative anatomy, embryology; from an unperturbed instinct, and morality, our author shows man to be by nature frugivorous, using this word in its broadest sense to include fruits and grains; and while necessity may have compelled him to resort to flesh rather than to starve, yet this does not

change his nature. As an original contribution to the all-absorbing subject of food, it will prove more interesting than any novel, and we believe more profitable reading. The benefits of its perusal will be:

1. To show what is the natural food of man.
2. To lead him to become a loving child of Nature.
3. To simplify and beautify his manner of living.
4. To emancipate women from the drudgery of the kitchen.
5. To lead to increased use of fruit.
6. To diminish the use of flesh, and, where possible, to do away with its use altogether.
7. Gradually to improve the health, and add to the enjoyments and value of life.

Freethinkers' Association of Central and Western New York.

ARTICLES OF ASSOCIATION.—NAME.

The name of the Society is "The Freethinkers' Association of Central and Western New York."

TERRITORY INCLUDED.

The Territory of this Association shall include the counties of Alleghany, Broome, Cattaraugus, Cayuga, Chautauqua, Chemung, Cortland, Erie, Genesee, Herkimer, Livingston, Lewis, Jefferson, Madison, Monroe, Niagara, Oneida, Orleans, Onondaga, Oswego, St. Lawrence, Schuyler, Seneca, Steuben, Tioga, Tompkins, Wyoming, Wayne, and Yates.

OBJECTS OF THE ASSOCIATION.

First. To stimulate free thought and investigation among the people in relation to their civil, religious, and political rights, and encourage the investigation of questions relating to religion, science, and reform; and to that end sustain Freethought speakers, hold Liberal meetings, and circulate Liberal, scientific, and reform papers and periodicals.

Second. To act as an auxiliary to the National Liberal League in its efforts to accomplish the total separation of Church and State, and to organize local Liberal Leagues in the counties above named in accordance with the provisions of the Constitution of the National Liberal League.

THE CREED OF THE SOCIETY.

Universal mental liberty.

PLATFORM OF PRINCIPLES.

The Platform of Principles are the "Demands of Liberalism," as published in the *Boston Index*, viz:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

MEMBERSHIP.

Any person may become a member of this society by signing these Articles of Association and paying twenty-five cents.

THE OFFICERS.

The officers shall be a President, one Vice-President from each county, a Recording Secretary, a Corresponding Secretary, and a Treasurer; also an Executive Committee of seven who shall have the general supervision of the Association. The duties of the officers shall be those usually pertaining to these positions with the additional duties hereinafter mentioned.

The Vice President of each county shall, immediately after his election, appoint two other persons of the county to act with him, and the three shall be the Freethought and Liberal League Committee of the county, the Vice-President to be the Chairman, and it shall be his duty to notify the Corresponding Secretary of this Association who his associates are when they are appointed. The duty of these County committees shall be to carry out the objects of this Association, and also to cooperate with the National Liberal League in all practical ways.

ELECTION OF OFFICERS.

The officers of this Association shall be elected annually, and shall hold their positions until their successors are elected. The President shall have power to fill vacancies.

AMENDMENTS.

These Articles may be amended at any regular meeting of the Association by a two-thirds vote of all members present.

MEETINGS, WHEN HELD.

The annual meeting, and all other meetings of this Association, shall be held at such times and places as the Executive Committee shall direct.

Officers for the year commencing August 20, 1877:

PRESIDENT, Dr. T. L. Brown, of Binghamton.

VICE-PRESIDENTS.

Alleghany—Samuel Latta, Friendship.

Broome—E. E. Guild, Binghamton.

Cattaraugus—A. L. Branard, Salamanca.

Cayuga—Mrs. Mitchell, Aurora.

Chautauqua—E. Mitchell, Jamestown.

Chemung—J. V. Mapes, Elmira.

Chenango—C. S. Palmer, Norwich.

Cortland—William D. Hunt, Scott.

Erie—Geo. W. Taylor, Lawton Station.

Genesee—J. D. Richards, Batavia.

Herkimer—W. J. Lewis, Ilion.

Livingston—H. B. McNair, Dansville.

Lewis—Thomas Bacon, Leyden.

Jefferson—William Estus, Cape Vincent.

Madison—E. D. Van Slyke, Hamilton.

Monroe—Cornelia Gardner, Rochester.

Niagara—J. M. Harwood, Hess Road.

Oneida—M. Peckham, Utica.

Orleans—Henry Reynolds, Albion.

Onondaga—John W. Truesdell, Syracuse.

Oswego—Charles A. Gurley, Pulaski.

St. Lawrence—J. P. Armstrong, Ogdensburg.

Schuyler—Cap. D. P. Day, Watkins.

Seneca—E. W. Mitchell, West Junius.

Steuben—George Morehouse, Wayland.

Tioga—O. H. P. Kinney, Waverly.

Tompkins—D. B. Morton, Groton.

Wyoming—W. F. Graves, Castile.

Wayne—Samuel Cosad, Wolcott.

Yates—S. S. Ball, Penn Yan.

RECORDING SECRETARY—Edgar M. Sellon, Castile.

CORRESPONDING SECRETARY—H. L. Green, Salamanca.

TREASURER—Amy Post, Rochester.

EXECUTIVE COMMITTEE.

C. D. B. Mills, Syracuse. Charles A. Gurley, Pulaski. Sigmund Block, Cape V't. David Cosad, Jr., Oaks C'n'ts. T. L. Brown, Binghamton. N. G. Upson, Nunda Station. Clement Austin, Rochester.

Please allow me to request each Vice-President named above to appoint at once two associates, and to forward me their names and post-office address, that I may correspond with them. And I hope every Liberal who reads the above Articles of Association, who has not already joined the Society, will at once forward me his name and P. O. address—with twenty-five cents—and thus enlist in the Freethinker's army of Western and Central New York, and prepare for a forward movement all along our lines against superstition, ignorance, and injustice, and in favor of truth, education, and political and religious liberty for all.

Salamanca, Aug. 21, 1877.

H. L. GREEN,

C. S. of the F. A. of W. & C. N. Y.

Col. R. G. Ingersoll's Challenge.

I will give to any clergyman in San Francisco \$1,000 in gold to substantiate that the death of Voltaire was not as peaceful as the coming of the dawn.

They say Tom Paine died in fear, in agony, hearing devils rattle chains in the other room, and that the Infinite God went to work to frighten a dying man. I will give a reward of \$1,000 in gold to anybody who will substantiate the truth of that story.

A Common-Sense Funeral.

At the recent burial of Nettie Keasor Little at Warren, N. H., Mr. William Little made the following remarks at the grave: During her last sickness she was a great sufferer, yet she bore all patiently and with fortitude. She was anxious to live for the sake of her husband and friends, but often said if she could not recover her health it was better that she should die. She had no fear of death, for she did not believe the creeds and dogmas that make men cowardly of the future—afraid of the unseen and the unknown. Of a future state she believed that we know nothing whatever. Whence we came and whither we go is an unsolved, and perhaps an unsolvable problem. All that we can do is to so live that when we come to die we may feel that, if death ends all, we have lived usefully, nobly, and for the improvement and highest good of our fellow-men; and if there should be for us an immortality, for which we all hope, that we should be the best possibly fitted to enjoy it. The deceased was amiable in disposition, loved by her family and friends, and respected by all who knew her. She died calmly, peacefully, like one going to sleep. And now we bury Nettie, here in the bright Springtime, in this beautiful burying-ground—there is none more beautiful in New England. The little brook murmurs near; the rustle of the trees in the wind and the song of the birds are heard. The green hills and the great mountains around us look down on her grave, on which wild flowers shall grow; and we leave her here, peacefully at rest, knowing that none who have ever lived can be better off than she.

THE attention of our Spiritualistic friends is called to the Prospectus on the preceding page. The work will doubtless prove entertaining to those who are interested in Spiritualistic literature. Orders may be addressed to this office.

TRUTHSEEKER

DEVOTED TO
SCIENCE
& MORALS

FREE THOUGHT
AND
HUMAN HAPPINESS

Vol. 4. No. 36. { PUBLISHED WEEKLY } New York, Saturday, September 8, 1877. { SCIENCE HALL, 141 8th St., } \$2 per Year.
BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

THE question of the hour, "Who shall marry Brigham Young's widow?"—*Rochester Democrat*.

MOODY thinks that New England is his present harvest-field. Query: Has the gospel money of the large cities been exhausted.

A CLERGYMAN of rather ordinary abilities asked his bishop for a license to preach. "I grant you permission, said the bishop, but Nature refuses it."

WHEN the sluggard, in a time of great commercial depression, asked Solomon what he should do, Solomon told him to "go to the ant," but he didn't seem to like the ant, sir.

THREE young ministers have left the British Wesleyan Conference because they cannot conscientiously preach the doctrines held by that body on everlasting punishment in hell fire.

THE Murphy revival is not the kind for Kentucky. They say it is all very well as far as it goes, but what they need is something to teach men to be more temperate in the use of the shotgun.

THE *National Baptist* says: "Keep clean. Always keep two shirts; you cannot be admitted to good society without them." Such advice as this should be followed not only by Baptists, but by the clergy generally.

ELDER CANRIGHT has convinced twenty or thirty laboring men in Danvers, Mass., that Saturday is the proper day to observe as the Sabbath, and they have given notice that hereafter they will do no work on that day.

GENEVA is the center of the Swiss watch industry, and that city, with the cantons of Neuchâtel, Berne and Vaud, employ 38,000 workmen and produce annually 500,000 watches, the entire manufacture being estimated at a valuation of \$9,000,000 annually.

MR. BRECHER, in a recent sermon, as reported by George Francis Train, spoke feelingly as follows: "My dear brethren and sisters, I have been with you now, off and on, for nearly twenty-five years, and I have been a father to most of you and a grandfather to many of you."

WILSON COLLEGE, which is a Presbyterian establishment for young ladies at Chambersburg, Pa., has just finished the erection of a complete gymnasium and bowling alley. President Wylie has practical common sense ideas about the muscular education of young ladies.

A BACKWOODS preacher, speaking on the subject of getting to heaven, said: "My brethren, it is as impossible for a sinner to get to heaven in his sins as for the best horseman in this congregation to ride a streak of lightning through a crab-apple tree without getting scratched."

THE Methodist missionaries in Moradabad, India, have had a lively discussion with the Mohammedans. It lasted for six evenings, each side being allowed forty minutes on a stretch. The Methodists think they came out ahead, but the Mohammedan side remains to be heard from.

A LADY tried to make the Martha's Vineyard camp-meeting fashionable by taking \$3,000 worth of diamonds there. One of the participants stole them as a preliminary to becoming converted. The thief no doubt finds it more profitable to labor in Martha's Vineyard than in the vineyard of the Lord.

WHEN Mrs. Van Cott comes singing down the aisle, and fixes her reviving eyes upon a man, and he turns pale and trembles, she thinks his soul is awakened. Yet we have seen the very same look in a man's face when he turned round after having kissed the servant girl and suddenly encountered his wife's mother.

THE following is said by the Boston *Herald* about the defunct New York *Witness*: "It took great interest in noon-day prayer-meetings, and frowned upon theatricals, although there is little doubt that it would have noticed a moral menagerie containing the celebrated beast with ten heads, ten horns, and the same number of crowns."

THE Pope has sent his benediction to a devout New Yorker who has published a Catholic Geography. The pious publisher aforesaid next proposes to get up a Catholic

arithmetic, with a Catholic Multiplication Table and a religious Rule of Three. He has already on sale Catholic slates and pencils and apostolic writing ink.

THE Khedive has discovered a wonderfully effective way of "spoiling the Egyptians." He has offered to send 20,000 of them to fight under Turkish direction, and—unless the breech-loading arms of Allah should prevail against the hand of the Christian God—they will be more thoroughly "spoiled" than were their forefathers by the meek and holy Moses.

A KANSAS paper is troubled about Talmage, and says that it is at a loss to know whether the following extract from one of his sermons is blasphemy or "damnable nonsense": "I am an herb doctor. I will take the 'root' without form or comeliness' and put it into the cauldron; then the rose of Sharon and the lily of the valley; then some of the leaves from the tree of life; next, the branch that was thrown into Marah of the wilderness. Then I pour in the tears of Bethany and Golgotha. Then I stir them up and kindle under them a fire made out of the wood of the cross. One drop of that potion will cure the worst sickness with which any soul was ever afflicted."

ONE WAY OF BUILDING A CHURCH.—Recently a peculiar case in bankruptcy came before the Register in this city from Newmarket. It appears that certain persons, some four or half dozen in number, were authorized to build a church edifice in Newmarket for one of the religious societies there, and to raise the money the said persons gave their joint and several private notes. They got the money, built the church, and turned it over to the society. And now, as the notes fall due, all these men take to the bankrupt law, and it is said they can only pay a small percentage of the debt, while it seems probable that the society will get the new house for nothing.—*Dover Democrat*.

BROTHER ASHENFELTER, the Pennsylvania minister of the (German) Reformed Church who was accused of heresy, now saves himself and his Reformed brethren the trouble of a trial by stepping down and out. In his vaudeville to Zion Classis he says that he has become a Universalist, and can no longer preach the doctrines of the contracted faith to which he had been blindly attached. He adds that, desiring to exercise his ministry beyond the scope of a bigoted dogmatism, he has applied for admission into the ministry of the Universalist Church. On this statement of his views and intentions, Zion Classis proceeds to put Bro. Ashenfelter out, and to recognize him no longer as a brother.

ACCORDING to the London *Times*' Roman correspondence, an examination of Cardinal Antonelli's papers has revealed documents which throw enough light on the Lambertini scandal to decide it. The writer also asserts that the Pope, who from the first desired that the subject should never be mentioned in his presence, has refused to permit these documents to be produced, because they contain political matter, and has ordered them to be placed in the secret archives of the Vatican. The question may arise, can the Pope be subpoenaed? Antonelli was in the habit of employing ladies, often of high position, as his secret agents, and thus kept himself informed of what was passing in countries and courts where the Vatican had no accredited agents.

THE HORRORS OF FAMINE.—The editor of the *Madras Times*, who is a member of the relief committee, writes under date of Aug. 1, as follows: "The population in Southern India more or less afflicted by famine numbers 24,000,000. In the most favorable circumstances at least one-sixth of the people will die. The famine is immeasurably greater than in Bengal. Twenty-three people, in all, died of starvation in Bengal. In Madras, no camp of 3,000 rises morning after morning without leaving thirty corpses. In the interior the distress is most fearful. One gentleman passing down a valley in the Wynaad counted twenty-nine dead bodies on the road. A coffee planter seeking shelter from the rain in a hut, found six decomposing corpses in it. On any day, and every day, mothers may be seen in the streets of Madras offering their children for sale, while the founding portion of the poor-house is full of infants found by the police on the roads, deserted by their parents. Since the famine com-

menced 500,000 people have died of want and distress. The first big tragedy may be expected in Mysore. In that province, indeed, information has reached me from Bangalore of two cases of cannibalism already."

HOW SAMSON SLEW THE PHILISTINES.—When I traveled, in 1871, in Palestine an old servant from the monastery of Ramleh, about fifty miles west from Jerusalem, showed me the supposed place where Samson killed one thousand Philistines with the jawbone of an ass. When I expressed my doubts as to the length and strength of a jawbone, considering the great number of surrounding enemies, the good man explained the case in the following manner: "Well, he took hold of the ass by the tail and swung the animal against the Philistines in such a manner that only his head, and of this especially the jawbone, struck the Philistines, keeping off in this way the surrounding warriors, and giving the blow the necessary force to kill. I affirm that in this manner Samson could have slain a million Philistines, provided the tail of the ass did not break."

THE POPE'S STOCKINGS.—Among the many pilgrims who have of late visited Rome was an old French lady, who undertook the pilgrimage, according to an Italian paper, under circumstances of no ordinary interest. She had for some time suffered from an affection of the leg of so serious a nature that, acting under the advice of eminent physicians, she at last consented to have the limb amputated as the only chance of restoration to health. On the day, however, before that on which the operation was to take place one of her friends persuaded her to defer it until she had tried the effect of a stocking in his possession that had been worn by the Pope, and which he asserted would infallibly cure her. She accordingly put on the stocking, and, to her surprise and delight, at the end of a few days was able to walk about as thoroughly cured as though she had never labored under any infirmity. Having made a vow that if the remedy proved successful she would perform a pilgrimage to Rome, she lost no time in redeeming this pledge; and on being ushered into the presence of the Pope prostrated herself with emotion before his "Holiness," enthusiastically thanking him for the benefit she had derived from the use of his stocking. After hearing her story the Pope coldly replied, "You are most fortunate. One of my stockings has healed you and restored you a leg. As for myself, I put two of them on each morning, yet I am not able to walk, or even stand upright on my legs, and am obliged," he added bitterly, "to be wheeled about in a chair."

WITCHCRAFT IN ENGLAND.—An old man, aged eighty-six, living at Westdown, near Barnstable, was charged recently with using certain subtle craft, means, or device, by palmistry and otherwise, to deceive and impose on certain of her Majesty's subjects. For some time a woman, named Elizabeth Sanders, living at Bishopslympton, had been ill. Doctors had been of no avail, and on Saturday, Aug. 4, her husband sent for a man named Harper, who is known by the name of the "White Witch," but who calls himself an herbalist. He went to the house of the deceased, felt her pulse, and said that he did not know whether he could do her any good, as he was only an humble instrument in the hands of God. He gave her four or five iron rods in succession, with which she tapped a piece of iron held in the other hand while lying in bed. At the end of the rods were the names of different planets, such as Jupiter and Mercury. Defendant also asked the age of the woman, and the hour she was born, saying he wanted to find out under what planet she was born. He gave her some bitters to take, but she died a few days afterward. The defense was that the rods and pieces of metal was a rude means of using electricity, by which the defendant had effected many cures, but no explanation was given as to the meaning of the names of the planets. It was proved that the White Witch charged the woman twenty-five shillings for his services, stayed in the house five hours, and had a glass of rum and some biscuits. Several witnesses were called, who proved having been cured of bad legs and bad arms by the defendant's magic rods when nobody else could help them. The Bench sentenced the old wizard to a month's imprisonment. Notice was given of appeal, and he was bailed out.

Events of the Week.

THE public libraries and the public schools were all opened on Monday, the 3d inst.

A MILLION dollar fire occurred in Paris, Mo. It is difficult to see how so small a town can afford so large a fire.

A HEAVY snow-storm has prevailed on Mount Washington. It will make the denizens of the cities seek their homes.

HUGH DIVINE, of Philadelphia, was struck by lightning and instantly killed. May it be considered a divine visitation?

THE great tragedian, E. L. Davenport, died at his home in Pennsylvania, after a painful illness of rheumatism in the thorax, of several months' duration.

THE hot days and nights have left us, and the cooler air of Autumn is making coats and blankets much more endurable than they have been for the past three months.

THE Gospel Tent was burned up entirely at the calamitous fire of last Monday. Those who saw it say that it seemed to burn in much such a same sort of a style as though it had been in the service of the Devil!

EX-PRESIDENT LOUIS ADOLPHE THIERS, of France, the distinguished historian, etc., died suddenly, on the 3d inst., at the advanced age of eighty years. His death was preceded by a very short and slight sickness.

THE Russians and the Turks have had several bloody engagements, which, for the most part, have been disastrous to the Russians, but the late fights before Shipka Pass, conducted by Suleiman Pasha, have been pretty severe upon the Turks. They admit a loss of 7,000 men. Probably both sides are pretty badly whipped. If the Czar would take his men back to the North, he would be acting much more sensibly than he is now. What earthly business has he down there, killing off the poor, feeble Turks, and trying to take their country from them?

THE DEATH OF BRIGHAM YOUNG.—Brigham Young, the Prophet of Utah, who for thirty-three years has been the head of the Mormon religion, is dead. A man of great natural ability, great powers of organization, he has made his mark upon the history of his country and his times. His influence on the Mormon Church, on the peculiar social system which belongs to it, and on the Territory of Utah, has been controlling. His powers as spiritual leader and church director were despotic; and he has wielded them in his own way through all the fortunes and misfortunes of his religion since the murder of its founder, Joseph Smith. It is understood that his successor as President of the Mormon Church will be the youngest of his sons by his first and legitimate wife, his son John W. Young.—*N. Y. Sun*.

A DISASTROUS fire took place in the upper part of the city, on Monday last. It originated in the large eight-story piano-factory of Jos. Hale, on 35th street, near 10th avenue. One hundred and fifty workmen are frequently employed in the building, and about one hundred were at work at the time of the breaking out of the fire. The structure was well adapted to the rapid spreading of the flames, and was filled with the most inflammable material. The fire progressed so rapidly, and climbed so speedily from floor to floor, the smoke and flames rushing up the stairways, that some of the workmen were unable to get out of the building. Many reached the ground by means of the fire escapes, some jumped from third and fourth story windows, escaping in some instances with broken limbs or severe contusions, and in other cases being killed by the fall, while several perished in the flames. At this writing it is not known how many lives were lost, but they are variously estimated at from ten to twenty. The wind at the time of the fire was high and fitful, the flames spread rapidly, and, despite the most desperate efforts of the firemen, the entire block was consumed and parts of the two adjoining blocks. Many business houses were utterly burned out and many families rendered homeless. The aggregate loss is estimated at \$800,000.

Humphrey-Bennett Discussion.

HUMPHREY'S LETTER. NO XII.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

MR. D. M. BENNETT, *Dear Sir*: I am neither satisfied nor dissatisfied with your flaunting of soiled "cloth." Knowing that Infidels have a chronic weakness for this kind of thing, I rather expected it. I thought it probable that you would compass sea and land to gather names, and come out a graduate, with first honors, from the "School for Scandal." But I confess you have gone ahead of my anticipations. I did not suppose you would believe everything you heard even about ministers. I thought you would make some allowances for malicious charges. I did not dream that you would include instances of notorious blackmail, such as the case of Mr. McCaffrey of this city. I expected you would remember that there are still some Potiphar's wives in the world. But in all this I was signally mistaken. You can put very sweet and sentimental constructions on the more than questionable conduct of men like Voltaire, Shelley, Paine, and Pike. But ministers must have no charity, no benefit of a doubt. Everything that every old hag, blackmailer, quack, or professional liar may choose to say about any of them, must be accepted with "blind credulity," and licked down like sorghum molasses. This is the conduct of a gentleman who has so much to say about being liberal, and hearing both sides before deciding!

But inflate your list as you will, you cannot show that more than a very small percentage of the Ministry is spurious. I believe that there is a larger proportion of it genuine to-day than in the days of Christ. In his time, one out of twelve fell in three years. Putting the number of the American clergy at seventy thousand, a triennial fall of one twelfth of them would amount to almost two thousand a year. But everybody knows that no such a number is found unfaithful. That jackal, *The Jewish Times*, after the most diligent scratching, failed to dig up more than forty for the year 1876. Your list covers thousands of years, and yet it does not aggregate three hundred. It is clear, therefore, that the percentage of faithful ministers is very high.

In your handling of this matter you are far less candid than even Ingersoll and Paine. The former says: "I most cheerfully admit that most Christians are honest, and most ministers sincere" (Oration on Paine). The latter declares: "It is not because right principles have been violated, that they are to be abandoned" (Age of Reason, p. 67).

We are not comparing Infidelity and hypocrites, but Infidelity and the Bible. In order to see what the Bible teaches we have only to search it. But as Infidelity has adopted no set of principles, or standard of right and wrong, we have no resort but to determine its character from the writings and lives of individual Infidels. We have found that many of the "Champions" of Infidelity were men of corrupt lives. It would not be logical to mention these shortcomings as arguments, were it not for the fact that they have been defended, justified, and even eulogized, by eminent "Freethinkers." This brings us right back to the postulate that *Infidelity and Immorality are consistent*. In final confirmation of this let me give you the following sentence from a report of a meeting held recently in "Science Hall": "The lecture at the Manhattan Liberal Club last night was an attack on the foundations of all morality, an apology for murder and an invitation to adultery."—*N. Y. Herald*, Aug. 25, 1877. In the report of a lecture before another New York "Liberal Club" we read that "Mr. Warner continued his defense of the Commune, and described some of the bloody scenes of which he was an eye-witness, and the retaking of Paris by the government troops. 'Though we may not, future generations will dare to call these men (the Communists) brave.'"—*N. Y. Herald*, Sept. 1, 1877. Thus you see that your brethren are going about to preach the holiness of vice and the righteousness of crime. You had better heed the Scriptural invitation: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. vi, 17).

You doubt that the Bible has produced a marked effect where it has been freely circulated and diligently searched. In evidence of my assertion let me refer you to the Principality of Wales. Perhaps the Scriptures are not so profoundly understood by the masses in any other country as in that Principality. What is the result? That there are fewer instances of murder, robbery, defalcation, sedition, and riot, in Wales than in any other part of the world. Though it has its shortcomings, that little nook of rocks and hills is a model of Frugality, Industry, Honesty, Peacefulness, and sterling Manliness. The Scotch, too, are remarkable for their knowledge of the Word. And are they not eminent for their sound common sense and unflinching adherence to principle? John Adams' picture of a nation that made the Bible its rule of action, was not overdrawn (See Letter III.)

You intimate that the Bible is of no value because it is old. Now, will you try to realize what the world would be without its ancient books? What would history be without Herodotus, Thucydides, Siculus, Xenophon, Suetonius, Livy, and Tacitus? Where would poetry be in the absence of Homer, Euripides, Sophocles, Virgil, and Horace? Who can estimate the surviving influences of Socrates, Plato, Aristotle, and Cicero, on philosophy? Archimedes, Ptolemy, Galen, Euclid, must all be classed with the ancient scientists. May modern Science therefore despise them, and claim that it is under no obligations to them? You will answer in the negative. Why, then, make mere *oldness* an objection to the Bible? We possess every facility to get at its meaning that we have to obtain an understanding of the Greek and Roman classics, which we profess to appreciate and admire. The long caravan of the successive centuries only serve to show how that the inculcated prin-

ciples of the Scriptures ever commend themselves to human Reason and Conscience, and how that they have come out of a thousand conflicts only more polished and irrefragable.

You endeavor to show that the God of the Bible is a "monstrous, unlovable Being." Your quotations are mostly figurative expressions, designed to set forth the Lord's great abhorrence of Sin, and the terrible consequences of it. Could God be a perfect Being, and look upon iniquity with anything less than infinite displeasure? And is it not an omnipresent fact that vice and crime do continually plunge men into unutterable woes?

The jumble you quote to "satisfy our readers" that the Bible is "self-contradictory" is unworthy of a serious refutation. I was astonished to see you spreading out such, such, such—well, I had rather not name it. It must be attributed to the desperation of your cause. You would not think of treating any other book in so uncritical a manner. The helter-skelter, hit-or-miss "justice" of a police-court is much more equitable and considerate than the trial you give the Bible. After I had shown you that the Jews *did* not offer human sacrifices, you still repeat that they did. You will have it that the two expressions "God tempteth no man," and "God did tempt Abraham," are inconsistent. Do you, then, not know that the word "tempt" sometimes means "to entice to what is wrong," and at other times "to test; to prove" (Webster)? Is it contrary to "liberal" principles to exercise a little reason and knowledge of philology in the interpretation of language? You say "Jesus did not see fit to condemn adultery." *Fy*, Mr. Bennett! How could you so shut your eyes against the plain language of the Apostle? The expression, "Neither do I condemn thee," clearly means that he did not condemn the woman to be stoned to death, according to the Mosaic law. He *did* regard her adultery as a Sin, for he said, "Go, and sin no more" (John viii, 3-11). You ask, "If the unknown writers of the Bible were controlled by God, why they did not say so?" I answer that they *did* say so. The prophets generally introduced their messages with some such phrase as, "Thus saith the Lord." Paul declared that the Holy Ghost spake by Esaias the prophet" (Acts xxviii, 25); and that "all Scripture is given by inspiration of God" (2 Tim. iii, 16). Peter wrote that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i, 21). You repeatedly employ the word "but" in a tricky kind of a way. Let me point out some specimens of your interpolations:

"By Luke xviii, 35, it was *but* one man" (D. M. B.).
 "A certain blind man sat by the wayside begging" (Luke).
 "Mark v, 2, says it was *but* one man" (D. M. B.).
 "There met him out of the tombs a man with an unclean spirit" (Mark).
 "According to Luke it was *but* one" (D. M. B.).
 "And one of the malefactors which were hanged railed on him" (Luke xxiii, 39).
 "Matthew shrinks the number and says it was *but* one angel" (D. M. B.).
 "The angel of the Lord descended from heaven and came and rolled back the stone" (Mat. xxviii, 2).
 "John says *but* one woman came to the sepulchre" (D. M. B.).
 "The first day of the week cometh Mary Magdalene" (John xx, 1).

The reader will notice that you tack on the Scripture a limitation and exclusion which its language does not express. Saying that one person did a certain thing is not in itself saying that nobody else did it. How you *butt* against the truth!

Did space permit, I would love to go over your "self-contradictions" one by one, and show that they are no contradictions at all. You follow hostile "critics:" suppose you show at least *some* candor, and read such works as Barnes' Notes, and Clarke's or Lange's Commentaries on the passages you have quoted. They were fully as honest, and infinitely better Biblical scholars than Voltaire, Volney, Paine, and the entire cortege of the *Boston Investigator*. But this kind of a weapon has another edge with which we may clip off the head of your god, more effectually than it has even bruised the Bible. Let me give you some samples of "self-contradictions" taken from the writings of Thomas Paine. I will give them with *Infidel fairness*, "without comment." Here they are:

"I will endeavor that my future conduct shall as much engage your honors' approbation, as my former has merited your displeasure" (Petition to the Board of Excise, 1766).
 "I have lived an *honest* and useful life to mankind; my time has been spent in *doing good*" (Will, 1809).
 "The memorial before you, met with so much approbation while in manuscript, that I was advised to print 4,000 copies. . . . It is my first and only attempt" (Letter to Dr. Goldsmith, 1772).
 "I never published a syllable in England in my life" (Crisis, No. 2. 1777).
 "'Not to be led into temptation,' is the prayer of *divinity* itself" (Case of the Excise Officer).
 "He was a virtuous and an amiable *man*" (Age of Reason).
 "The idea of his concealment, not only *agrees very ill* with his reputed divinity, but associates with it something of *pusillanimity*" (Ibid).
 "I have furnished myself with a Bible" (Ibid).
 "I keep no Bible" (Ibid).
 "It has been the error of the schools to teach astronomy" (Discourse to the Theophilanthropists).
 "Every house of devotion ought to be a school of science" (Age of Reason).
 "All believe in a God" (Ibid).
 "The evil that has resulted from the error of the schools . . . has been that of generating in the pupils a species of *atheism*" (Discourse to the Theophilanthropists).

"As individuals we profess ourselves *Christians*" (Crisis, No. 7).

"All national institutions of churches, whether Jewish, *Christian*, or Turkish, appear to me no other than human inventions" (Age of Reason).

"Any system of religion that has anything in it that shocks the mind of a child cannot be a true system" (Ibid).

"Some people can be reasoned into sense, and others must be *shocked* into it" (Letter to Elihu Palmer).

"I hope for happiness beyond this life" (Age of Reason).

"I hold it to be presumption in man to make an article of faith as to what the Creator will do with us hereafter" (Thoughts on a Future State).

"Come, we shall be friends again, for all this" (Common Sense).

"'Tis time to part" (Ibid).

"Nothing is criminal" (Ibid).

"What wickedness there is in this pretended word of God" (Age of Reason).

"There shall be no laws but such as I like" (Common Sense).

"I have always strenuously supported the right of every man to his opinion" (Age of Reason).

"King William never appeared to full advantage but in difficulties and in action; the same remark may be made on General Washington, for the character fits him" (Crisis, No. 1).

"The commencement of his (Washington's) command was the commencement of inactivity. . . . No wonder we see so much pusillanimity in the *President*, when we see so little enterprise in the *General*" (Letter to Washington).

"Let it be brought forth, placed on the divine law, the word of God" (Common Sense).

"As to the book called the Bible, it is blasphemy to call it the word of God" (Letter to Mr. Dean).

"I have an established fame in the literary world" (Letter I. to the Citizens of the U. S.).

"His *unknown* humble servant and admirer, THOMAS PAINE" (Letter to Dr. Goldsmith).

"It is my fate to be always plagued with fools" (Letter II. to the Citizens of the U. S.).

"I attended the philosophical lectures of Martin and Ferguson, and became afterwards acquainted with Dr. Bevis, of the society, called the Royal Society" (Age of Reason).

"The root of the word is the Latin verb *ligo*" (Of the Word Religion).

"I did not learn Latin" (Age of Reason).

It would be very easy thus to arrange "144 self-contradictions of Thomas Paine." But I am afraid that Infidel "critics" do not always go by the Golden Rule, "Do unto others as ye would that they should do unto you."

Having exposed the common objections to the Bible, I will now offer some positive evidences of its superhumanity, or Divinity. Lest we may seem to assume anything unwarrantably, let us begin at the beginning.

I. You will hardly deny that the material Universe exists. I will suppose that you have confidence in the testimony of consciousness and of the senses. You believe in the reality of the Human Mind. You admit that that Mind is governed by certain inherent laws of thought. In short, it is taken for granted that Man has an actual, personal, conscious, and rational existence.

II. It is further self-evident that *something* must have existed from eternity—either Matter, or Mind, or both. It is true that the unbegotten being of either is an unwieldy idea. But from the very nature of the case, it *must* be admitted and entertained. It is an axiom that nothing can come of nothing.

To assume the beginningless self-existence of Matter, and of Matter alone, is to accept the most difficult of two suppositions.

1. By adopting this view we do not escape the Mysterious, the Unknowable, and the Incomprehensible. Even the building-lots of the Universe—Space and Duration—are too vast for the mind's survey. Force is in itself inscrutable. The immensity of the Creation eludes the grasp of the human intellect. Our own little sphere is a Sphinx, whose ultimate secrets no one can coax out. Yea, we are lost in the labyrinths of our own personal being. Nature has written over many of her gates: "Positively no Admittance." We must "Inquire at the Office"—we must consult the Divine Scriptures, if we would be admitted into the inner courts of her significance. And even there we are often refused an entrance. Mystery! Mystery! Mystery! is inscribed all over the Universe; and this Mystery is multiplied a thousandfold by the hypothesis that Matter is self-existent and self-evolving.

2. This supposition is discountenanced by the familiar law, That nothing can rise higher than its source. If man were entirely of the earth, he would be entirely earthy. But we know that such is not his character. He has ideas and desires that soar above and beyond all material things. His thoughts wander through Eternity. He has longings after Immortality, and aspirations after the Infinite. Now, if the artesian well of the human mind cannot eject thoughts higher than its own source; and if that mind sends up longings and conceptions that terminate on the Supermundane and Extramundane, it follows that it is itself the emanation of a supernatural Power.

3. If nothing exists but Matter and its properties, we have then the incredible and unthinkable phenomenon of thought without a thinker; law without a law-giver; foresight without a foreseer; and design without a designer. The Creation exhibits innumerable indications of plan, ingenuity, arrangement, beneficence, and wisdom. The hypothesis that all this has taken place independently of

Mind violates at once our experience and necessary conviction.

4. If atheistic Materialism is true, nothing can have a moral character. Right and Wrong are mere figments. There can be no virtue or crime where everything is ground out from between the whirling millstones of Fate and Chance. The assassin's and the thunderbolt's stroke are equally irresponsible. Man is not a free agent. Volition and gravitation are alike unmoral. Thought, desire, love, malice, charity, envy, are as really matter as the rock, tide, volcano, or Dismal Swamp. This excludes Responsibility and Morality from existence.

But man is conscious of mental liberty. He is born with a judgment that certain acts are commendable, while others are culpable. He feels that he is to *blame* for being foolish or mean. There are Responsibility, Right, Wrong, and Free Agency in the Universe: therefore Materialism is untrue.

III. A God exists. This supposition is not only the most reasonable, but it also involves the fewest difficulties. We have here indeed the overwhelming thought of eternal self-existence; but it is the self-existence of Life and Mind. This is a more genial and probable necessity than the opposite one.

But if the eternity of God is inscrutable, the *fact* of his existence is not hard to prove:

1. Suppose we apply the Darwinian Theory to this question. We find that the stages of man's ascent are from Atheism, through Polytheism, up to Monotheism. The Ape is an Atheist. So are the races of men next to him (Lubbock's *Origin of Civilization*, N. Y., 1873, pp. 244, 253-6; Darwin's *Descent of Man*, N. Y., 1873, vol. i, pp. 62-66). As man advances in knowledge, culture, and morality, he leaves Atheism behind, and passes through a region where the gods are many, but all finite, until at last he reaches the ultimate conception of One God, who is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. Theism is the point of man's highest development.

2. The most learned and intelligent Infidels have been believers in the existence of God. We may include in this list Celsus, Porphyry, Hierocles, Tindal, Toland, Collins, Shaftesbury, Herbert, Hobbes, Bolingbroke, Hume, Gibbon, Woolston, Blount, Voltaire, Cabanis, Barlow, Volney, Allen, Strauss, and Robert Dale Owen. Darwin, Tyndall, Huxley, Draper, and Spencer deny that they are Atheists. It is the stunted conclusion of the speculations of J. Stuart Mill that an Intelligent Mind has fashioned the present order of things (Three Essays on Religion, pp. 242-3). Goethe called D'Holbach's "System of Nature" a "cadaverous spectre." All these men denied the authority of the Scriptures, and professed to follow only the light of Reason. But in that light they learned to shun Atheism. Some of them attacked it with vehemence. Paine pronounced it a "scandal to human nature." They held that the being of God is "undeniable," "self-evident," "reasonable," "demonstrable." This admission from men who denied so much is weighty in favor of Theism.

3. It is not dogmatism to say that there is something in human nature which must assume and recognize the being of God. It is true that the intensity of this something may vary in different individuals. The brutality of some natures is so rank that its effluvia absorbs and corrupts the aroma of the heart's noblest promptings. It is possible too for a man to read and speculate in such a way as to greatly modify, if not reverse, the spontaneous workings of his mind. But we are now talking of natural human nature. I say that there is an innate recognition of a Supreme Being in such a nature. If we analyze consciousness carefully, we will find in ourselves, as Schleiermacher said, a constant feeling of dependence. We may not be always conscious of it. But let a tornado sweep the ocean, or a thunder-storm shake the firmament, and this dormant feeling will become a vivid reality.

This native disposition is sometimes brought out by some special circumstance. Even a godless man, when overwhelmed by some great agony, will ejaculate an appeal to an unseen Power. He does not mean Nature, Force, or Fate. He addresses Personality. But how did he come to shriek that appeal? Was it automatic? No; he had never trained his lips to pray. Was it the result of deliberation? Not at all, for it sprang from his soul unawares to himself. Was it the result of a religious education? Not necessarily. He may have lacked such an advantage. Possibly he lived only to despise it. That ejaculatory prayer—for a prayer it may be called—was nothing less than the soul's constitutional belief in a God, bursting its encrustments under the pressure of distress.

How, on any other theory, are we to account for the *universality* of this belief? We find that man, in every age and under all circumstances, when he has taken but a second step from the brute, ceases to be an Atheist. There must be a cause as universal as this effect. Tradition, imitation, and education are all inadequate to account for it. Why not explain it as we would some of the other universal traits of human nature. We find that mothers love their offspring, the world over. There is a conviction as extensive as the race that marital fidelity is a virtue and that adultery is a crime. No interpretation of these facts is correct and sufficient that ignores the inborn instincts of the human heart. Though mothers manifest their love very differently, in manner and degree, and though the laws of marriage vary almost infinitely, the great underlying instinct remains the same. It is so with the intuitive conviction that there is a God. It is the product of man's constitution. His ideas of the Most High are diversified. But the one great fundamental feeling that there is such a being is as general as the instincts of the heart and the intuitions of the mind.

All this is admirably supported by Phrenology—a system of philosophy adopted by many Infidels. According to that "science," there is a group of Faculties that have the Supreme Being as their object. They are called the Moral and Religious Faculties (Fowler's *Phrenology* pp. 48, 123). They terminate on God. Their function is righteousness, love, adoration, and worship. They are the organs of the religious sentiments.

But if man is constituted with faculties whose object is God, does it not follow that a God exists? We find the world full of such correspondences. A full udder answers to the lamb's instinctive craving and seeking for nourishment. The tendrils of the vine do not stretch out their fingers into vacuity. Throughout Nature, an instinct or a faculty indicates the reality of its object. According to Phrenology, the being of God is as certain as the existence of the crowns of our heads.

4. The argument from Design is absolutely conclusive. I am aware that this argument has been attacked of late. Two or three famous writers have made some belittling criticisms on it, and the thousand and one parrot-Infidels have learned to repeat their words. The gist of their denial is, that Nature contains evidences of design, as such.

To be convinced of the contrary, we have only to open our eyes. The Universe is full of arrangements. The stars in the firmament are not pitched together pell-mell. The solar system is systematic. In our own world we find innumerable instances and varieties of contrivance. Guyot has shown that the very positions of the earth's mountain-ranges are indicative of a far-seeing and beneficent plan (Earth and Man). The vegetable kingdom exhibits myriads of most delicate, ingenious, and admirable adaptations of means to ends. It is no less so in the animal kingdom. The study of physiology, anatomy, gestation, incubation, and instinct ushers us into an immense museum of marvelous wisdom, foresight, and purpose.

There are doubtless many things whose utility we cannot always perceive. Nature seems to contain some instances of failure. But we ought to remember that we are not omniscient. An apparent fizzle may be in fact a splendid success. The flower in the desert does not really waste its fragrance. It throws its mite of perfume into the circumambient treasury of the air. The city swell, visiting a country cousin, may say that the dunghill behind the stable answers no purpose. The country cousin knows better. Let materialistic swells keep in mind that there may be—as there certainly is—adaptation, contrivance, and success even where they are utterly unable to detect them.

I know of nothing so well worth reading on this subject as Paley's "Natural Theology." Let no Infidel turn up his nose at it, and say that it is old. It is not near so old as Voltaire's Works; nor is it quite so antique as Paine's "Age of Reason." It is unfair to sneer at it before it is read. I am confident that if you will give it a thorough study you will admire it and receive immense benefit from it.

There are other arguments for the being of God; but they are mostly of a metaphysical character. The curious reader will find an excellent summary of them in Hodge's *Systematic Theology*, N. Y., 1872, vol. i, pp. 204-215. They need not be given here. The foregoing considerations—the insurmountable difficulty of conceiving of the eternal self-existence and self-arrangement of Matter; the fact that only the very lowest races, the quasi-apes, are atheistic; the admission of the most distinguished Infidels; the universal conviction of mankind; the testimony of Phrenology; and the plans, designs, provisions, and contrivances so strikingly manifest in the world—all attest and, together, demonstrate the existence of God.

IV. We are now prepared to assert the supernatural. God is Himself the Great Supernatural. His existence being established, Miracles are possibilities and probabilities. Since there is a Revealer, a Revelation is to be expected. If a Creator exists, is it not credible that he would pay attention to his creatures, and especially to his rational creatures? Is it not likely that he would make his Character and Will known to them? In looking over the world we find that the condition of man is such that he *needs* such assistance. By contemplating the beneficence of his works, we must infer that his Maker is *disposed* to give it. Will you reply that his works are a sufficient revelation of his Being, Attributes, and Requirements? I deny it. The twilight of Nature has never satisfied the human soul. This is shown by the sad, unsatisfactory guess-works of the Greek and Roman philosophers, and by the alleged communications from above clung to by nearly every nation and tribe. Even Spiritualism is an undesigned testimony to this fact. There is an indestructible belief in the unsophisticated mind that the material creation is but the first volume of the Divine Revelation. Every eye turns to look for a Volume Second, wherein is contained the sum and conclusion of the whole matter. Man is dissatisfied and uncertain without it. Under such circumstances it is presumable that a benevolent God would bestow on his creatures and children that which they so much need and desire.

V. The claim of the Bible to be such a Revelation, is stronger than that of any other book or set of books. This I shall endeavor to show by reference to a few palpable facts:

1. The size of the Bible is an argument in favor of its pretensions. It is neither so small as to be contemptible, nor so large as to be impracticable. The "sacred books" of the Chinese and Hindus are ponderous and almost countless. A life-time would be insufficient to read them over. It is highly improbable that the Most High would reveal his Will, and then practically conceal it in immense and innumerable folios. It is reasonable to expect that a book given for his guidance would be *tractable*. Now the Bible bears this characteristic more plainly than any other venerated writings. The Koran is of a similar size; but

in this, as in many other respects, it is only an *imitation* of the Bible.

2. The *simplicity* of the Scriptures is extraordinary. It is very natural to authors occasionally to put on airs, and make some flourishes of style. But there is nothing of this kind in the Bible. As we read it we never feel that its writers are *making an effort*. It is free from pedantry. It has steered clear of the dry formalities of legal documents. There is no affectation about it. It narrates its histories and states its doctrines with the grand plainness of a hale old sage that has outgrown the pomposity, sophomority, vanity, and affectedness of his younger years. This would be remarkable in a volume composed by a single author. How much more remarkable must it be in a book written by about forty different men!

3. Another striking feature of the Bible is its *candor*. It is common for a nation to magnify the virtues and to palliate or conceal the imperfections of its heroes. But the sacred writers did not seem to be even inclined in that direction. They told of the faults, sins, and crimes of the Hebrew patriarchs, prophets, and kings, as undisguisedly as if they had been recounting the deeds of their enemies. Where did the Infidel find out so much about the iniquities of the ancient Jews? Strange to say, it was from the Jewish annalists. Never did a nation's official historian draw such a dark picture of it, as the Bible has given of the Israelites. It is a marvel that Jews should write such a history, and a greater marvel still that the Jewish people should adopt it. Was not all this *unhuman*, to say the least?

4. Still another unique characteristic of the Bible is its *incuriosity*. Man is prone to follow up incidental thoughts and events. He is apt to forget his main theme and become absorbed in side-issues. He is fond of episodes. Hints and peeps have a strong tendency to lead him away from his central pursuit. But a little observation will show that the Bible is *unlike human nature* in this respect. It starts out to give an account of the origin, development, trials, and fulfillment of a certain scheme called Redemption. Nothing has distracted its attention from this one object. The lightnings, thunders, and earthquakes of cotemporaneous events, did not even turn its eye from the mark set before it. It does not say anything *merely* to gratify curiosity. It throws no light on the destiny of the ten tribes. It does not tell us how the ship got along after Jonah had been hurled from it. It gives no account of Mary's closing years. It contains no pen-pictures of the Apostles. It never indulges in guessing, theorizing, or speculation. It ignores man's *curiosity*, and regards only his *needs*. It is like a father carrying his sick child to the doctor. He does not linger by the way to tell the little one all about everything it may chance to point its finger at. He hastens to his destination. In its unbroken self-possession and uninterrupted mindfulness of its one aim, the Bible is consistent with all that is claimed for it.

5. The Bible makes God the all-important idea. He is King of kings and Lord of lords. Men are only his creatures, children, and servants. Viewed in one aspect, they are very insignificant beings. They are but of yesterday, and know nothing. They are carried away as with a flood. Their lives are but a sleep—a mere nap. Only the Almighty is great. It is the eternal duty of man to love him with all his heart, soul, strength, and mind (Luke x, 37). Now all this is reasonable—nothing else would be reasonable—on the supposition that there is an everlasting and infinite God, who is our Creator, Preserver, and most bountiful Benefactor.

6. To me there is an evidence of the superhuman in the Bible in its *immense thoughtfulness and infinite suggestiveness*. It is not a large volume. But there never was a man that could place his hand on it and say, "I know and understand all it contains." The most diligent student closes his investigations of it, feeling, like Newton in the presence of the Universe, that he was but a gatherer of shells on the shores of the unfathomable sea. Men can master other books. It does not require much application to comprehend all that Aristotle, Plato, Cicero, or any other philosopher, ever wrote. Whatever proceeds from man can be grasped and mastered by man. But the Bible cannot be so grasped and mastered. Hence it must be more than human.

7. The Bible is exposed to the same objections, and defensible by the same arguments, as Nature. Is the Bible old? The world is older. Have men quarreled over the Bible? They have waged fierce wars for the possession of disputed tracts of the earth's surface. Is it said that the Bible is self-contradictory? Polytheistic nations have brought and still bring the same charge against the physical forces. Does the Old Testament seem to approve of heartless severity, under some circumstances? It is not equal in this respect to the remorseless elements. Even the genial sun strikes men dead. Has the Bible been differently understood on some minor points? The Creation has shared the same misfortune for thousands of years. Is the Bible exposed to human blundering and tampering? So is Nature. The original channels of rivers have been changed. The white man's cities are built on the Indian's hunting grounds. The woodman clears the forest, and thereby lessens the average quantity of rain and diminishes the mean depth of streams. Hills are made low and valleys are filled up by the picks and shovels of civilization. Does the Bible seem to contain dry and worthless portions? They are neither more dry than the Sahara desert, nor more worthless than Nova Zembla. Are there some things in the Bible "that would shock the mind of a child"? The mind of a child would be shocked by a big dog, a thunderclap, or a corpse. Does somebody say the Bible is generally a very defective book? J. Stuart Mill pronounced Nature generally a very imperfect concern. Thus we might go through the whole list of cavils and objections, and show that every one of them presses as hard against the constitution and course of Na-

ture as against the Old and New Testaments. Now, does this exposedness to the very same criticisms not show that Nature and the Bible emanated from the same Mind, and that they were constructed on the same plan? But no one contends that Nature is of human origin. Why, then, not admit that the Book that is made on the same general principle, that is open to the same objections, and defensible by the same arguments as Nature, is of superhuman origin?

8. An argument may be based on the *exhaustiveness* of the Bible. It embraces every moral duty. While some of its regulations were expressly local, national, and temporary, the great bulk of its precepts are adapted to all times, places, and conditions of man. It may not have an explicit rule for every possible emergency; but it has a principle out of which a rule can be made impromptu. It will be extremely embarrassing to account for this feature of it, and claim that it is all of man, and especially such men as the Hebrews were. How could an ancient people compile a system of morals adapted to the varying conditions of all coming ages? Above all things, how could a secluded and narrow-minded people like the Jews give being to a set of principles suitable to the whole world no less than to themselves? We find that all human ordinances, laws, and constitutions become impracticable with time. But Christendom has never felt that the Bible needs a codicil or amendment. The occasional revisions of versions are made expressly to keep it from changing with the constant mutations of language. Who but an All-wise God could thus prepare a Book of universal and permanent adaptation?

9. This brings us to another kindred argument, viz: That the cardinal principles of the Bible were far in advance of the ages when they were first announced. Its pronounced Monotheism came forth from a country notorious for its Polytheism. The credit for this can be hardly given to the Jews, for Monotheism continued among them more in spite of them than with their favor. Nor can this be accounted for by attributing it all to Moses, for he was raised and educated for forty years under polytheistic influences. The idea of an *absolutely holy God* was new to the world at the time of its first promulgation (Ex. xv, 11; Lev. xix, 2). The conception of a *spiritual Being* originated in an age of universal idolatry. The Messiah, the Son of Man, or Humanity, came forth from among the Jews when they were the most clannish and bigoted. That great doctrine, peculiar to Christianity—JUSTIFICATION BY FAITH—was expounded most thoroughly, and advocated most heartily by a man who had been a life-long Pharisee!

How could all this be, on the principle that like begets like? How could such lofty ideas spring up from the low level of Polytheism, Idolatry, Carnality, Bigotry and Self-righteousness? The phenomenon has no parallel in history. Mahomet borrowed his best "revelations" from the Bible. Buddha was only the apex of the mountain of contemporaneous sentiment. But the leading doctrines of Scripture were, at the time of their first announcement, above, ahead of, different from, and uncongenial to, the people through whom they were given. The most rational explanation of this anomaly is found in the words of the Apostle: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets" (Heb. i, 1).

10. I have concluded long ago that the teachings of the Bible are reasonable and practicable, if for no other reason than that *they must be caricatured before they can be attacked*. The doctrines of Christianity are not the monstrosities they are declared to be by Infidels. Let me make a few specifications.

It is not meant by the doctrine of *Total Depravity* that unregenerate men have no conscience; or that they do not admire virtue; or that they are incapable of noble actions; or that they are as corrupt as they can possibly be. By it is only meant that man is by nature alienated from God; that that alienation tends to increase; and that there is no recuperative power in the soul independently of Divine aid (Hodge's Outlines of Theology, p. 251). Now, is it not true that human nature is more disposed to evil than to good? Is it not true that the majority of mankind love and indulge in sin? Is it not true that the average boy will remember a dirty couplet much more readily than a noble sentiment? Does the deep depravity of the natural heart not reveal itself in a *special lust* for defiling Purity and deflowering Virtue? The facts of daily life establish the doctrine of Total Depravity, in its authorized sense.

Repentance is a most reasonable requirement. If a man has sinned, should he not be sorry for it? Should he not determine to sin no more? Should he not confess his sin—or, in the language of Society, *apologize*—to him whom he has wronged? Should he not do his utmost to repair the injuries of his misdeeds? You will answer, Yes. Well, that is Scriptural Repentance (2 Cor. vii, 10; Prov. xxviii, 13; James v, 16; 1 John i, 9, Luke xix, 8).

You have repeatedly sneered at Faith. By doing so you attack the foundation of everything. The child, like the just, lives by Faith. The value of civil tribunals is only proportional to Faith in testimony. Withhold Faith from human veracity, and all history is worthless. People would not travel if they did not have Faith in engineers, conductors, and sea-captains. The whole superstructure of mathematics is founded on Faith in unproved axioms and postulates. Science is based on Faith in the uniformity of natural laws. How can Faith be preposterous in Religion, when it is indispensable, practical, and scientific everywhere else?

The Faith expounded and inculcated by the New Testament, is not the silly thing that Infidelity would make it. It rests on knowledge, reason, and argument (2 Tim. i, 12; 1 Peter iii, 15). It is confidence in the Being, Veracity, and Goodness of God (Heb. xi, 6; Rom. iv, 3). It is a firm

reliance on his Wisdom and Love (Rom. viii, 28). It includes in its character and manifestations all the duties and privileges of life: "Faith without works is dead" (James ii, 20). "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" (2 Peter i, 4-10). "If ye love me, keep my commandments" (John xiv, 15). Thus, we find on examining the New Testament that Faith is indeed a "reasonable service" (Rom. xii, 1).

Belief in a *personal Devil* is not absurd. Absurd uses have doubtless been made of it. But the existence of evil spirits is made highly probable by experience and observation. Wicked thoughts often spring up in our minds independently of our volitions and excogitations. And they come at times when we least invite or desire them. They cannot come from God; for nothing but good can proceed from him. Nor are they the fruit of our own thinking; for they often come so unexpectedly that they surprise and shock us. They are *forced* upon us. It is not irrational to suppose that those evil thoughts are the suggestions of a personal tempter, coming, in some undiscovered way, in contact with our minds. We know that the nearness of some persons occasionally affects our minds in a peculiar way, before we are aware of their presence. Why may the proximity of Satan not act on our thoughts in a similar manner, operating both as a suggesting and catalytic force?

How is it that you frown so indignantly over the notion of a personal Devil, while you can bestow such pretty smiles on Spiritualism?

The *everlasting misery of the wicked* is a doctrine you affect to abhor. In order that you may abhor it the more, you deform it. Such words as "seething," "roasting," "frying" belong exclusively to the Infidel's vocabulary. They are not found in the Bible, in connection with this subject. It would be no more than just for you to confine yourself to the language and ideas of the Scriptures when you speak of it.

This matter is too vast to be discussed here. Suffice it to say that Nature and the Bible agree in regard to it. Society never forgives where there is sin and no penitence. Endless punishment is often the penalty of violating physical law. We see continually that it is the tendency of a bad character to solidify and become permanent. This fact alone places the doctrine of eternal punishment on the basis of *probability*. Where there is continued sin there must be continued wretchedness. Observation teaches us further that there is no efficacy in *mere suffering* to regenerate the sufferer. There will be nothing in the inner character of the wicked, and there will be still less in their surroundings, to inspire a hope that they will ever become good, and consequently, happy. For a fuller discussion of this subject let me refer you to the sixth chapter of my little work on "Hell and Damnation."

You will scarcely deny that such Scriptural requirements as Humility, Patience, Contentment, Industry, Frugality, Benevolence, Charity, Forgiveness, Forbearance, Peaceableness, Gentleness, in short, the precepts of the twelfth chapter of Romans, are all well and good.

I have enumerated some considerations which, to my mind, show that the Bible is of superhuman origin. If you take these considerations separately, you may be able to dispose of them on some other theory; but when you *unite* them, they become a ten-stranded cable that cannot be broken. When I take up the Bible and find that it is tractable; that it is as simple as Wisdom; that it is a marvel of candor; that it is strangely incurious; that it is absolutely and permanently exhaustive as a code of morals; that it is of immense thoughtfulness and suggestiveness; that it subordinates everything to the one idea of God; that it is open to the same objections and defensible by the same arguments as Nature; that its characteristic doctrines were in advance of, and uncongenial to the times when they were first proclaimed; and that its teachings, when correctly apprehended, correspond to the realities of life and the dictates of reason—when I ponder over this *nexus* of facts, I cannot but conclude that the Bible is superhuman, and consequently Divine.

I do not think that I am given to visionariness, mysticism, or transcendentalism. I can hardly bear such things as Dr. Cummings' writings. But I am nevertheless satisfied that the Old Testament contains such a thing as *Prophecy*, that is, definite predictions of future events, given prior to any foreshadowings of their character. I refer only to such predictions as stand fulfilled in our presence to-day, namely, the destinies of certain cities, governments, and nations. When this argument is examined critically, minutely and cumulatively, it will be found overwhelming and invincible. I cannot too highly recommend to you Keith's great work on this subject. It is even a demonstration. But the reality of Prophecy involves the actuality of Revelation.

The character of the Apostles will bear the closest scrutiny. They were sensible, unsophisticated men, coming neither from the murky miasma of degraded ignorance on the one hand, nor from the mystic haze of scholasticism on the other. They were in the prime of manhood when called to be disciples. They could read and write. They were familiar with the Scriptures. Whilst they were docile, they were not credulous. Thomas would not believe in the Resurrection of Christ until he had had the evidence of sight and touch. They went forth to preach only that which they had seen and heard. They warned the churches against credulity, admonishing them to try the spirits whether they were of God. They were certainly sincere and conscientious, for they yielded up their lives rather than their convictions. They consecrated their time and energies to proclaim a risen Lord. Their ministry was an amazing success. And their success was not owing to the

emoluments they offered, as in the case of Julian; or to the sword they wielded, as in the case of Mahomet; or to the prestige of a noble ancestry, as in the cases of Buddha and Confucius; but to the simple story of a Crucified Christ. They would not have undertaken such a work if they had not themselves believed, clear down in the deeper depths of their souls, the message they had to deliver; and they could not have succeeded, under the existing circumstances, if God had not been with them. The words of Robert Dale Owen will apply to their case: "The longer I live, the more I settle down to the conviction that *the one GREAT MIRACLE* of history is, that a system of ethics so far in advance as was the Christian system, not only of the semi-barbarism of Jewish life eighteen hundred years ago, but what we term the civilization of our own day, should have taken root, and lived, and spread, where every opinion seemed adverse, and every influence hostile" (Greeley's Recollections of a Busy Life, p. 582).

Perhaps you will allow a word of personal experience. It will at least show that the Bible does not strike everybody who studies it in the same way that it does you. The more I acquaint myself with it, the more am I astonished at its contents. It is a perennial fountain to my soul. I rise from it ready to say, like Jacob at Bethel, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." I find in it a feast both for the intellect and for the heart. It is as full of wisdom as a father's counsel, and as full of affection as a mother's bosom.

"How precious is the Book divine.
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven."

There are many masterly treatises on this subject. No Infidel is *consistent*, not to say just, until he has given them a thorough examination. In addition to the works mentioned already, here and there, I will specify Butler's "Analogy"; Paley's, Chalmers', Addison's, Alexander's, and Barnes' "Evidences of Christianity"; Lardner's Works; Pascal's "Thoughts"; Walker's "Philosophy of the Plan of Salvation"; and Henry Rogers' "Superhuman Origin of the Bible." These were remarkably clear-headed men. Christianity invites the world to study their writings.

The Bible has always had its defense. Perhaps the tactics of the defenders have sometimes been injudicious; but the fortress has never been taken. The cry has repeatedly gone up, "*Raze it! Raze it!*" The criers have become first hoarse, and then silent; but the old citadel has always stood. The new armor and new attacks of the enemy have been promptly met by new equipments and renewed valor. Weapons that have served their time are honorably laid aside. The ancient castles of England are useless to-day, except as objects of curiosity to an occasional traveler or antiquarian; but formerly they were the salvation of the realm. So some of the former arguments for Christianity have fallen into disuse, the implements of the foe having changed. But castles are changed only for Gibraltar. The Gospel was never so unconquerable as it is to-day. It is only suicide to attack it. "God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged: the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge (Ps. xlii, 5-7).

Your well-wisher, G. H. HUMPHREY.

Voltaire.

He devoted his life and talents to the extirpation of abuses in Church and State. To this end all the resources of his vast learning, his unrivalled wit, and brilliant genius were directed. Happily, he sustained high social relations with some of the first personages in the Government, and, being left in independent circumstances, bribery and the frowns of power never swerved him from his course. Had he been isolated from society, and thrown, in youth, penniless on the world, his great talents might not have saved him from the common fate of so many superior souls, weighed down by poverty, who, in that age of the world, yielded to the blandishments of wealth and power, and became the easy instruments of tyranny in high places. But Voltaire stood high above these influences. He disdained all those political advantages which his wealth, his powerful connections, and his talents might easily have secured him, and, at an early age, he entered the great struggle for popular rights which was then just beginning to agitate the minds of men, not as a subaltern, or a mercenary waiting for some one to conduct him into the fray, but as a leader, ready to rush into the van, and to direct the storm and the whirlwind.

Fitly to relate what he did for suffering humanity, at this crisis and in this cause, would fill a volume, and a volume so bright and redeeming as to atone—in the minds of reasonable men—for all the faults, real and imaginary, with which his most malignant enemies have loaded his memory.

It has almost passed into a proverb that it was the pen of Voltaire, more than all other causes combined, that stimulated the French revolution—that mighty reaction of the human mind against centuries of wrong and oppression. Nor was the influence of his writings in favor of human liberty confined to his own country. It was felt with almost equal power in other parts of Europe, as well as in America. It is scarcely an exaggeration to say that it requires no very critical examination of Voltaire's works to discover in them the germ both of the Declaration of Independence and of the Constitution of the United States. His far-reaching vision saw in the not far distant future the ultimate emancipation of the race from both religious and political slavery, and his fertile brain furnished for their guidance those principles of equity and toleration which are, in our day, the leading and familiar landmarks under all systems of free Government.

While the mind of Voltaire was filled with valuable facts, which he could draw forth at will, it was equally fertile in original conceptions. There is scarcely a great reform by which, in later times, the progress of man has been accelerated, that is not in some way connected with his name.

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D. M. BENNETT, Editor.

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Capital and Labor.

One of the most vital questions, and one which is bound to force itself upon the American people within the next few years, is that of capital and labor—the contest between aristocracy and the laboring men. An effort may be made to suppress it or keep it in the background, but it will not down. So long as a few designing monopolists like Vanderbilt and Tom Scott are steadily securing within their own grasp the principal wealth of the country, while millions of toilers are going hungry and almost naked, and hundreds of thousands are unable to procure work to earn bread for their starving families, this question will inevitably crowd itself to the front.

There is something wrong in our system of political economy. The wealth of the nation is mainly in the hands of a monied aristocracy, while the great bulk of the people are sinking in abject poverty. The few are rolling in affluence while the masses are stung with poverty and hunger. Our system of laws is wrong, our plan of taxation is defective. This nation can never be prosperous unless there is labor for all to perform and every mouth has food to put into it.

There is a remedy for the character of ills our country is suffering under, and it will be well if its inhabitants meet the issue in time and prevent the evil that awaits us in future. The remedy does not consist in mobs, in anarchy, in strikes, nor in the wanton destruction of millions of dollars' worth of useful property.

The mad conduct of senseless mobs cannot but work mischief to the body politic. They may be the legitimate result of a wrong course of policy, but they will never prove a sensible remedy. Burning cities, towns, dwellings, bridges, railroad-cars, smashing locomotives, tearing up tracks, destroying flour, pork, and cattle, cannot benefit the starving millions nor aid the needy. They are not, and never will prove to be the remedy for the ills we endure. They may possibly serve to cleanse the political and financial atmosphere, as storms and thunderbolts do the physical atmosphere, but they can never construct; they can never build up what is needed to make the nation prosperous and happy.

The working men in this country are immensely in the majority. They have the power to apply the curative in their own hands. It is quite needless to rush headlong into riot and anarchy. If they will keep their heads cool; if they will inform themselves thoroughly of the needs of the hour; if they will act in concert in the reforms to be effected, and use the ballot which they have in their hands; if they will elect to the position of law-makers honest and reliable men who will carry out the wishes of the people, and will insist upon justice being executed in every department of the government, there will be no necessity of resorting to madness and folly.

By means of the ballot the working men of this country can, if they will, effect almost any reform they may decide upon to carry through. They are the power which makes the laws, which executes them, and these laws may be changed to suit the necessities of the times, and all emergencies that may arise. If the laws of the country are wrong, the people have themselves to blame for it.

Let the workingmen of the country, then, look this matter squarely in the face, and let them use the power which they hold in their grasp. If it be decided that it is better for the railroads to be in the hands of the Government than in the power of monopolies who are rapidly growing richer while the masses are growing poorer, then let the policy be inaugurated. If it is decided that no man ought to own twenty thousand, ten thousand, five thousand, or one thousand acres of land, while hundreds of thousands cannot own an acre, let it be made illegal for any man to own of the earth's surface—to which every man has an equal natural right—more than a given amount, say a maximum of five hundred acres. If it is found that the tendency of the nation's wealth is to work into the hands of the designing robbers and thieves, while the millions are sinking lower in poverty and want, let laws be so constructed that this state of things cannot always continue. Let taxation be graduated in such a way that the expenses of the Government be defrayed exclusively by the taxes upon the property of the excessively rich.

It will not be a hard plan to devise so construct a national policy that it will not be possible or desirable for any man to accumulate an excessive amount of wealth. If he does so, let him be excessively taxed. There is land enough in the country for all if it is not allowed to accumulate in the hands of a few. There is labor enough for all to perform if right systems prevail. There is food enough for every mouth if the wealth and the labor is duly apportioned. Wherever wrong exists, wise councils, prudent and determined action on the part of the masses are a thousand times better than rashness and destruction. Humanity has done all that has been done towards sub-

duing this planet to the progressed condition it now occupies. It has cleared up the forests, it has opened up continents; it has made a garden of countless millions of acres of land. It has plowed the vast ocean with huge vessels of wood and iron; it has constructed canals and railroads through and over mountains, over rivers, through forests, over plains. It has built cities, manufactories, colleges, schools, and various places for public instruction. The gods have done nothing for this world. Man has done all that has been accomplished. Let him not become discouraged or indifferent. Let him work on in concert and with a steady purpose, ever striving to make this earth fairer, brighter, and happier.

"The Indian Saint, or Buddha and Buddhism."

The author of this work—Mr. Charles D. B. Mills,—has favored us with a copy, and we have looked over its pages with a great deal of pleasure. It appears to be a faithful account of the life and teachings of one of the best and most wonderful men that ever lived—the founder of a system of religion that has existed longer, has a larger following than any other, and is to-day devoutly believed in by one-third of the inhabitants of the globe, and the influence of which has been kindly, peaceful, and beneficent.

In opening the life of Sakya-Muni, the author says: "In the Eastern World to-day bow united millions of devout worshipers before Buddha. His statues are in the temples; his adoration is celebrated with incense of sandal-wood and odors of flowers; his birth-place and theatre of action is the holy land of the church of believers, and immense topes in India have been erected over his real or supposed relics. The vast *Viharas* or monasteries, built in the olden time, have been thronged with monks eager to learn the law, and the successors of them still stand in Ceylon, Birmah, Thibet, Mongolia, China, and Japan. No other name is held in such reverence; Buddha is the incarnation, the great messenger from the heavens to men, his word is the supreme gospel, the way of salvation for all. No other faith has had such a following, none ever spread so quickly so far, or kept for itself stronger hold on the public mind.

"For about twenty-five centuries now this religion has been current; albeit expelled from the land of its birth, it has wide prevalence in Central and Eastern Asia, and gives thus far no sign of any dissolution or decay. By the Pacific wave it is borne to our own coast, and we are brought thus face to face with it—perhaps under one of its coarser and more degenerate types—as one of the practical problems of our times."

In the second division of the work—"The Effect"—the author uses this language: "The success that attended the preaching of this new faith was wonderful. Preaching itself was a novelty, for Burnout says that, so far as he finds, it was a thing unheard of in India before. Even during the lifetime of its founder, his doctrine must have obtained a considerable prevalence, slow at first, doubtless, making its conquests at the hardest, but gaining each year, until at length it became broadspread over the country. It supplanted Brahmanism largely on its own soil. We have no means of knowing what its numerical strength then was, but the following must have been large. The old was effete, gone utterly to decay, and the preaching of salvation by a method so simple, natural, pure, and enforced by life and earnestness so devoted and transparent, could not fail to draw followers. It brought quickening regeneration in the midst of prevailing death. It was a simple word of repentance and obedience of high consecration and pure living, practicable and intelligible, so far as the ethical and transcendent truths that dwell in light inaccessible can be brought to the understanding. There was no ceremonial, no elaborate system of expiation and deliverance. The handwriting of ordinances was blotted out; the immense structures broken down which priestly device had thrown about the soul to hedge it out from God. What a sense of relief it must have brought to many a poor, sick, weary, and harried one, those may somewhat imagine who have known the like in their own experience."

Among the quotations from Buddha's teachings, room can be afforded but for a few. "By quietness overcome anger; by good, evil; by liberality, greed; by openness and truth, dissembling and falsehood."

"There is no fire like lust; no bondage like hatred; no toil (snare) like perturbation; no river like desire."

"Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night. He who holds back rising anger like a rattling chariot, him I call a real driver. The rest but hold the reins."

"Health is the greatest of gifts; contentedness the best of riches; trust the best of relatives; Nirvana the sum of delights."

Speak the truth; yield not to anger; give when asked of the little thou hast: by these three steps thou shalt go near the gods."

The book is divided into six parts. The first, two as indicated; III, The Man and the Thought; IV, Sentences of Scripture; V, The Doctrine; VI, The Fine Problem.

The work as a whole gives a very clear view of Buddha, his life, and teachings. Price \$1.50.

OUR LIBERAL FRIEND, A. B. BROWN, of Worcester, Mass., on Friday evening of last week, gave, before the Liberal Club in Science Hall, an interesting lecture upon the "Indispensable in Architecture." He dwelt largely upon the importance of ventilation and of buildings being supplied with the essential, indispensable vitalizing fluid, the

oxygen of the atmosphere. His lecture was well received, and elicited a lively discussion. Brother Brown purposes to give a portion of his time to delivering Liberal and scientific lectures, and it is to be hoped our Liberal friends over the country will extend the hand of welcome to him.

If our patrons who are in arrears only knew how badly we are needing money, we cannot but think they would, hundreds of them, remit us the amount they owe us, and thus render us able to meet our daily and weekly expenses. We do not want to mention this matter often, but we really think that those who have not yet sent us the money for THE TRUTH SEEKER for the current year ought to do so without further delay. We are needing the money, and those who withhold from us that which is justly ours, and which we seriously need, are doing the good cause an injury. Is not a wink as good as a nod to a blind horse?

THE long, cool evenings of Autumn and Winter will soon be with us. The season for reading has come again. It is a good time now to lay in a new supply of Books. We hope those intending to purchase books this Fall and coming Winter will not forget that we are in the book business. We will be glad to sell any of the books we publish ourselves, or any published by others, either in Europe or America. Those who will favor us with their orders shall be promptly served. Libraries and Societies furnished at a liberal discount. Price-Lists sent upon application.

TIME AND TIME-KEEPERS.—A brief sketch of the Rise and Progress of the Horological Art.—It is a little pamphlet containing a history of the rise and manufacture of the various kinds of apparatus for measuring and keeping time, from the sun-dial, hour-glass, clepsydra or water-clock, the original crude clocks and watches, down to the perfect Matile watch, which is a minute repeater, striking on musical bells the hour, the half hour, the quarter, and the number of minutes which have elapsed of the unexpired quarter. It tells the time to the fifth of a second, and notes the passage of two distinct events or occurrences at the same time, as the timing of two horses starting at different times. It shows the days of the week, the month, and the month of the year. It notes the recurrence of the 29th of February in leap year. It shows the phases of the moon by means of a diminutive moon daily progressing on a miniature horizon. Those wishing one of these interesting pamphlets should send to L. & A. Mathey, 119 Fulton street, N. Y.

WHEN THE BLOSSOMS COVER US, DARLING.—This is the name of another of Charlie Baker's new songs. It can be had from any music dealer in the United States, or from the publisher, F. W. Helmick, No. 50 West Fourth Street, Cincinnati, O., by sending 35 cents.

When the blossoms cover us, darling,
With their bloom of white and gold,
And our faces are hid from each other
In the churchyard, so white and so cold,
Of the many dear ones who will never
See our faces or greet us again,
Are there any kind hearts in that day, love,
Who will think of us, care for us then?

ANGER dies soon with a wise and good man.
THE deeper the sorrow the less tongue hath it.
As if you could kill time without injuring eternity.
SIGNS are small measurable things, but interpretations are illimitable.

LEARNING without thought is labor lost; thought without learning is perilous.

OUR own heart, and not other men's opinions, forms our true honor.—Coleridge.

WISDOM is the talent of buying virtuous pleasures at the cheapest rate.—Fielding.

As words can never be recalled, speak only such words as you never wish to recall.

HAVE no respect for any man who has to feel the public pulse to learn his private duty.

ENERGY will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal a man without it.

KIND words do not cost much. They never blister the tongue or lips, and we never heard of any mental trouble arising therefrom.

THE chief secret of comfort lies in not suffering trifles to vex us, and in prudently cultivating our undergrowth of small pleasures, since very few great ones, alas! are let on long leases.

THE history of the world teaches no lesson with more impressive solemnity than this: That the only safe guide of a great intellect is a pure heart; that evil no sooner takes possession of the heart than folly commences the conquest of the heart.

NEVER be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing and you will do it. Fear not; if trouble comes upon you, keep your spirit though the day be a dark one.

THEOLOGICALS maintain that the virtuous are miserable in this world in order to be happy in the next, and that the vicious are happy in this world to be punished in the next. These men are certainly very profound, but there is neither sense nor utility in this. Why not permit the virtuous to be rewarded here as well as hereafter? This one is at least as certain as the next. Besides, the whole doctrine is absurd—an encouragement to knaves, and a discouragement to honest men.

On the Death of a Loved Child.

And thou art dead, as young and fair,
As aught of mortal birth,
And form so soft and charms so rare
Too soon returned to earth.

BYRON.

Pale Monarch, thou hast nipped a sweet bud of promise,
That gladden'd our fireside with love and with song,
Her innocent smile and her eloquent prattle,
No more shall unite with the world's busy throng.

Oh death, why not bind up the hearts that are bleeding,
For thy cold icy chill now deepens the gloom,
Not one gleam of fond hope, or a bright star of promise,
Do cheer the sad Mourners that visit her tomb.

But death, we give our loved babe to thy keeping,
That played with the sunbeams and plucked the wild flower,
For to her they were as the wild Mountain daisy
That blossoms unknown and fades in an hour.

But some say, the Angels have winged thy glad spirit
To the realms where the glorified triumphantly sing,
Where loved ones and friends, who through Christ's crucifixion,
Were redeemed by his blood, which robbed death of his sting.

And some say, you are watching and guiding my footsteps,
And guarding my pillow when the night winds do sigh,
And when death dims the eye, that is now weeping with sorrow,
You will welcome me home in the sweet by and bye.

If such is the power of thy angelic spirit,
That you can leave that fair clime, to revisit our home,
Come and sing me a song, when the landscape is smiling,
And reveal thy pure spirit, when I am musing alone.

Come when the Moonbeams steal o'er Mountain and Valley,
Come when the stars gem the dark vault of night,
Come when the birds in the woodlands are nestling,
Come when the cold chill of death dims my sight.

But what Mortal beheld those bright spirits returning
From that dream-land of fancy, with scenes so sublime,
In vain have we sighed when in solitude weeping,
For the foot-prints of Angels on the old sands of time.

But we know, beloved dust, you to dust are returning,
To unite with the dew drop, the rivulet or flower,
For the violet fringed cloud, with its rain drops that's floating
Once flowed through our veins with a magical power.

Sweet off-spring of love, the earth was thy mother,
But her loveliness, like rosebuds, possesses a thorn,
The child of her womb, with pestilence she scourges,
Her attributes are the whirlwind, the earthquake and storm.

But I must say farewell, all nature resounds it;
The wild bird that tuned her last note sang farewell;
Not a leaf or a flower that the North wind has blasted
But recalls to my memory that sad word "Farewell."

Pictou, Nova Scotia.

A. R. I.

The Old Testament.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

(This article was contributed by Prof. Smith to the new edition of the Encyclopedia Britannica, now in course of publication; and for writing it the author has been suspended from the ministry by the Free Church of Scotland, and is to be tried for heresy. The general agency for the six New England states is in the hands of our Liberal friend, FRANK RIVERS.)

The word *Bible*, which in English, as in the medieval Latin, is treated as a singular noun, is in its original Greek form a plural—the (*sacred*) books—correctly expressing the fact that the sacred writings of Christendom are made up of a number of independent records, which set before us the gradual development of the religion of revelation. The origin of each of these records forms a distinct critical problem; and for the discussion of these questions of detail the reader is referred to the articles on separate Biblical books. The present article seeks to give a general account of the historical and literary conditions under which the unique literature of the Old and New Testaments sprang up, and of the way in which the Biblical books were brought together in a canonical collection, and handed down from age to age. The Biblical development is divided into two great periods by the manifestation and historical work of Christ. In its pre-Christian stage the religion of revelation is represented as a *covenant* between the spiritual God and his chosen people the Hebrews. In accordance with this, and in allusion to Jeremiah xxxi, 31, Jesus speaks of the new dispensation founded in his death as a new *covenant* (2 Cor-

inthians xi, 25). Hence, as early as the second century of our era, the two great divisions of the Bible were known as the books of the Old and of the New Covenant respectively. Among Latin-speaking Christians the Greek word for covenant was often incorrectly rendered *testament*, and thus Western Christendom still uses the names of the Old and New Testaments.

Old Testament—Struggle and Progress of Spiritual Religion; Priests, Prophets, etc.—The pre-Christian age of the Biblical religion falls into a period of religious productivity and a subsequent period of stagnation and mainly conservative tradition. The period of productivity is also a period of contest, during which the spiritual principles of the religion of revelation were involved in continual struggle with polytheistic Nature-worship on the one hand, and, on the other hand, with an unspiritual conception of Jehovah as a God whose interest in Israel and care for his sanctuary were independent of moral conditions. In this long struggle, which began with the foundation of the theocracy in the work of Moses, and did not issue in conclusive victory until the time of Ezra, the spiritual faith was compelled to show constant powers of new development—working out into ever-clearer form the latent contrasts between true and false religion, proving itself fitter than any other belief to supply all the religious needs of the people, and, above all, finding its evidence in the long providential history, in which, from the great deliverance of the Exodus down to the Captivity and the Restoration, the reality of Jehovah's kingship over Israel, of his redeeming love, and of his moral government, were vindicated by the most indisputable proofs. As it was only the deliverance from Egypt and the theocratic covenant of Sinai that bound the Hebrew tribes into national unity, the worship of Jehovah was always acknowledged as the national religion of Israel. But from Joshua to Samuel national feeling was far weaker than tribal jealousy; and in the political disintegration of the people the religion of Jehovah seemed to be nearly lost in local superstitions. During this period the chief centre of monotheism was the sanctuary and priesthood of the ark; and it was from the priestly circle that Samuel arose to reunite the nation by recalling it to the religion of Jehovah, and thus to prepare the way for the splendid age of David and Solomon. But though Samuel was by education a priest, it was not as a priest, but as a prophet, that he accomplished this work. In all ages a priesthood is conservative, not creative; and it was only as a growing and creative power that the still undeveloped spiritual religion could live. While it was the business of the priest faithfully to preserve religious traditions already acknowledged as true and venerable, the characteristic of the prophet is a faculty of spiritual intuition, not gained by human reason, but coming to him as a word from God himself, wherein he apprehends religious truth in a new light, as bearing in a way not manifest to other men on the practical necessities, the burning questions of the present. Unlike the priesthood, the prophets never formed a regular guild. It was an axiom that the gift of prophecy was bestowed by the inward and immediate call of Jehovah. But from the time of Samuel we find a regular succession of prophets working out the spiritual problems of the national faith with ever-increasing clearness, and gathering round them, sometimes in regularly-formed communities, a circle of disciples and sympathizers which, though never, perhaps, numerically considerable, embraced the names of David and other leaders of Hebrew history, and impressed the stamp of prophetic influence on every part of the national life. From this time the priests hold only the second place in the history of the Old Testament religion; sometimes they even appear as the opponents of the prophetic party, whose progressive ideas are distasteful to their natural conservatism and aristocratic instincts. But, on the whole, the more enlightened ministers of the central sanctuary continued to share with the prophets the task of upholding a lofty religious tradition, and not unfrequently both characters were united in one person. It was, in fact, only through the priests that the ideas of the prophets could receive public sanction in the ordinances of religion, as it was only through rulers like David, or Hezekiah, or Jehu, that they could influence the political conduct of affairs.

A just insight into the work of the prophetic party in Israel was long rendered difficult by traditional prejudices. On the one hand the predictive element in prophecy received undue prominence, and withdrew attention from the influence of the prophets on the religious life of their own time; while, on the other hand, it was assumed, in accordance with Jewish notions, that all the ordinances, and almost, if not quite, all the doctrines of the Jewish church in the post-canonical period, existed from the earliest days of the theocracy. The prophets, therefore, were conceived partly as inspired preachers of old truths, partly as predicting future events, but not as leaders of a great development, in which the religious ordinances as the religious beliefs of the Old Covenant advanced from a relatively crude and imperfect to a relatively mature and adequate form.

The proof that this latter view, and not the traditional conception, is true to history, depends on a variety of arguments which cannot here be reproduced. That the religious ideas of the Old Testament were in a state of growth during the whole prophetic period became manifest as soon as the laws of grammatico-historical exegesis were fairly applied to the Hebrew Scriptures. That the sacred ordinances were subject to variation was less readily admitted, because the admission involved a change of view as to the authorship of the Pentateuch; but here also the facts are decisive. For example, the law in Exodus xx, 24, *Thou shalt make an altar of stones*, on other altars than that of the central sanctuary (cf. Deuteronomy xxxiii, 19). This practice, accord-

ingly, was followed by Samuel, and was fully approved by Elijah (1 Kings xix, 14). But the worship of Jehovah on the high places or local sanctuaries was constantly exposed to superstitious corruption and heathen admixture, and so is frequently attacked by the prophets of the eighth century. It was undoubtedly under their influence that Hezekiah abolished the high places. The abolition was not permanent; but in the reign of Josiah, the next reforming king, we find that the principle of a single sanctuary can claim the support not only of prophetic teaching, but of a written law-book found in the temple, and acknowledged by the high-priest (2 Kings xxii, 23). The legislation of this book corresponds not with the old law in Exodus, but with the book of Deuteronomy. But perhaps the clearest proof that during the period of prophetic inspiration there was no doctrine of finality with regard to the ritual law any more than with regard to religious ideas and doctrines, lies in the last chapters of Ezekiel, which sketch at the very era of the Captivity an outline of sacred ordinances for the future restoration. From these and similar facts, it follows indisputably that the true and spiritual religion which the prophets and like-minded priests maintained at once against heathenism and against unspiritual worship of Jehovah as a mere national deity without moral attributes, was not a finished but a growing system, not finally embodied in authoritative documents, but propagated mainly by direct personal efforts. At the same time these personal efforts were accompanied and supported by the gradual rise of a sacred literature. Though the priestly ordinances were mainly published by oral decisions of the priests, which are, in fact, what is usually meant by the word *law* (Torah) in writings earlier than the Captivity, there can be no reasonable doubt that the priests possessed written legal collections of greater or less extent from the time of Moses downward. Again, the example of Ezekiel, and the obvious fact that the law-book found at the time of Josiah contained provisions which were not up to that time an acknowledged part of the law of the land, make it probable that legal provisions, which the prophets and their priestly allies felt to be necessary for the maintenance of the truth, were often embodied in legislative programmes, by which previous legal tradition was gradually modified. Then the prophets, especially when they failed to produce immediate reformation, began from the eighth century, if not still earlier, to commit their oracles to writing; and these written prophecies—circulating widely in a nation which had attained a high degree of literary culture, and frequently cited by later seers—disseminated prophetic teaching in a permanent form. Long before this time music and song had been practiced in the prophetic circle of Samuel, and were introduced under David into the service of the sanctuary. Another important vehicle of religious instruction was the written history of the nation, which could not fail to be generally set forth in the theocratic spirit in which all loftier Hebrew patriotism had its root. And, indeed, the literary diffusion of spiritual ideas was not confined to the direct efforts of priests and prophets. In spite of the crass and unspiritual character of the mass of the people, the noblest traditions of national life were entwined with religious convictions, and the way in which a prophet, like Amos, could arise untrained from among the herdsmen of the wilderness of Judah, shows how deep and pure a current of spiritual faith flowed among the more thoughtful of the laity. Prophecy itself may, from one point of view, be regarded simply as the brightest efflorescence of the lay element in the religion of Israel, the same element which in subjective form underlies many of the Psalms, and in a shape less highly developed tinged the whole proverbial and popular literature of the nation; for in the Hebrew commonwealth popular literature had not yet sunk to represent the lowest impulses of national life.

(TO BE CONTINUED.)

Friendly Correspondence.

J. J. HUGHES, Wyandott, Kan., writes: Your last reply to your reverend opponent is splendid—one of the best of your many good things. Keep on, and whack it to him for Christ's sake. You must be the busiest man in America to get out the reading matter that you do. You are certainly earning success, and, I trust, establishing your paper on a firm financial foundation. I think THE TRUTH SEEKER is the best paper I have ever seen, and as near perfect as any one could wish. I would like to have it larger, and hope I may live to see it increased in size. Send Christianity sprawling—spread it—spread it so thin that we shall lose sight of it forever.

J. M. COOK, Lake Village, N. H., writes: THE TRUTH SEEKER is doing a big work. If times were not so hard I could send you twenty-five subscribers. My paper goes the rounds of the neighborhood. The pious belch out some awful threats against me; but it does not matter, for I know all consistent Christians feel the same persecuting spirit if they do not show it to the world. I have had a long experience as a Spiritualist and know Spiritualism to be true. My wife who passed to spirit life is often with me. The spirit of Alvah Tucker, one of your old patrons, visits me and talks as he did when alive. He says THE TRUTH SEEKER is the best bible ever published. I am a great admirer of Mrs. Slenker. She must be an excellent woman, to write as she does.

W. R. WOODEN, Tecumseh, Mich., writes: Four weeks ago I commenced taking your valuable little sheet, and since reading the first have watched for the coming of the others with the greatest of interest. I find it to entertain a vast amount of reading matter, and of that kind that is ennobling in man to read, for it

has the power to throw off the dark clouds that have overhung mankind and civilization for ages past. It brings a new light to him; hands him a stronger staff, enabling him to enjoy life and not dwell in constant fear of a jealous God and a cunning devil. My good wishes are with you in the work you are engaged in. "Money have I none, but all that I have give I unto thee." I am studying law and intend to attend lectures this winter. I was reared among Christians, but when I attained the age of reasoning I found a better path and a more enlightened one.

C. HASTINGS, Carlisle, Iowa, writes: "Collection" just received, and I am greatly pleased with its appearance. It is just such a book as every Liberal should be blessed with. Should Sankey come around we will challenge him to sing "Hold the Fort" from our revised edition. I had the pleasure of hearing Ingersoll deal death and no resurrection to old theology, at Des Moines. The best of it was to hear the hearty cheers that went up from fifteen hundred people as the rusty old dogmas went rumbling among the rubbish of the past. Oh, but Bob is a genius, and would revolutionize the world could he have a hearing.

ISAAC VAN SCHOICK, Jamesville, N. Y., writes: I enclose one dollar for the "Collection," which is quite little enough money for such a work, according to published accounts of it. The Liberal public has long been in need of this very book. I hope that hereafter none of our number will put it in the power of a priest to pronounce anathemas over his dead body. I feel like pointing the finger of scorn at any professed infidel who yet persists in employing the services of any of the canting hypocrites. It is full time that this hydra-headed monster called Christianity was crippled, and every Freethinker and friend of mankind ought to make every effort for that result. I hope you will be able to rush the "Champions of the Church" through before long, and give us a reliable account of those bloodsuckers of society. I wish to place that work and the "Sages" side by side in my library, so I can show Christians the contrast between their champions and ours.

J. W. MANSFIELD, Portland, Maine, writes: About one year ago I wrote you that I had been sick over four years (having lost the use of my body and limbs below my hips), and confined to my chair and bed. I have been a business man of means, but a long sickness and severe losses have used up my property. I sent you twenty cents and requested you to send me a few copies of your paper, and you have generously sent it to me for a whole year. When I wrote you I anticipated I might get better, but, after over five years of helplessness and suffering, I still find myself an invalid. In my sick room I have found your spicy, instructive little sheet a weekly visitant, a welcome, progressive comforter. Hundreds of dollars would not buy the comfort, pleasure, and instruction its weekly contents have conferred upon me in the long, lonesome days of a sick room. I do not know how to get along without it. Yet I must render you my profound thanks for your generosity, and regret that I have not the means to purchase a copy of all the works you have for sale. I trust THE TRUTH SEEKER will find its way into every school district of our land.

DR. BAILEY, Hazel Dell, Ill., writes: I was always dull. When I was a child I was too obtuse to be called smart. I was eight years old before I knew there were no boogers up garret; I was ten before I knew there was no good old Santa Claus such as our folks described. How could such good people as father and mother be mistaken? Was the query that embarrassed me. But I have been dull and backward all my life. I was thirty before I knew there was no hell, forty before I knew there was no devil, fifty before I knew there were no angels, and sixty before I knew there was no God. A preacher was describing to me the other day the impassable gulf. I told him I thought the devil and his volunteers had a long march to get around the end of it. He said heaven commanded a perfect view of hell across the gulf. I desired him to state in a P. S. in his next communication to headquarters that the seat I had engaged of one of the divine agents might be set apart for Kate Bender, the throat-cutter, as she might be able to look upon such a panorama and sing, while I could only howl.

MICHAEL JOHNSON, Monroe, Utah, writes: Please accept my sincere thanks for sending me that incomparable work, "The Analysis of Religious Belief." I have read the book slowly and carefully, and I can say without hesitation that it is the most masterly production I have ever seen of the kind. It is so entirely disinterested and without prejudice throughout, which is a feature in books of this description so rarely met with, that I would say to all classes of Liberals: If you have not the above-named book, try and get it by all means: you cannot fail to appreciate it. THE TRUTH SEEKER is as welcome and as indispensable as ever. I will state, however, that in one particular I do not like it fully as well as I did some time ago. And that is in the changing of your portrait on the front for that of Ben Franklin. With due appreciation and respect for all the good that Franklin ever did, what was it, after all, compared with that of Ingersoll, an Underwood, or D. M. Bennett. And, besides that (I judge other Liberals by myself), whose features would the readers of dear TRUTH SEEKER like to see represented so well as those of its beloved and respected editor? But, of course, if modesty, or any other consideration on his part, forbids it, we must submit to it as the only alternative we have at our command. Brother Bennett, your unceasing efforts in publishing your paper and so many valuable books is commencing to be a power in the land, to spread light and knowledge, and to overthrow superstition; and I will say, may the blessings of all the Liberals throughout the land flow unto you in the shape of large cash-accompanied orders for TRUTH

SEEKERS and Truth-inspired books. This is my humble prayer, in the name of Truth, Reason, and Liberty. Amen.

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MRS. ANNIE BESANT,

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Readers of this paper will also recognize among some two score of famous names who have promised regular contributions to THE EVOLUTION, their own favorites, Miss Susan H. Wixon, Mrs. Sara A. Underwood, B. F. Underwood, and Mrs. Elmina D. Slenker. The best late words of Huxley, Tyndall, and Darwin, of Lubbock, Clifford, and Harrison, and of other leading European authors, thinkers, and investigators, will be found, as well as the freshest and most earnest thoughts of the best writers in America, in THE EVOLUTION.

The EVOLUTION favors the scientific method of thought and investigation. It opposes all systems of religion which are inconsistent with science. It encourages a wholesome and discriminating taste for literature, by its extended reviews of new books and magazines, thereby saving to its patrons largely in time and money by leading them to reject the worthless, unprofitable, and corrupt, and accept the untainted, appropriate, and desirable.

Another leading feature will be the popular condensation of recent science. The paper is not open to mere controversy, but is a free platform for opposing ideas within the limits of relevancy and courtesy. Persons who desire a comic paper or illustrations of pugilism are not urged to subscribe. The support of all earnest and thoughtful lovers of their country and their kind, who can tolerate absolute independence in the treatment of political, social, religious, scientific, and literary questions, is respectfully invited.

No. 12 contains leading essays on The Great Strike; Civil Service Reform; Newspaper Thought and Feeling; The Chinese in California; Free Discussion; A Song of Hope; the Evolutionism of Descartes; Opium and the Opium Eaters; Letters from Charles Darwin, M. D. Conway, and others; To Liberals, Deists, and Patriots; Review of Lewis on Life and Mind; Remedial Effort; Evolution—A Humorous Poem.

Every other number contains a list of books desirable for Liberals.

No. 13 will be a "LABOR QUESTION" number. Contents—Three leading articles on the Labor Question, by J. D. Ball, Henry Edger, and "Plantus"; Science of Right Living, by Miss Wixon; The Good Old Times, by Prof. Watkins; Longevity of Scientific Men; Christianity and Islamism; Sale's Koran, and other books, by the Editor; Paul the Founder of Christianity, by Prof. Wilder.

OPINIONS OF THE PRESS.

The EVOLUTION, No. 10, for June, is a superior number, abounding with excellent articles by writers of acknowledged ability. As a review of politics, religion, science, literature and art, it is very promising and deserves to be successful. It is quite a handsome periodical of 24 large pages.—Boston Investigator.

The EVOLUTION is a handsome paper, evidently prepared by some Radical (or independent, as he prefers to call himself), without the least reverence for authority or old belief, and full of aggressive ideas. It is clear that a practical hand is at work in its columns. The EVOLUTION finds the reason for its existence in the declaration that there is a large class in the country who have outgrown their political faiths, and a still larger class who have outlived their ecclesiastical creeds, while independency in Church and State is held to be without a proper representative in the journalism of the day. This effort to fill the gap is fresh and aggressive, and is good enough to live.—N. Y. Daily Tribune. The original articles show good ability. There is a field for an organ of free, broad, scientific thought in this country, and the ambition to supply the want is a worthy one.—Home Journal.

It is a journal resembling the English periodicals of its class in size, shape, and appearance, and evidently meaning to resemble them in literary quality. An independent exponent of advanced thought, an able review of politics, religion, science, literature and art.—N. Y. Evening Post.

The last number is an excellent one. The article on "Industrial Education" is alone worth the price of the number.—Grand Rapids Times.

The increase in the number of Liberal Journals is one of the most cheering indications of progress, and we hope this enterprise will prosper.—New Age.

The June number of that excellent periodical THE EVOLUTION, has just been issued. It is better than any of the preceding numbers. All the articles are original and extremely varied.—Telegram.

It is neatly gotten up, is ably conducted, and eminently respectable.—Truth Seeker.

The number (11) is a good one, and the publication seems to progress in excellence. The June number had some striking articles. An exhaustive review, etc.—New Haven Palladium.

Its views on all subjects are of the ultra-radical style, and in science and religion it veers towards the Materialistic views of Huxley and other pitiable wretches. If brains and money can make it a success, it will be successful.—Catholic Mirror, Balt.

It is the ablest organ that Radicalism ever had in this country.—Jewish Messenger.

The EVOLUTION is a distinct advance on all previous skeptical papers published in America. It contains some very fine articles on important topics, which are discussed fearlessly and thoughtfully.—Secular Review and Scientist, London, Eng.

OPINIONS OF EMINENT PERSONS.

It is an excellent paper, which I should be glad to serve in any way in my power.—Moncure D. Conway.

I wish your journal every possible success.—Charles Darwin.

The handsomest periodical ever published in America. It is just right. Don't change it.—A. Williams & Co., Boston, Mass.

I admire it; I esteem it; I love it; and I will help to sustain it.—Martin Hartman.

It is just the kind of paper I should like to see sustained.—S. C. Cleveland.

I would willingly give twice the yearly subscription price rather than that an effort so noble as yours should fail.—Wm. Dean.

It has the ring of the true metal, and deserves well of humanity.—La Ruy Sunderland.

This number meets my views nearer than any newspaper I have read.—Wiley Britton.

Occupies an important place not at all supplied by other journals. In tone and thought, and in the high intellectual and literary aim of the paper, it seems to me quite superior to all others with which it might properly be compared.—John H. Clifford.

One of the most appetizing things I have seen.—Chas. W. Buck.

Most earnestly do I wish you abundant success.—Elizabeth F. N. Denton.

The EVOLUTION is the best paper ever published.—Mrs. Elizabeth Thompson.

There is need of just such a paper.—Mrs. Sara A. Underwood.

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Underwood-Marples Debate.

HELD BETWEEN

B. F. UNDERWOOD

AND THE

Rev. JOHN MARPLES,

At Napanee, Ont., July, 1875. Continuing four nights.

PROPOSITIONS DISCUSSED.—First, "That Atheism, Materialism, and Modern Skepticism are illogical and contrary to Reason." Marples affirming; Underwood denying.

Second, "That the Bible, consisting of the Old and New Testament, contains evidence, beyond all other books, of its divine origin." Marples affirming; Underwood denying.

Reported by JOHN T. HAWKE, of the Toronto Leader, and revised by the disputants. Paper, 50 cents; cloth, 80 cents, by mail.

MR. MARPLES writes to Mr. UNDERWOOD: "Copies of the Debate were sent me and I have looked them through, and on the whole I approve of them very much. You have done me full justice. . . I intend to push the sale all I can."

D. M. BENNETT,

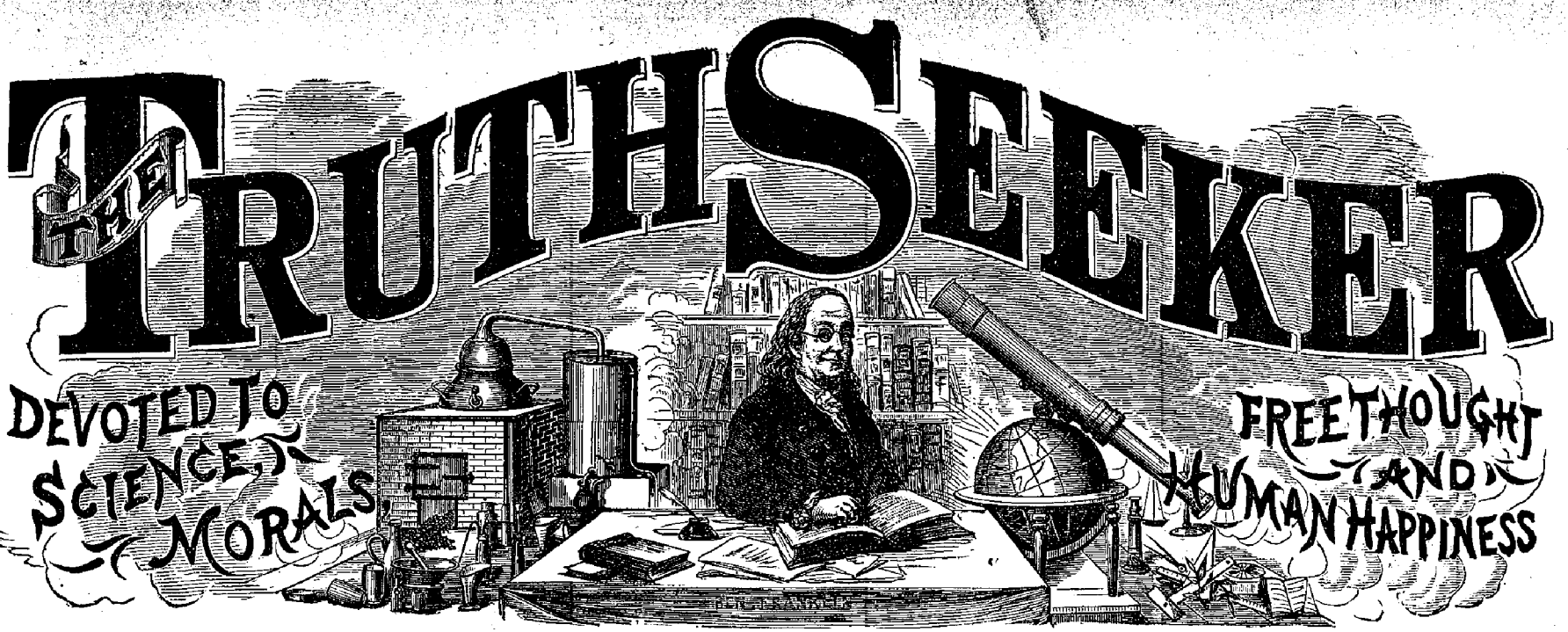
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Vol. 4. No. 37. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, September 15, 1877. { SCIENCE HALL, 141 5th St., NEAR BROADWAY. } \$2 per Year.

Notes and Clippings.

THE Rev. John R. Smith, of Boston, has been sentenced to five years in the State prison for forgery.

CINCINNATI publishers who brought out the Bradlaugh-Besant book have been arrested for sending obscene publications through the mails.

A TRAMP had entered a widow's cot,
One dark, uncanny night;
She felled him with a big slung-shot;
Such was the widow's might.

THE American Board of Foreign Missions has received \$20,000 less in donations this year than last, and appeals for money to save itself from "an embarrassing debt."

DEACON ELLS has eloped with the funds of a Rockford county eleemosynary institution. The religious wriggler has managed to elude his pursuers, so far as heard from.

THE following announcement appeared in an English paper: "St. James' Church—On Sunday next the afternoon services will commence at half-past three and continue until further notice."

THE notorious Texan murderer, Wesley Hardin, has been captured, and is now in jail in Austin, Texas. He is only twenty-eight years of age, but he has killed upwards of twenty men.

THE American Bible Society issued last month 49,112 copies of a certain obscene book known as the Bible. How long is this wholesale corruption of morals to be winked at by Mr. Comstock!

MR. TRUDELVE, a London publisher, is to be proceeded against by the Society for the Suppression of Vice, for having republished Robert Dale Owen's "Moral Physiology," a work which has been unmolested for forty years.

DR. CONROX, the papal ablegate to Canada, has alarmed the ultramontanes and delighted the Liberal Catholics by becoming a patron of St. Patrick's Literary Society of Quebec, an organization so unorthodox that it is alluded to as the "Guibord Institute."

FELIX ROJAS, of the city of Talca, Chili, is one hundred and thirty-six years of age. For thirty years of his life he was a habitual tippler, and he has used tobacco for the last hundred and twenty years. It is feared that his love for the weed will yet bring him to an untimely end.

A MEMBER of a colored Baptist church in Memphis, Tenn., has been excluded from the fellowship of his brethren for dancing and singing "Shoo Fly" along the streets. When this brother shall next engage in saltatory exercises on the public highway, he must select a more devotional tune, "Old Hundred," for instance.

SOME of our clerical brethren seem to be pretty hard driven for subjects to preach on, if we may judge from the announcement that a sermon will be delivered on "A man getting out of a ship." Whether this refers to Noah on Mount Ararat, or the dumping of Jonah into the sea, or the landing of Boss Tweed in Spain, or a tramp getting out of a canal boat, it is hard to say.

SOMEBODY in the London Times suggests a way to prevent suffocation by smoke. If your house is on fire and your room is filled with smoke, take a pillow case, saturate it with water, making a small hole in it to look through, and place it over the head. This will make an admirable impromptu respirator in the densest smoke. He speaks of its success in various instances.

A QUARRELsome BAPTIST IN KENTUCKY.—The Rev. Tilman Perkins, of the Methodist Church, in administering the ordinance of baptism to a burly, two-hundred pound convert, recently, in Little river, let his subject go to the bottom of the water. The recipient of the initiatory rite, nothing daunted, rose to the surface shouting, and seized the administrator by the waist, paid him in kind for his services. Perkins was rescued from his unhappy dilemma by the intervention of a number of the brethren, when they all came up out of the water together.—*Trigg County Democrat.*

THE Philadelphia Grand Jury for August, in their presentment, use the following language: "The Grand Jury feel it also to be their duty to testify against the desecration of the Holy Sabbath by the sale of intoxicating drinks, and especially in the handing round of wine in our churches, to rouse the dormant devil in the reformed drunkard by his sip of wine on communion day."

THE "ministerial bureaus," or preacher's employment agencies, of Boston, where pulpless parsons apply for a job, report that the supply of ministers is far in excess of the demand. They say that many of the churches are "doubling up" or employing "lay effort." One of the agents, when interrogated as to the reasons for such economic measures, replied, "O-various. A lay exegesis of the Scriptures should satisfy the yearnings of the poor these hard times."

THE inhabitants of Indore, India, to the number of 15,000, recently held a grand prayer-meeting, and implored their gods—they have many and funny old gods, those benighted heathen—to send down rain. After a hard day's prayer, the gods were prevailed upon to open their hearts and their flood-gates, and the rain descended in torrents. Oh, for a few such gods in America! What this country really needs is a few first-class, prayer-answering, funny old Hindoo gods.

DR. H. V. REDFIELD, of Alabama, thinks that army life during the late war cured more dyspeptics than bullets killed. He thinks it is the out-of-door life of the Southern people that very much saves them from dyspepsia, considering that they use so much fried meat and hot bread. The prevalence of dyspepsia in the Eastern States he attributes to the extensive use of pies and cakes, and thinks he would rather risk his digestion upon Southern biscuit than New England pies.

A SOUTHERN Methodist District Conference for want of a better subject, took up that of manners in church, and passed resolutions to the effect that the preacher ought to avoid the frequent drinking of water while preaching; that he ought not to finger the leaves of the Bible nor pound the desk; that he ought to avoid hawking and spitting; that men should always wear their coats in church, and that when people are compelled to go out they should not "stalk along the aisles like mules crossing a country bridge."

CHILDREN are fearful creatures, they are so apt to speak the truth when the interests of other people and not of themselves are involved. A little chap was taken to church for the first time, where the minister officiated in a surplice. He was continually fighting and asking, "Ma, is he not done? When will he be done?" The minister stood to make the closing prayer, raising his hands, when the little fellow turned to his mother with horror pictured upon his face—"Ma, he is a swelling up again."

A MODEL PRAXER.—Lannon and Donnelly had a little dispute. Donnelly argued—with his fist—that Lawrence was wrong. Lannon replied—with his fist—that Donnelly was mistaken. Donnelly brought his keen and incisive sarcasm, in the shape of a butcher-knife, to bear upon Lannon, who at once gave up the discussion and sought the aid of what law they had on hand at the Jefferson Market Police Court. Officer McSally, with a club, a revolver, and a warrant, was sent to implore Mr. Donnelly to come and wrestle some law. Officer McSally found Donnelly and family revictualing at the dinner-table. After a few minutes' muscular conversation, the officer convinced Donnelly, with the aid of his eloquent revolver, that he was under arrest. Then Mrs. Donnelly fainted. When she recovered she arose to her knees, made the sign of the cross, interlocked her fingers, turned her face toward heaven—that is, she gazed upward—and uttered a prayer that was more remarkable for its intense fervor and unlimited strength than for any charity that could be discerned in it. She invoked all sorts of maledictions upon Mr. Lannon, but she hoped these would be multiplied many times upon his wife. She prayed that "Mrs. Lannon would have two million children, and that every one of them would live; and that all of them should be deaf, dumb, blind, consumptive, and have perpetual leprosy; that they would never be rid of the toothache and ear-ache while young, so that their mother could

not sleep, and that they would all be beggars and thieves and murderers when they grew up." Besides all these afflictions the prayer specified as an additional curse on the Lannons, "that all these children, when they die, shall be consigned to the infernal regions, and that their mother might be placed in plain sight of their endless torments without the power to even speak to them." Donnelly was taken before Justice Bixby and locked up, in default of \$300 bail for his good behavior. He was told that if he did not manage in some way to restrain the outrageous religious enthusiasm of his wife something terrible would be done to her.

THE Sun, in commenting on the death of the Daily Witness, has the following: "People couldn't stand being preached to every day, and the religious common places dealt out to them were unendurable. The fog ends of old sermons printed as leading articles; the dreary tracts which filled so many columns; the cheap and frequently spurious accounts of morbid religious experiences in men, women, and children; and the namby-pamby religious sentimentalities, were not the sort of stuff that an active and intelligent community could feed on. Tons on tons of good paper are yearly wasted in the publication in other forms of just this sort of pious writing, until the sight of a tract has become almost sickening to thousands of men who honor real religion and try to regulate their lives in accordance with its precepts. There was no call, therefore, for still further glutting the market with a journal devoted to the dissemination of the same kind of trash. The men who start these religious daily papers know only one way of performing their task. It is to repeat the familiar phrases of tracts and sermons, phrases which by much repetition have often lost their force, which fail to express sincere convictions, and make no impression on the reader, who knows as soon as he has looked at the first sentence of the article just what he will be bored with if he reads it through. There is wanting in such writing the ring of manly and independent thought and the freshness of originality. It is a dinner of old scraps offered to men of robust appetites. These religious editors never have a new idea. They keep hammering away at the old themes, are as timid as fawns, and are unable to put themselves in sympathy with existing society, so eager for information and so trained by the so-called secular papers to appreciate good and honest writing. Religion to those professional pietists is a body of phrases, a lot of Oriental figures of speech, a set of emotional experiences; and it has few points of contact with the actual lives of the individuals who are here working for their living, while beset with temptations, and groping about to find the meaning of things. You can't put people off with religious platitudes in a paper. They may stand them when delivered with rhetorical skill from a pulpit, but they won't waste their time in reading them every morning as diluted in a journal. Moreover, how can an evangelical newspaper prosper when the evangelical church fails to effectively meet the infidelity of the age? We see modern science vigorously assailing the very foundations of Christianity, and laughing at the defense appointed defenders of the faith are making. We see ministers dodging the missiles sent against them, instead of going out to fight the foe to the bitter end. The faith which has been handed down to us is in danger from its enemies, skepticism is spreading rapidly among the young men of education, and among the older men the seeds of unbelief are being sown broadcast. Is the evangelical church in earnest? Does it really believe the doctrines it professes? Does it still hold that their acceptance by men is necessary to salvation? If it is sincere in its convictions, then the time has come to defend them with all its valor against a foe who is boasting of his prowess. If the Church expects to win a victory over the columns of Infidelity, so rapidly recruiting, and bringing to bear the strongest weapons of argument, it will need to march against them with something more effective than the pop-gun of sentiment and the blank charges of threadbare phrases easily rolled off the tongue. Its writers and its speakers, its journalists and its pulpit orators will have to fight as if they meant business, and were not play soldiers kept for show on a holiday. Religious namby-pambyism is out of date."

Events of the Week.

A HOTEL and several other buildings were burned in Brattleboro, Vt. Loss, \$35,000.

IN Van Zant county, Texas, beef is sold at three cents. The greatest trouble is to get the three cents.

A SOMNAMBULIST in Jersey City while out taking an early walk in his sleep, fell from the second-story window of his residence and was fatally injured.

INTELLIGENCE has been received that one of the Davenport Brothers, widely known as mediums, died in Australia, of consumption arising from bursting a blood-vessel.

THE Pope's health is said to be again declining. It is perhaps about time for him to yield the control of this little globe which he has been conducting for near thirty years as vicergerent for God.

THE prospects for an improvement in business are said to be good. More grain is being shipped to Europe than ever before, and merchandise generally is moving lively. Everybody is willing that good times shall come.

THE funeral of Thiers was generally observed and largely attended. His death was a national loss which cannot be replaced. He was one of the most valuable citizens of France, and the cause of republicanism lost a friend in him.

WE HAVE had a week of rather pleasant Fall weather, if we except the storm of last Friday and Saturday, which did considerable damage in New Jersey, blew over some bath-houses on Coney Island, and partially destroyed a hotel. God was looking after his children.

FOUR boys who were taking a pleasure ride in a row-boat on the Hudson opposite the city were upset by a ferry-boat, and three of the number were drowned and the fourth came near being drowned while a gentleman was trying to rescue him. A boat very timely came to their relief.

A MYSTERIOUS cattle disease has broken out in Franklin county, in the northern part of the State. Several valuable cows have died, and the excitement among stock-raisers is great. The disease resembles the tick found on Texas cattle, and none have taken it except those who have come in contact with Texas cattle.

FRANK LESLIE, the enterprising publisher of some thirteen illustrated papers and magazines, has failed for \$350,000. The assignee, Mr. England, will continue the publication of the various publications. The cause of the failure is said to be too heavy operations in real estate, which largely depreciated on his hands.

ONE of the largest deeds of conveyance received at the Register's office for over a year was left for record a few days ago. It was for the entire block bounded by Fifth and Madison avenues, Seventy-eighth and Seventy-ninth streets, which was conveyed by Marcellus Hartley and wife, to Robert G. Dun, as trustee for Dun, Barlow & Co., the Commercial Agency men. Price, \$424,000.

THE gardeners in this vicinity are sadly complaining at the low prices their produce has brought this season. The crops of garden vegetables have been so abundant and the prices have ruled so low that they have not been remunerative. Cabbages are selling at \$1 per hundred; potatoes \$1.50 per barrel, with little or no demand for beans, corn, tomatoes, etc. Still when we poor people go to the dealers to buy these articles we find we have to pay enough for them.

THE intelligence from the seat of war is conflicting. One day we have it that the Russians have badly whipped the Turks, have taken Plevna and other important points, and in a day or two we receive other despatches saying that all that is false, and that the Turks are the winners; that the Russians had retreated above the Upper Lom in the direction of Biela; that the Turks occupied Ablara, and that their army was north of the Balkans. It is not easy for us to understand how much to believe and what to discard, but so far the Turkish accounts seem to be the most reliable, and at the latest advices they seem to have the advantage.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

SCIENCE HALL, No. 141 EIGHTH STREET.

NEW YORK, SATURDAY, SEPTEMBER 15, 1877.

Humphrey-Bennett Discussion.

BENNETT'S REPLY. NO. XII.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

REV. G. H. HUMPHREY, *Dear Sir*: Miss Ophelia, in Harriet Beecher Stowe's "Uncle Tom's Cabin," when brought in contact with the improvidence and thriftlessness in the South, used often to exclaim, "How shiftless, O, how shiftless." Upon reading over your last letter, and perusing your arguments in favor of the divinity of the Bible, I am impelled in a similar manner to exclaim, *How weak, O, how flimsy!* Is this the best that can be done to hold up the heavenly origin of that Jewish book? With all the works before you of learned professors, bishops, and clergymen of all grades and denominations, who have spent their lives in the cause of theology and ecclesiasticism, and with whose arguments you are familiar, are your lucubrations all that can be said in favor of the superhuman character of that antique volume? I must confess myself not a little disappointed. I certainly expected you would present some arguments that possessed weight, and potency, but you have not done so. They show ingenuity and shrewdness, but I think there is not a solid, convincing argument in all you have said. In giving your reasons why we should regard the Bible as superhuman, that it is superior to human effort and ability in a single particular, the question arises, upon reading your defense of the book, can it be possible that Mr. Humphrey has succeeded in convincing himself? Have you assuredly found proofs that that melange of legends, big stories, narratives, tales, accounts of wars, rapine, and murder, poems, wild songs, incantations, collected maxims and proverbs, amoroseness, crudity, obscenity, and vulgarity, is something higher, purer, and grander than man has been able to produce? I cannot believe that you have, and I am half inclined to think that even you need fuller proofs of the workmanship of the God of the Universe in that promiscuous volume. I cannot think you find in it such evidences of divinity as to entirely satisfy your own mind. There is a question, too, whether you are fully sincere in your allegiance to it. It seems to me you have too much intelligence to firmly believe that man has not been able to produce such a book, and that God must needs descend from heaven and write it, superintend its countless transcriptions, its changes, its additions, its translations, its printing, its binding, and all the rest of it. No, I believe you comprehend that everything that has ever been done towards that compilation has been the work of human hands and human minds—and minds, too, of not an extraordinary and exalted character.

Before examining your cable of ten strands or divisions, I will briefly notice some of your other points. You are yet hardly able to get over the exhibit of your brethren of the cloth. Well, perhaps it was a little rough and a little unkind to show them up in that wholesale manner, but while you were striving so hard to establish that *Infidelity is consistent with immorality*, and worked so laboriously to show that certain unbelievers were sensual, I deemed it quite in order to enquire whether Christianity is not also consistent with immorality, and whether many of its brightest teachers have not shown special fondness for that which is regarded as low and sensual. It seemed proper to enquire whether the Christian religion keeps all its advocates strictly in the paths of purity and self-denial. It may perhaps be unpleasant to find that the followers of Jesus, who have a divine religion to aid them, have been much more inclined to stray into by and forbidden paths of sin than unbelievers are who lay no claim to guidance from on high. I mentioned only such cases as were at hand, and hardly thought you would complain because I did not make out a fuller report, but let me assure you the subject is not exhausted. I gave not one case in twenty of clerical sinfulness that has come to the light, and probably not one case in twenty is ever suffered to come to the eyes of the public. I promised you that for every case of a prominent Freethinker whom you could show had led an immoral or sensual life, I would point out twenty or fifty shepherds of the flock who had despoiled the lambs of their folds, and have been more governed by the influence of fleshly lusts than the spirit of heavenly purity. I still adhere to that promise.

I hardly expected you would endeavor to justify the conduct of lecherous clergymen by the apostles. If the clergy are better now than when Jesus was upon earth, he must have gathered a gay and festive set around him. I think I never before heard Judas cited as an excuse for the frailties of modern divines. I had been more inclined to suppose that he was one of the actors in the great scheme of salvation that had been devised from the beginning of eternity. That in the foreknowledge of God, the necessary work of Judas was laid out and apportioned to him, and that he helped in acting his part to make the salvation of one in a hundred of the human race a matter of possibility. Was not the betrayal of Christ a necessary link in the chain of the divine plan of salvation? Did he not have to be betrayed to the authorities before he could be

arrested, tried and put to death, and thus be made an atonement for the sins of the world, or rather one hundredth part of it? Credit Judas, then, with having faithfully acted his part in the grand divine drama and not constitute him a scapegoat for the filthy sins of the modern clergy.

You must be "hard up" for arguments to bring in the lectures that have been delivered before the Liberal Clubs. They have nothing whatever to do with the questions we have under discussion. I will use no more space than to say that nothing immoral has been rendered before either Club, and that the *Herald* did not comprehend the lecture it undertook to criticize, was clearly shown in the *Graphic* on the following day. It is a part of the constitutions of the Liberal Clubs of this city that they do not endorse and do not hold themselves responsible for any sentiments that may be uttered on their platforms. They simply allow free speech. Any lecturer may avow what he believes to be right, subject to the free discussion of the members which follows. Is this system so shocking to you that you feel impelled to specially denounce it?

You introduce Wales and Scotland with their high degree of morality and intelligence, where the Bible is most read and best understood, as an evidence of its divine character. They may read the Bible very much in those countries, but the facts brought out in the recent Bradlaugh-Besant trial in London, and which too are well-known truths, are that in one of your Bible countries at least, Scotland, there are more illegitimate children than in any other portion of Great Britain, and exceeded by no other country of Europe. In the use of ardent spirits, in proportion to population, it has long been known that Scotland leads all the nations of the earth. Do you mean, then, that those come from Bible influences? Let me call your attention to a general truth connected with this question. The Bible is distinctively a book of the Protestants. Catholics attach but little importance to it, and read it very little, while their opponents, the Protestants, look upon it as an emanation from heaven, read it with the greatest reverence, and absolutely make a fetish of it as really as any old fetish-worshippers ever did of their crude idols. Well, in Protestant countries there are nearly double the number of children born out of wedlock that are born in Catholic countries. It is possible the examples of Abraham, Jacob, David, Solomon & Co., may have their effects. So much for Bible influences!

You represent me unfairly; you say I intimate that the Bible is of no value because it is old. I used no such argument. I have never disapproved of the Bible on account of its age. I will rather concede that its antiquity entitles it to some consideration. I have a natural veneration for everything that has great age. The Universe is old, truth is old, matter and force have existed for a very long time—I have great respect for them, but because a book is old, it does not necessarily follow that God wrote it. Men were able to write thousands of years ago, and God was under no necessity to write their books for them. Unfortunately, the Bible is not so old as many suppose. There is not a particle of proof that any part of it (save, perhaps, the Gentile Book of Job) had an existence seven centuries before the Christian era. In the reign of Josiah (630 B. C.) Hilkiah the priest claimed to have found the Book of the Law in the temple, and it was read before the king. It produced great consternation, and it was very evident that they had never heard it before. During the Jewish captivity it is said that their sacred writings were lost, and that Esdras and his scribes reproduced them. This was about five centuries B. C. Others strenuously claim that much of the Old Testament was not written until the time of the Maccabees (250 B. C.). There are in several of the books idioms and expressions which show that they were written at a comparatively modern date. One thing is painfully certain—the *by whom written*, and *when written*, of those books are very little known.

You don't seem to like the Bible picture I gave you of Jehovah. You say they are mostly figurative expressions designed to set forth the Lord's great abhorrence of sin. I call that a priestly dodge, and it fails entirely to meet the case. These positive assertions that God has horns in his hands, that smoke comes out of his nostrils, and a sword out of his mouth; that he roars and shouts like a drunken man; that his fury is poured out like fire; that he throws rocks from heaven upon his children; that he gets angry every day; that he swears; that he is full of indignation; that he is stirred with jealousy; that he delights in war and bloodshed; that his arrows are drunken with blood; that he whets his glittering sword, and does a great deal more in the same line, seem hardly the happiest method of representing the character of a being who is all love, kindness, sympathy and mercy! The picture is brutal and repulsive. I could not love a being answering that description.

You appear desirous to dismiss the subject of the Bible contradictions which I mentioned, by saying they are "a jumble" and unworthy of refutation. If a defense of that kind explains the hundreds of self-contradictions which the Bible contains, the most damning proof on *any* subject can be rebutted. If a man is arraigned for murder, and hundreds of witnesses swear that they saw him do the deed, he would only need to say, with a sanctimonious drawl, "Such evidence is a mere jumble, and is unworthy of a serious refutation"—and he would be acquitted. It has been noticed that in several instances you have adopted the tactics of the small boy who, when reading, could not pronounce the hard words, and so *skipped* them whenever he met them. And, like him, you have found it convenient to "skip" several difficult words. Among other things I stated emphatically that Christianity is a system of religion made up of the rites, ceremonies and dogmas of pagan systems that existed before it. I charged that there is nothing new nor original in the Christian religion, and called

upon you to disprove it if it is not so. I charged you with upholding a borrowed system of myths and superstitions purloined from the old pagan religions that had existed at an earlier date. I averred that the world had believed in some forty saviors, mostly born of virgins, and a large portion of whom had been crucified for the salvation of the world. These you very prudently skipped over without a word. Your style of defense may explain, to *your own* satisfaction, why God in some places is said to have been seen and talked with face to face, that Moses, Aaron, Nadab, Abihu, and seventy elders saw the God of Israel, and in other places that no man had seen him at any time, or could see him and live; why in one place it is said that God moved David to number the people of Israel, and in another place that it was Satan who caused him to number them; why the important matter of Christ's bodily ascension into heaven is stated in three or four different ways—to wit: in Acts, that he ascended from Mount Olivet; in Luke, that it was from Bethany; and, in Mark, that it was from a room in which the eleven sat at meat, while Matthew and John did not deem the affair of sufficient moment to mention it at all—and hundreds of other contradictions positive and palpable—but to me it is no explanation at all. Nor can you, or any other theologian, explain these things to the satisfaction of honest, sensible people. You may call a selection of quotations like these a "jumble"—and that term is correct enough when applied to the book as a whole—but it does not satisfactorily reconcile the contradictions.

I see that, as a kind of excuse for the blunders of your God and his scribes, you undertake to show that contradictions may be found in the writings of Thomas Paine! You present one or two that appear to be such, but the others bear no resemblance thereto. But what of it all? Thomas Paine was only a man. He claimed nothing more. He wrote his own thoughts, and made no pretensions to guidance from on high. No one claims that his works are divine, unless truth adds divinity to a man's writings. If his productions were full of contradictions, it would be no excuse for the conflicting statements and blunders made by your God. A single self-contradiction or imperfection in a work which is claimed to be divine completely overthrows its claims to divinity. God must be too perfect to make mistakes or to contradict himself.

As a specimen of your fairness in showing up Paine's self-contradictions, you quote these two passages from his "Age of Reason": "I have furnished myself with a Bible," and, "I keep no Bible." Now, you must know that the latter passage is found in the first part of the "Age of Reason," which was written when he had no Bible at hand, and the other passage is in the second part, written after he had provided himself with a copy. Is there the slightest contradiction in a person's saying, "I keep no Bible," when he had none, and, "I have furnished myself with a Bible," after he had procured one? You have thus reversed the order of the quotations, putting the one first written when he had a Bible, and setting the one from the first part, when he had not yet obtained one to contradict it! Is that a strictly honest presentation of Paine's words? Is it indeed the best excuse you have to offer for the positive and oft-recurring contradictions of your Bible God, or his writers? Is God not better than Paine? Cannot you afford to be just toward Thomas Paine?

In your eleventh letter you attempt to prove the truth of the absurd flood story, that the ocean was raised to the tops of the highest mountains, by showing that some sea-shells and marine deposits have been found on elevated portions of the earth. This does not prove that the surface of the ocean was once raised up to where the tops of the mountains now are. Had this been the case the sea shells and other marine deposits would not have been taken up there, because shells do not float on the surface of the water; but it is another proof that the mountains of the earth, sometime in the long ages of the past, have been raised up from the bed of the ocean, and of course taken marine debris along with them. Sir Charles Lyell thus speaks of the remains of ancient corals which he found at the falls of the Ohio, near Louisville: "Although the water was not at its lowest, I saw a grand display of what may be termed an ancient coral reef formed by zoophytes which flourished in a sea of earlier date than the carboniferous period. The Alps and their related mountains, and even the Himalayas, were not yet born, for they have on their high summits deep sea beds of the cretaceous and even of later dates" (Story of Earth and Man, p. 89). Your *scientists* who wrote the Bible knew nothing of this fact, nor that this continent presents indisputable proofs that it is older than the Himalayas of Asia, and that the highest mountains of the earth have been forced up from the sea level. But I would give more for the testimony of one such man as Lyell than for the word of the combined forty or fifty writers who got up your wonderful Bible, with all the divine aid they had to help them, included.

You attempt to prove, too, that excavations at Nineveh confirm Biblical archaeology. They do nothing of the kind; but they do prove that the Jews, during their captivity, borrowed from the Babylonians and Ninevites their views of cosmogony and incorporated them into their Bible stories which were written after their return to their own country.

Let me next examine your ten-stranded cable in favor of the superhuman origin of the Bible, and which you say cannot be broken. The proper way to become acquainted with any cable or rope and with the material of which it is composed, is to examine it closely, strand by strand. If the individual strands, as you almost confess with regard to your cable, are weak or rotten, or are composed of bad materials, it is impossible to have a good cable, that cannot be broken. It will be little better than a rope of sand, that must part at the first heavy strain that is brought to bear

upon it. To prove the Bible is superhuman you ought to understand that it is incumbent on you to show that at least portions of it are above the power of man to produce. If there is nothing in it but what man can write, it is perfectly proper to relegate it to human minds and not to an unseen, unknown power outside of the Universe. Before it can be admitted to be divine, I repeat, it must be shown that it is not in the power of man to produce it. This you have failed to do.

The first strand of your cable is that the Bible is just about the *right size*. Who has the authority to say what is the exact size of divinity? Who shall say it is not larger or that it is not smaller than the Bible? If a certain size must be attained before a piece of manuscript can be divine, how is it with the parts that were written first, the Pentateuch, which is popularly supposed to be the oldest book in the collection—though it is not? If size is an essential to divinity, the first books could not have been divine because of this defect. If the New Testament is essential in making up the right size, the Old Testament could not have been divine without it. If the book is just the right size to be divine, it is perhaps fortunate that several books were lost, among which may be named "The Wars of Jehovah," "Joshua's Division of the Holy Land," "Solomon's Natural History," "The Annals of Solomon," "The Annals of Nathan," "The Annals of Gad," "The Life of Solomon by Ahijah," "The Life of Solomon by Iddo," "The Acts of Rehoboam," "The Chronicles of Judah or Israel," "The Book of Jashar," "The Life of Hezekiah," "The Life of Manasseh," "The Prophecy of Ahijah," "The Book of Shemaiah," "The Sayings of Hosea," etc., etc.; if these had all been preserved they would doubtless have increased the size to such an extent as to destroy its divinity. What if the councils which decided which books should constitute the sacred canon had voted in or voted out a few more, would not the effect upon the divinity of the whole been most disastrous? How came you to know just how much it takes to equal divinity? How can you decide that, inasmuch as Deity is infinite, that his book also must not be infinite, and therefore the Hindoo Scriptures, which are so voluminous as to be almost infinite, are not more divine than the Jewish Scriptures? Your first strand will certainly not bear much of a strain.

Your second strand is *simplicity*. Now, I am disposed to concede the simplicity of any one who would present such an argument in favor of the divinity of the Bible, but is it any simpler than the story of Blue Beard, Cinderella, the Cow jumping over the Moon, and the whole catalogue of Mother Goose's Nursery Rhymes? If simplicity proves the divinity of the Bible, may it not be used as a criterion by which to determine the divinity of these other and similar works. Is not all that is simple necessarily divine? Had you the Book of Daniel or the Book of Revelations in view when you were so struck with the simplicity of the volume? I have known men to spend almost a lifetime poring over these two books, and they knew as little about their meaning at last as they did at first. If the Bible possesses such extraordinary simplicity, why is it that legions of priests, at an expense of many millions of dollars per year, are necessary to explain its meaning to the people? and why is it, if its simplicity is so marked, that the several branches of the Christian Church spend generations in bitter contention over its language? Finally, how does your admiration for its perfect simplicity agree with your sixth strand, where you say "There never was a man who could place his hand on it and say, 'I know and understand all it contains.' The most diligent student closes his investigations of it, feeling, like Newton in the presence of the Universe, that he was but a gatherer of shells on the shores of the unfathomable sea. Men can master other books. It does not require much application to comprehend all that Aristotle, Plato, Cicero, or any other philosopher ever wrote. Whatever proceeds from man can be grasped and mastered by man. But the Bible cannot be so grasped and mastered by man. Hence, it must be more than human." Here is a striking case of blowing hot and cold at the same breath. Your second strand is that the Bible is so simple that it can be easily understood—no "pomposity," or "sophomority" about it, everybody can understand it—hence it must be divine; but in your sixth strand you say it is so complex and hidden that no man can understand it—hence, it must be divine. These strands certainly will not unite in making a strong cable. I must confess that I do not think much of either of them.

Your third strand, *candor*, does not have much strength. The Bible has no more candor than thousands of other books that men have written. This strand adds nothing to your cable.

Your fourth strand, *incuriosity*, I can make very little of. How you make *incuriosity* a proof of divinity is a puzzler to me. Was not God a little *curious* when he came down in the cool of the day and walked in the garden to see what Adam and Eve had been doing? Was he not a trifle curious when he descended from heaven to see what the Sodomites had done, and whether their conduct was in keeping with the cry that had gone up to him? Was he not a little curious when he put Abraham to the severe test of seeing if he would put his own child to death and offer him as a burnt offering? Did he not show commendable curiosity on many other occasions? No, no; *incuriosity* is not a proof of divinity. Try again, Brother Humphrey.

Your fifth strand I cannot comprehend sufficiently to get its full meaning. I believe you mean that the Bible is divine because God is King of kings and Lord of lords. I fail to see the connection. This is a very weak strand.

Your sixth I have quoted and found it completely neutralized by your second. They utterly contradict and destroy each other.

Your seventh strand, the close resemblance between the

Bible and nature, is decidedly far-fetched. The Bible bears no more resemblance to nature than any other book does. In fact it bears less. It tells many impossible stories that are in utter variance with every principle of nature. There is very little harmony between nature and that *queer* old book. No. 7 is very weak.

Your eighth, *exhaustiveness*, has no more strength than the preceding. With all its *exhaustiveness*, what great truth, what science, what field of knowledge or philosophy has it exhausted? Did it exhaust cosmogony, astronomy, geology, chemistry, archaeology, mathematics, geography, biology, physiology, zoology, the nature of force and matter, the character of mind or intellect, philology, meteorology, pneumatics, hydrostatics, and all the numerous arts that exist in the world? No, it exhausts none of these, and scarcely touches them. It exhausts nothing except it be the stories of wars, bloodshed and the sexual relations of a crude, semi-barbarous people. No. 8 might as well have been omitted.

Your ninth, that the Bible was far in advance of the ages in which it was announced or written, has little more strength than its fellow strands. It is impossible to see that the Bible had this peculiarity. We have just seen that in none of the sciences which afterward came to be well understood in the world did the Bible advance beyond its age and time. You aim to make a good deal of *Monotheism*. The Jews, like their brothers, the Arabs, seemed more inclined to Monotheism than many of the ancient nations, but whether this quality possesses much special excellence is a debatable question. If Monotheism has proved more advantageous to the world than Polytheism or Notheism it is hardly yet ascertained. There is as much proof of the existence of a hundred gods as there is of one, and it is hard to be discovered how the belief in a single god is more conducive to virtue than the belief in numerous gods. Besides the Jews were not confined to one God. In the first chapter of Genesis the word translated *God*—*Elohim* is plural and means *Gods*. Further along in the original Hebrew we have *El*, *El-Shadai*, *Adonai*, *Yahveh*, *Jah*, *Jehovah* and others. The greater part of these were separate characters, but the translators rendered them all Lord and God—another exemplification of the dishonesty which the Scriptures cover. No. 9 contains no strength.

Your tenth and last strand I judge was thrown in for "good count," or as a makeweight. You wish to establish the fact that the Bible is the most *reasonable and practicable* of books. You could hardly set up a more absurd claim. A great portion of it is opposed to reason, and its practicability is of a very thin quality. In this respect it certainly does not surpass great numbers of other books. Who goes to the Bible when he wishes to learn the dictates of reason and to gain practicable information? It is only pious souls who imagine that the book is a voice from the throne of God who go to its pages for anything of a practicable character.

I have thus examined your "ten-stranded cable," and I cannot find that the strands amount to anything separate or that they possess any more strength when united. It seems very strange that you and the Christian world should depend upon such an imperfect cable to hold the ship of truth to her moorings. I must again express my surprise that you are able to present no stronger arguments in proof of the divinity of the book you so ardently revere. I cannot see how you were yourself won by such weak and inadequate reasoning. It is strange, too, that the world of Christendom is led along year after year and generation after generation by such deficient arguments. Millions, like yourself, give their assent to the divine origin of the Bible, when, as now, if the actual proofs of its divinity are called for, they turn out like the strands of your cable, possessing neither tenacity when alone, nor the ability to give strength to one another when combined.

I think I can give better reasons why the Bible is not divine than your ten are in favor of its divinity. In doing so I may repeat some that have already been used, but will arrange them in numerical order, similar to yours; and you may, if you please, call them *strands* in the great anti-biblical cable which is impossible to be broken.

1. There is no assertion from the writers themselves that they were directed or influenced by God.

2. It is wholly unknown, in nearly every instance, who the writers of the various books were, or whether they were men of credibility.

3. The time is not known when many of the books were written. A discrepancy of one thousand years, or more, exists between the time when it is claimed that they were written and the time when they really were written.

4. The matter contained in the book is largely crude and coarse, and is principally a mere narrative of events that were supposed to have occurred within the limits of an obscure nation occupying an area, in a hilly country, smaller than many of the small States in this Republic.

5. As everything the Bible contains could have been written without aid from any god, it is utter folly to assume that such a party had anything to do with it. There is not a chapter nor a verse in the whole compilation superior to human ability, and it is the height of absurdity to accord to divinity that which is wholly within the scope of humanity.

6. It is largely historical in character, and contains matter in the narration of which no divine aid would be necessary. It presents no more proofs of divinity than thousands of histories and detailed descriptions of that with which the world has been filled.

7. The coarseness and indecency of large portions of the book repudiate the idea of its being the work of the superior spirit of the Universe.

8. It is full of errors and contradictions, stating many points and incidents in language bearing two or more constructions.

9. It has many errors in chronology and in fact, making mistakes in some instances of hundreds of years.

10. The writers of the book were ignorant of the simplest truths of Nature which the merest schoolboy now clearly comprehends, such as the rotundity of the earth, the sun being the centre of the solar system, the phenomena of rain, rainbows, eclipses, the recurrence of day and night, the seasons, etc.

11. It contains many absurd and impossible statements which are opposed to the system of Nature and the laws which govern the Universe, as the story of creation, the snake story, the story of the flood, of the parting of seas and rivers, of Joshua stopping the heavenly bodies, of Jonah three days in the belly of a fish, of three men being thrown unharmed into a superheated furnace, etc. Its talk about the "ends," "pillars" and "foundations" of the earth, and of the stars falling to the earth, is simply ridiculous.

12. Its writers were unscientific and mostly unlearned men who were entirely ignorant of hundreds of things in science and general knowledge that are familiar in the world to-day. The Bible writers had no knowledge imparted to them beyond what had been attained by the nations then existing upon the earth.

13. It contains no greater literary ability, no finer language, no more elevated thought, no purer morals, than are contained in other writings and books written as early or earlier and which are not supposed to have been written by gods.

14. It imparts very crude ideas of Deity, the Supreme Power of the Universe, giving it the form of man, with all the passions, impulses, whims, and foibles that pertain to an unprogressed, passionate, ungovernable human being. The description which it gives of his form and appearance is revolting even to a child.

15. It imparts very little practical, useful information touching the affairs of life, and gives imperfect instructions upon such subjects as man most needs to know.

16. It is largely made up of accounts of savage wars, carnage, and bloodshed, with plentiful details of marrying, concubinage, of the begetting and bearing of children, of experiments in cattle-raising, rapes, adulteries, etc., etc., disgusting to the refined mind.

17. If it was of any value to the people of the earth at the times in which it was written, and if it was the highest form of literature and science which the world then possessed, it has ceased to be of any vital importance to mankind save as a work of antiquity, and in this view it is worthy of preservation and respect, but not as a book written by God.

18. The Bible teaches that God made the earth, and all the stars and worlds that compose the Universe less than six thousand years ago, while science teaches us with unerring truth that some of the far away suns and stars whose light meets our eyes on a clear night are so far distant that at the velocity at which light travels it would require hundreds of thousands and even millions of years for their light to reach our globe. Geology and its students have made it positive that this earth has existed as a globe for millions of years, and innumerable proofs can be brought to confirm it. How idle then to talk about this world and those distant orbs being less than six thousand years old.

19. The Bible teaches that vegetation of all kinds, including herbs, grasses, shrubbery, trees, etc., flourished and perfected their flowers, seeds and fruits before the sun came into existence, and before rain had ever fallen upon the earth. Every sensible person knows that this cannot be true.

20. The Bible teaches that the first created organic existences were grass, herbs and fruit trees, but geologists have found imbedded in the primitive rocks of the earth fossils of low forms of animal life found only in water which existed on the planet. It is established beyond a doubt that the *fuci*, the *mollusca* and the *polyparia* and other low forms of animal life existed ages before there was a spear of grass, a plant, a shrub or a tree upon the face of the whole earth.

21. The Bible teaches that the race of man has existed less than 6,000 years, while numerous discoveries have been made of the bones of men which have been excavated from deposits in caves and caverns, and other localities where they are found side by side with the bones of cave-lions, cave-bears, cave-hyenas, mastodons and various other animals which passed from the earth many thousand years ago. Crude implements, belonging to a primitive period called "the Stone Age," when man only knew how to form his knives, his axes, his spears, his arrow-heads, etc., of stone and flakes of flint, have been found in such quantities and in so many localities, as to entirely set Bible chronology aside and prove positively that man has existed on the earth at the very least one hundred thousand years, and probably much longer.

22. The errors of omission on the part of the Bible writers were as great as those of commission. They never alluded to the original fiery condition of the earth when its heat was so great for incomputable ages that organized life of any kind was utterly impossible on the earth.

23. Nothing is said in the Bible about the *Glacial Period*, which scientists have positive proofs existed for a long time on the earth, when vast bodies of ice were moved by the water a little as icebergs are now, when immense rocks were frozen in the ice and thus transported great distances. If it was the intention of the Bible writers to give information of what had taken place on the earth, the glacial period should not have been omitted.

24. The Bible teaches nothing of the topographical changes that have from time to time taken place upon the earth. It says nothing of islands and continents and mountains emerging from the ocean, while the plainest teachings of science give the positive information that the

Alps, the Appenines, the Himalayas, the Ural Mountains, the Rocky Mountains of our own continent, the Andes, the Alleghanies, the Catskills, and all the other mountains on the face of the globe have either emerged from the bed of the ocean, or by internal fires and forces, have been upheaved from comparatively low ground. This was not all done at one time, nor within the same period. On the tops of some mountains are found remains of the devonian age; on others, of the carboniferous period; on others again, of the cretaceous period, showing that the several mountains of the globe were elevated at different periods, and at long eons of time apart.

25. The Bible neither contains a hint about the rotundity of the earth, nor does it contain a lisp of the existence of the vast Continent of America extending from the North Pole, or near it, to the 60th degree of south latitude, a distance of nearly ten thousand miles, and embracing every variety of climate, soil and topography, though it antedates, in existence as a continent, Europe, Asia and Africa. It was not because the Bible writers did not regard this older part of the world as worthy of mention, but because they were so ignorant of the facts of geography that they knew nothing about its existence, that made them neglect to speak of it; and the source of their information and inspiration was as ignorant as themselves.

26. While the most important truths of the Universe were entirely omitted and ignored, rambling tales, stories of blood and carnage, sketches of the lives of worthless priests and prophets, heartless tyrants, shameless women, stories filthy enough to cause the boldest man or woman to blush at their recital, genealogical descents, unpronounceable names, enigmatical and meaningless passages, and repetitions of semi-historical events make up the great bulk of what you reverently call the "Holy Bible," the "Book Divine," the "greatest gift of God to man," etc., all of which is an hallucination—a fallacy of the strongest kind.

27. Many parts of the Bible are so far-fetched, obscure and unintelligible that they are totally worthless to everybody. How much good has the Book of Daniel, the Book of Revelations, and many other parts of the Bible, ever done to the world? None at all; but have been a cause for interminable puzzling, disputing, speculating and conjecturing.

28. Scarcely any book ever published has contained so many errors and inaccuracies. King James' translation was published in 1611; in 1711 it was corrected by bishops Tenison and Lloyds, thousands of errors having crept into it. In 1669 Dr. Blayney corrected a multitude of new errors, reformed the text in many places and rectified some material errors in chronology. More recently "the British and Foreign Bible Society, after having circulated millions of copies of it, have declared that a faithful examination of it gives rise to serious doubts whether it can be truthfully called the word of God." The American Bible Society in 1847 appointed a committee of its members to prepare a standard edition of King James' version, free from typographical errors. They accordingly prepared such an edition, correcting, as they stated, twenty-four thousand errors, but so alarmed were they at the attacks made upon it, that it was withdrawn, and the American Bible Society continues to this day to circulate a book, for the word of God, containing—according to their own confession—twenty-four thousand errors. The Bible Revision Committee at present remodeling and improving the Word of God, in England, are said to have reported one hundred and fifty thousand errors of one kind and another in the present version. When they bring out their new version it will be so changed from the one in use that it is questionable whether the most ardent Bible-worshippers will be disposed to accept it as their revered word of God.

29. The several books of the Bible are all of them mere transcripts of transcripts, not one of the original manuscripts being now in existence and has not been for the last thousand years. It is easy to understand that copies from copies must become very full of errors. Of the New Testament books alone there are said to be thirty-two thousand different versions. God would hardly be likely to trust an important word of his to such possibilities of mutation and corruption.

30. The Bible misleads men by inducing them to believe that God can be placated and gratified by spending one day in seven in idleness; by slaying and burning bulls, rams, he-goats and other animals; and by praise, adulation, and prayer. It is not reasonable to suppose that the God of the Universe is in any way affected by any such frivolous performances.

31. The Bible leads people to believe that sin can be forgiven by certain ceremonies or penances being performed, while Nature teaches that there can be no forgiveness for a law once violated or a wrong act once committed.

32. The Bible has made millions of human beings miserable by the inculcation of a belief in hell and in a devil to torment them through the endless ages of eternity. There is nothing in Nature that gives the least foundation for such a horrible belief.

33. The Bible has done more towards degrading woman and towards keeping her in subjection to the masculine gender than any other influence in the world. From the passage, "Thy desire shall be to thy husband, and he shall rule over thee," unto "Wives, submit yourselves unto your own husbands as unto the Lord," woman has been made a mere slave to tyrant man, and it is only when the spirit of the Bible, in this respect, has been disregarded that woman has assumed her true position in life, an equal of man in all respects.

34. The Bible sanctions slavery. From its earliest chronology, when the oldest books were written, down to the close of the Book of Revelations, the Bible has justified and enjoined human slavery. It established it in many

instances, and hardly ever has condemned it. The influence which the Bible shed in favor of slavery cost this country a protracted, bloody, and expensive war, costing hundreds of millions in treasure and at least a million of the best lives in the land. Mrs. Annie Besant, the courageous Freethinker and eloquent orator of England, uses this language: "Cursed is Canaan; a servant of servants shall he be unto his brethren," said the Bible from ten thousand pulpits, but man arose and swore that, Bible or no Bible, the slaves should go free. The Bible has bolstered up every injustice—it has bulwarked every tyranny—it has defended every wrong. With toil and pain and bloodshed have the soldiers of Liberty wrung from the reluctant hands of priests and Bible-worshippers every charter of our freedom and every triumph of our cause."

35. The Bible has retarded the progress of science. The Jewish Scriptures have been brought forward to knock down and strangle every new thought and every effort to reach something higher. The priests have stood like highwaymen on the road to progress, and to every passerby have shouted: "Your reason or your life!" Prof. Denton says, "Science has flourished not because it has had the Bible to help it, but in spite of its direst opposition. Astronomy discovered that the earth is round and revolves, but the Bible taught something else, and hence the astronomer was an infidel and astronomy a dangerous science. Geology proved the world to be millions of years old, and the wail over its infidelity has not yet subsided. It is well known that man was on earth ages before the time of the creation of Adam, according to the Bible, but how cautious men are in saying so! and how theologians denounce those who dare to do so; for it is not in agreement with the unknown writer of Genesis. It will be generally acknowledged that universal man is not descended from one pair, and that man had a natural origin; but our scientific men, especially Americans, have a padlock on their lips, and orthodoxy keeps the key."

36. The Bible approves Polygamy—one of the twin-relics of barbarism. In the cases of Abraham, Jacob, David and Solomon we have abundant proof that the Bible did not condemn the multiplicity of wives and concubines which these patriarchs and saints indulged in.

37. The Bible sanctions murder and the reckless taking of human life. This was carried to such excess that some days as many as five hundred thousand are reported killed in a single day, and of God's own people. There is nothing in the Bible that represents God as being opposed to the effusion of human blood. On the other hand, there are many passages showing that he delighted in it. He is often styled the God of battles, the Lord of Hosts, etc. In fact he seems to have a special fondness for blood, both of men and animals.

38. The Bible recognizes the right and justice of putting people to death for very trivial offenses; for instance for picking up sticks on the Sabbath, the refractoriness of children, committing adultery and other offenses no greater than these.

39. The Bible discriminates in favor of the Jews and against other nations, making the God of the Bible to be partial and deficient in justice. Meat unfit for the use of the Jews was allowed to be sold to aliens and strangers, and these were submitted to many exactions and indignities not visited upon the Jews.

40. According to some passages in the Bible, it approves of human sacrifices, as in the case of Jephtha, the hanging of two sons and five grandsons of Saul to stop a famine, and the law given in Leviticus xxvii, 29, which requires that everything, whether man or beast, devoted to the Lord, shall surely be put to death.

41. The severity of the Bible against witches has been the apology for a great amount of cruelty and taking of human life. The Bible injunction, "Thou shalt not suffer a witch to live," has indirectly caused the torture and death of probably hundreds of thousands of persons entirely innocent of witchcraft. The inhuman zealots who in Europe and in this country so cruelly persecuted, tortured and put to death the thousands of unfortunate wretches who were stupidly supposed to be witches or to be bewitched, got their warrant, their authority, their impetus from the Bible. They were persistent admirers and worshippers of that book.

42. The Bible teaches that belief is a merit worthy of eternal life and disbelief a crime deserving of eternal punishment. This doctrine which seems to me totally absurd, has been the cause of incalculable mischief in the world. As belief and disbelief are arbitrary qualities or conditions not subject to choice or whim, but to evidence and reasons presented—a person being unable to believe anything and everything that may be required of him, the injustice of this doctrine is most apparent.

43. The entire sentiment of the Bible that God selected the Jews from among all the nations of the earth to be his chosen, peculiar people—the only nation to be loved while all others were hated—does great injustice to the Universal Father, and has imparted very wrong estimates of his character and attributes, and has worked much evil in the world.

44. The Bible inculcates the absurd idea that labor is a punishment, and was inflicted upon man in consequence of his disobedience in eating of a certain fruit. It teaches that but for this disobedience man could have lived in perpetual ease and idleness, everything he needed growing spontaneously for him. This pernicious belief has worked vast evil in the world. It has placed a disgrace upon honest labor, and kept man back in the night and indolence of barbarism. We well know that labor has been man's salvation. It has raised him from the low estate of the savage; it has aided him to subdue this planet to his use; it has enabled him to plow the ocean with his countless sails and steamers; to build cities, construct highways,

canals, railways, and to make a delightful garden of a large share of the earth's surface. It has been the direct cause of the civilization and progress that exist in the world to-day, and without it man would have remained a brutal savage, and this in spite of the fundamental teachings of the Bible. Labor, instead of being a curse, a stigma, has been the greatest blessing that has befallen mankind.

45. The doctrine the Bible teaches, that the end of the world is near at hand, has been a source of immense damage. It has caused thousands upon thousands to neglect their business and the necessary cares of life, to abandon and give away their property; to become hopelessly insane, to wander over the country like vagabonds until, miserable mendicants, they become the most pitiable objects in the world.

46. The doctrine that it is the height of excellence and virtue to live abject lives here, to take no thought for the morrow, to court ignominy, to practice painful self-denial, to live in want and penury, to neglect the common duties of life for the sake of riches in the future world, for the sake of crowns of gold to wear upon the head, for the sake of living in a city with gates of pearl and with streets paved with gold, has worked incalculable mischief with the simple dupes who have believed this syren song. Poverty and degradation here, for the sake of riches and splendor hereafter, has been a source of great evil, retarding enterprise, encouraging indolence and mendicancy. Its influence has been most pernicious.

47. The Bible is inferior to many works which men have perfected. It has been produced since the pyramids of Egypt were built, since the Sphinx was executed, since the Obelisk was erected—which is cut from a single stone, weighs three hundred tons, and is still standing—since the colossus of Ramses II., which weighs nine hundred tons, was constructed: long since the construction of the monolithic temple weighing five thousand tons described by Herodotus, the one immense stone of which it is made having been transported, no one knows how, the whole length of the valley of the Nile to its delta; since the sculpture, bas-reliefs, obelisks, monuments, and temples with the most elaborate inscriptions, which were executed more than thirty-five centuries ago. These works were performed by men, and they certainly were far more difficult of accomplishment, and would seem to need the aid of the gods far more than the writing of the tedious details, the filthy stories, and the questionable history of the Bible. Why not as well insist that the gods or a god helped them to perform those stupendous works as to force us to acknowledge that a god must have assisted the writers of the Jewish Scriptures?

48. The greater portions of the Bible were undoubtedly written since the Institutes of Menu were penned, since the voluminous Vedas and Puranas were written, since the grand teachings of Zoroaster and the Avesta were committed to parchment; long since the cuneiform inscriptions of Nineveh and Assyria were executed; since many of the sacred writings and inscriptions of Egypt were produced; about the time, perhaps, that the Indian saint, Buddha, and the wonderful sayings he uttered, and the grand old Chinese philosopher, Confucius, with his eminently practical and useful precepts and morals. All these were written by men, and you will hardly claim that Jehovah had anything to do with them; and as they are, in point of ability, purity, and grandeur, equal, and more than equal, to the Jehovistic sacred writings, it is preposterous to insist that these could not have also been written by men.

49. The Bible is an advocate and supporter of kings and tyrants. It recognizes the divine right of kings to rule over the masses of the people, who are required to render implicit obedience and to be nothing more nor less than slaves. It does not introduce nor advocate the republican and higher forms of government, which, as civilization and intelligence advance in the world, are found to be vastly better for the masses of men than monarchy and tyranny. The God of the Bible was little more than a big king or despot who, with an arbitrary power, led his hosts, and proudly tyrannized over a nation of slaves.

50. The Bible establishes and sustains a privileged class, a divine aristocracy which has ever been a most oppressive burden to mankind. I mean the priesthood. One twelfth of the men of Israel were set apart to be priests to the other eleven parts. They performed no manual labor, but served in the sanctuary or temple, and performed divine ceremonies, such as slaying the bullocks, rams, and he-goats used for sacrifice (very likely they helped to eat them, too), together with making peace offerings, offerings of prayer and praise, and attending to the various celestial affairs of like character. For these very important services they were granted an immunity from toil, and were supported in an easy, idle life. One tenth of the products of the labor of the entire people had to be paid in to support this privileged class, and the masses were required to look up to them and revere them almost as though they were little gods. Priestcraft has ever been an onerous burden upon the backs of the people. Priests have ever been an unproducing, idle class of ecclesiastical aristocrats for whom the laboring people have been compelled to toil. The priests, in all systems of religion, have claimed that they knew more about the gods, the devils, and their wills and purposes, than all the world beside, and have claimed to be able to act as mediators between the gods and the people, that they had great influence at the courts of the gods, that they could influence them with their prayers and placate them by their adoration, their praise and their offerings. The people have for thousands of years been fools enough to believe these representations, and to think they must have priests to perform their business with the gods for them, to tell the gods what the people wanted, and to tell the people the will of the gods toward them and what they required of them. For performing this heavenly broker-

age business, for thus acting as go-betweens to and from the gods and their vassals, the priests have made an extremely good thing of it. They have lived upon the fat of the land, they have dressed in the finest of linen, broadcloth and costly furs, they have received a great amount of reverence, and thousands of exquisite favors have been granted them by the female portion of their flocks which you prefer I should not allude to, and all this without blistering their hands, without soiling their fine garments, or without causing the perspiration to start from their brows. They have been *par excellence*, the celestial aristocracy here below, and to prove that they were entitled to all the honors bestowed upon them they claim they have a commission from the throne above the clouds. Though they have been liberally rewarded for their very valuable services, they have not proved to be always useful and always harmless. They have been extremely busy and extremely officious. They have instigated many theological dissensions among men; they have raised many ecclesiastical points and formulated many new creeds which they have required the people to accept. Nor have they been willing to keep out of the political field. They have instigated countless quarrels, embroglios, contests, wars and caused incalculable bloodshed. O yes, they have been a very costly luxury to poor credulous mankind, and I cannot think a kind, heavenly Father, full of kindness, love and compassion, whom you tell us sits upon his throne a little way above the clouds, keeping his loving and benignant eye always upon us, would ever have devised or countenanced such an institution as the priesthood. It is wholly of human origin.

I have thus given you my fifty-stranded cable of reasons why the Bible should not be regarded as the production of the Supreme Power of the Universe in place of your ten-stranded cable. I modestly think my strands are at least five times as strong, individually, as yours, and as there are five times as many of them, my cable, mathematically speaking, must be two hundred and fifty times as strong as yours! The relative difference between the two is undoubtedly as great as that—as thousands are daily coming to see. The book which so many have made a fetish of and worshiped almost precisely as fetish worshippers used to worship their idols, is being daily more and more understood in its true character. It is becoming widely comprehended that it is a book entirely of human production, and manufactured, as all other books are, and that it exhibits no more marks of divinity than any other book. Let me here give one more somewhat extended quotation from Col. R. G. Ingersoll, whom, I am sorry to notice, you regard with little favor:

"According to theologians, God, the father of us all, wrote a letter to his children. The children have always differed somewhat as to the meaning of this letter. In consequence of these honest differences, these brothers began to cut out each other's hearts. In every land where this letter from God has been read the children to whom and for whom it was written have been filled with hatred and malice. They have imprisoned and murdered each other, and the wives and children of each other. In the name of God every possible crime has been committed, every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babes have been exterminated in the name of Jesus Christ. For more than fifty generations the Church has carried the black flag. Her vengeance has been measured only by her power. During all these years of infamy no heretic has ever been forgiven. With the heart of a fiend she has hated; with the clutch of avarice she has grasped; with the jaws of a dragon she has devoured; pitiless as famine, merciless as fire, with the conscience of a serpent. Such is the history of the Church of God.

"I do not say, and I do not believe, that Christians are as bad as their creeds. In spite of church and dogma, there have been millions and millions of men and women true to the loftiest and most generous promptings of the human heart. They have been true to their convictions, and with a self-denial and fortitude excelled by none, have labored and suffered for the salvation of men. Imbued with the spirit of self-sacrifice, believing that by personal effort they could rescue at least a few souls from the infinite shadow of hell, they have cheerfully endured every hardship and scorned every danger. And yet, notwithstanding all this, they believed that honest error was a crime. They knew that the Bible so declared, and they believed that all unbelievers would be eternally lost. They believed that religion was of God and all heresy of the Devil. They killed heretics in defense of their own souls and the souls of their children. They killed them because, according to their idea, they were the enemies of God, and because the Bible teaches that the blood of the unbeliever is a most acceptable sacrifice to heaven.

"Nature never prompted a loving mother to throw her child into the Ganges. Nature never prompted men to exterminate each other for a difference of opinion concerning the baptism of infants. These crimes have been produced by religions filled with all that is illogical, cruel and hideous. These religions were produced for the most part by ignorance, tyranny and hypocrisy. Under the impression that the infinite ruler and creator of the Universe had commanded the destruction of heretics and Infidels, the Church perpetrated all these crimes.

"Men and women have been burned for thinking there is but one God; that there was none; that the Holy Ghost is younger than God; that God was somewhat older than his Son; for insisting that good works will save a man, without faith; that faith will do without good works; for declaring that a sweet babe will not be burned eternally because its parents failed to have its head wet by a priest; for speaking of God as though he had a nose; for denying that Christ was his own father; for contending that three persons, rightly added together, make more than one; for

believing in purgatory; for denying the reality of hell; for pretending that priests can forgive sins; for preaching that God is an essence; for denying that witches rode through the air on sticks; for doubting the total depravity of the human heart; for laughing at irresistible grace, predestination and particular redemption; for denying that good bread could be made of the body of a dead man; for pretending that the Pope was not managing this world for God, and in place of God; for disputing the efficacy of a vicarious atonement; for thinking that the Virgin Mary was born like other people; for thinking that a man's rib was hardly sufficient to make a good sized woman; for denying that God used his finger for a pen; for asserting that prayers are not answered, that diseases are not sent to punish unbelief; for denying the authority of the Bible; for having a Bible in their possession; for attending mass, and for refusing to attend; for wearing a surplice; for carrying a cross, and for refusing; for being a Catholic, and for being a Protestant, for being an Episcopalian, a Presbyterian, a Baptist, and for being a Quaker. In short, every virtue has been a crime, and every crime a virtue. The Church has burned honesty and rewarded hypocrisy, and all this, because it was commanded by a book—a book that men had been taught implicitly to believe, long before they knew one word that was in it. They had been taught that to doubt the truth of this book, to examine it, even, was a crime of such enormity that it could not be forgiven, either in this world or in the next.

"The Bible was the real persecutor. The Bible burned heretics, built dungeons, founded the Inquisition, and trampled upon all the liberties of men.

How long, O how long will mankind worship a book? How long will they grovel in the dust before the ignorant legends of the barbaric past? How long, O how long will they pursue phantoms in a darkness deeper than death?"

With your usual accuracy you say: "Such words as *seething*, *roasting*, and *frying* belong exclusively to the Infidel vocabulary." Allow me once more to correct you. They legitimately belong to the theory of countless millions of people being submerged in the lake of eternal fire and brimstone in which you so fondly believe. If the unfortunate wretches cast in the burning lake will not *seethe*, *roast* and *fry*, pray what is the reason, and where is the wrong in using the terms? But, to show you that these words do not belong exclusively to the "Infidel vocabulary," permit me to make a few quotations from strictly orthodox sources upon your favorite theme, "Hell and Damnation":

In Baxter's "Saint's Rest" he thus rapturously addresses himself to sinners: "Your torment shall be universal. . . . The soul and the body shall each have its torments.

The guilt of their sins shall be to damned souls like the tinder to gunpowder, to make the flames of hell take hold of them with fury. . . . The eyes shall be tortured with sights of horror, and hosts of devils and damned souls. The ears shall be tortured with the howlings and curses of their companions in torments. Their smell shall be tortured with the fumes of brimstone, and the liquid mass of eternal fire shall prey upon every part. . . . No drop of water shall be allowed to cool their tongues; no moment of respite permitted to relieve their agonies."

The saintly Bunyan gives this delectable picture: "All the devils in hell will be with thee howling and roaring, screeching and yelling in such a hideous manner that thou wilt be at thy wits' end, and be ready to run stark mad again from anguish and torment. . . . Here thou must lie and fry, and scorch, and broil, and burn for evermore."

An evangelical poet, catching the fiery refrain, thus sweetly sings:

"Clattering of iron, and the clank of chains;
The clang of lashing whips, shrill shrieks and groans,
Loud, ceaseless howlings, cries, and piercing moans.
Meanwhile, as if but light were all their pain,
Legions of devils, bound themselves in chains,
Tormented and tormentors, o'er them shake,
Thongs and forked iron in the burning lake.
Beholding eternal flames, and wreathed with spires
Of curling serpents, rouse the brimstone fires.
With whips of fiery scorpions scourge their slaves,
And in their faces dash the livid waves."

The Rev. Mr. Benson, a prominent Methodist commentator of England, uses this language:

"Infinite justice arrests their guilty souls and confines them in the dark prisons of hell, till they have satisfied all the demands by their personal sufferings, which, alas! they never can do. . . . God is present in hell in his infinite justice and almighty wrath as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture. His fiery indignation kindles and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintains their being and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it *cut most intolerably deep*. He will exert *all* his divine attributes to make them as wretched as the capacity of their natures will admit. . . . Number the stars in the firmament, the drops of rain, the sands on the sea shore, and when thou hast finished the calculation, sit down and number all the ages of woe. Let every star, every drop, every grain of sand, represent *one million of tormenting ages*; and know that as many more millions still remain behind them, and so on without end."

The Rev. Mr. Ambrose, in a sermon on Dooms-day, drew this picture:

"When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils; the ears with the hideous yellings and outcries of the *damned in flames*; the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot and every part shall *fry in flames*."

This delicate delineation of the loveliness of hell is from

the pen of the Rev. J. Furniss, C. S. R. R., and was published by authority in England, and was part of the instruction designed for the young:

"We know how far it is to the middle of the earth; it is just four thousand miles; so if hell is in the middle of the earth, it is four thousand miles to the horrible prison of hell. Down in this place is a terrific noise. Listen to the tremendous, the horrible uproar of millions and millions and millions of tormented creatures, mad with the fury of hell! Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons. There you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunders of God's anger, which shakes hell to its foundations. But there is another sound. There is in hell a sound like that of many waters. It is as if the rivers and oceans of the world were pouring themselves with a great splash down on the floor of hell. Is it, then, really the sound of waters? It is. Are the rivers and oceans of the earth pouring themselves into hell? No. What is it, then? It is the sound of oceans of tears running down from countless millions of eyes. They cry forever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. They cry because the sharp fire burns them. . . . The roof is red hot; the walls are red hot; the floor as like a thick sheet of red hot iron. See, on the middle of that red hot iron floor stands a girl. She looks about sixteen years of age. She has neither shoes nor stockings on her feet. The door of this room has never been opened since she first set her feet on this red hot floor. Now she sees the door opening. She rushes forward. She has gone down upon her knees upon the red hot floor. Listen, she speaks. She says: 'I have been standing with my bare feet on this red floor for years. Day and night my only standing place has been this red hot floor. Sleep never came to me for a moment, that I might forget this horrible burning floor. Look at my burnt and bleeding feet. Let me go off this burning floor for one moment—only for a short moment. Oh, that in this endless eternity of years, I might forget the pain only for one single moment.' The Devil answers her question. 'Do you ask for a moment—for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years shall you ever leave this red hot floor.'"

I am aware, Bro. Humphrey, of your fondness for this kind of literature, and I would gladly favor you with many other choice extracts of the same kind which I have in my possession, but a feeling of mercy for our readers prompts me to desist. I will furnish you much more of the same kind of interesting reading matter at any time you wish it. It is a beautiful picture, is it not? How can anybody help loving a religion which has such a hell and loving a God capable of getting it all up? I trust I have convinced you that the words *seething*, *roasting* and *frying* do not belong exclusively to the "Infidel vocabulary."

In alluding to your personal experience, you say that the more you make yourself acquainted with the contents of the Bible, the more astonished you become at the same; that it is a perennial fountain to your soul; that you rise from it ready to say, like Jacob at Bethel, "How dreadful is this place. This is none other than the house of God, and this is the gate of heaven"; that you "find it a feast both for the intellect and for the heart. It is as full of wisdom as a father's counsel, and as full of affection as a mother's bosom." I cannot but be struck with the different effects that it produces upon you and myself. It does not make me feel that way at all. It awakens no special fervor in my breast, and does not enthrall me "worth a cent." Looking upon it as I would upon any other book, wholly man-made, it fails to arouse my religious feelings. I presume you feel very much the same, when you read that old book, as does the Brahmin when he reads his Vedas, the Buddhist when he pores over the sacred inculcations of Saykia Muni, the Parsee when he peruses the maxims and precepts of Zoroaster, the Chinese when he reads the excellent sayings of Confucius, the Mohammedan when he rises from the Koran, and the Mormon when he has filled his soul from the fountain of the Mormon Bible, the plates of which the prophet, Joe Smith, asserted that he obtained in a miraculous manner, but which is really an unpublished romance written in Bible style by an ex-Methodist preacher named Spaulding. I look upon you as occupying the same mental plane as they, and I regard you all as being equally in error concerning the divine afflatus which you severally imagine you draw from your sacred bibles. I only hope that you may all learn to look to the truths of Nature for guidance, and discard all superstitions and antiquated myths.

I am a trifle amused at your efforts to prove the existence of God from the "bumps" on a man's head. If the central portion of the head being high proves a God, does not being full over and back of the ears also prove a Devil? Is it not rather a weak conception that the shape of men's skulls make the slightest difference with the existence or non-existence of a divine being? If there are more men with low heads than high ones, would not the majority be against your God, and would he not be ruled out? If God has no place to exist except in men's skulls, is it not about time that he stepped down and out?

The question of the existence of a God does not legitimately belong in this discussion, but as it has been introduced, and you devote considerable space to the subject, I will consider it for a few moments. You say, "let us begin at the beginning." That is very well; but where is the beginning? When was it? Before we begin at the *begin*

ning, is it not well to be sure there was a beginning? You say, too, "It is self-evident that *something* must have existed from eternity." How about the beginning of that *something* that has ever existed? Did it have a beginning? Did eternity have a beginning? Did space have a beginning? Of course not, and it will be impossible to find their beginning to begin at.

I accept it as a self-evident proposition that *something cannot come from nothing*. All the gods that men ever dreamed of could not make something of nothing. As Ingersoll says, "Nothing considered in the light of raw material is a most decided failure." By no process that has ever been discovered, can *nothing* be converted into *something*. By all the skill which the world has possessed not one grain of substance or matter has ever been destroyed or created from nothing. From these premises it is very easy to arrive at the conclusion that whatever exists to-day ever did exist in some form, for it is, we see, totally impossible to speak or create or evolve something from nothing. Matter may pass through interminable changes and transformations, but it can neither be increased nor lessened.

You speak of *Force* and make an effort to connect it somehow, mysteriously, with your Deity. *Force* is a concomitant, an integral part, an eternal attendant upon *Matter*. There can be no *Force* without *Matter*, and equally no *Matter* without *Force*. These are in certain degrees convertible one into the other. We know that matter often contains latent force, and that the forces in the Universe unite in organizing matter in comparatively solid form. All matter by the agency of force is susceptible of taking the ethereal forms, and all ethereal forms, by the aid of force and chemical affinity, are capable of taking solid forms. All matter is charged with force or life. There is no inert matter, there is no dead matter. Life and force exist everywhere where matter is, and matter in some form exists everywhere where space is. Matter or substance is as infinite as space or eternity, and had a *beginning* just as much and no more. Force is as beginningless as matter. Neither could have begun; neither can end.

These being accepted as truths, and truths I verily believe them to be, there is little chance of your supernatural, personal, anthropomorphic, Jewish God with parts and organs—necessarily occupying but a single point in the Universe at a given time—ever coming into existence; and there is absolutely no office for him to fill, no place for him to occupy, nothing for him to do. All the forces that now exist in the Universe ever did exist, and they acted as perfectly decillions of ages ago as they do to-day. In view of these grand conceptions, how crude, how weak and puerile is the idea that the Jewish Jehovah is superior to them all, and, six thousand years ago, spoke the boundless Universe into existence from nothing! This is undoubtedly one of the most baseless vagaries ever indulged in by the human mind. To my conception it is vastly grander and vastly truer to accept the great fact that the glorious Universe, with all its intricacies, all its potencies, all its possibilities, all its ever-changing forms and forces, ever existed in perfection as it exists to-day, than the childish belief that a few thousand years ago it was somehow brought into existence by a deity in the form of a *big man* who had passed countless eons *somewhere or nowhere*, surrounded by *nothing*, and reposing in perfect idleness. For me, I repeat, it is much easier to accept the fact that the Universe ever existed, with all its *substance* and all its *force*, than to admit the eternal existence of a god capable of devising and speaking it all into existence, or creating it from nothing. If we admit that substance always existed, we might as well go a little farther and admit that force and its immutable laws also always existed.

You speak of Mind, of its inherent laws, etc., and seem to think it has a domain and an existence apart from the Universe. Nothing, to my view, can be more erroneous. Mind belongs to the Universe, and is simply a function of organized matter, the same as any other faculty or function of the body. It has no domain by itself, no separate existence. There is not a particle of proof that mind or intellect has ever existed except as produced by an organization adapted to its production. Mind or thought is only generated through the medium of the brain and nervous system, the same as the sight is produced by the eye and optic nerves, hearing by the mechanism of the ear and the auricular nerves, and muscular strength by the muscles, tendons, etc. These are all equally sustained by the food taken into the stomach, and when digested and assimilated passes into chyme and chyle, and by means of the circulatory apparatus is carried over the entire system. When a man recuperates his stomach with a healthy meal, digestion at once begins, and the latent force in the food is assimilated and imparted to physical functions, and whether he walks twenty miles, chops a cord of wood, carries three tons of coal up as many flights of stairs, or works ten hours at writing or other mental labor, the process that goes on in his organization is much the same; the food that has been eaten and digested goes to supply the waste that is produced by the effort made, be it physical or mental, and if this effort is continued and the waste is kept up, additional food from time to time must be taken. If the food is shut off the man cannot continue to walk, he cannot continue to chop wood nor carry up coal, and equally impossible will it be for him to continue his mental labor. Our thoughts are just as much the result of the food we eat as is our muscular strength or any other function of our organization. Truly has it been said that the finest poems and dramas that have ever been written are simply well-digested and well-assimilated meat, bread, and potatoes. With a good organization and proper food, good thoughts can be produced, and without them they cannot be. There is no existing proof, I repeat, of any thoughts, any mind, any intellect, unless it is produced by an organization adapted to the purpose. A Great Central Intellect, a vast

fountain of mind, is equally absurd as to talk about a great ocean of sight, a central fountain of hearing, a grand reservoir of taste, or a general storehouse of muscular strength. All are alike the production of organization, and can exist in no other way.

I will also assume the responsibility of saying there is no proof in existence of any deity, god, power or force outside of the Universe, and until such proof is found it appears to be the height of absurdity for theologians to persist in asserting that there is such force or deity. It may be very true, that "the fool hath said in his heart, there is no God," but he is equally a fool when he asserts dogmatically, with his lips or with his pen, that *there is a God*. All the substance, the powers and forces, I again repeat, that have an existence belong to the Universe and are parts of it, and there is not the first particle of proof of any supernatural power or of any force superior to, or outside of the Universe. All the powers and forces, I said, that exist to-day have ever existed in some form, and there is no possibility of matter or force being spoken into existence by a power or a person outside of it, there is nothing above it, there is nothing below it. It embraces all space and all existence, it is the *all in all*. A *beginning* of the Universe is utterly incomprehensible. The beginning of a god is far less absurd, for we know thousands of them have had beginnings and endings.

You say, "It is self-evident that *something* must have existed from eternity;" and I regard that as one of the most sensible utterances in your entire letter. It seems the most rational conclusion an intelligent being can come to. If it is true that *something* cannot come from *nothing*, it is the only conclusion that can be arrived at. If, then, we have got so far along as to understand that *something* must have existed from eternity, it is equally easy to comprehend that *all matter* or *all something* has existed from eternity. If you admit that anything has existed from eternity, it is but a step further—and a very reasonable one to take—to conclude that *everything* has existed from eternity. It is far easier for the mind to admit that *everything* has ever existed than to think that but a part of it, called *God*, has ever existed, and he or it made the remainder from *nothing*.

You, as other theologians do, attach great importance to the design argument in proof of the existence of a God, and perhaps it is the best proof you have; but it really amounts to nothing, for, you know, *The proposition that proves too much proves nothing*. If the design that is shown, or is apparent, in the Universe proves that it was designed and created, it also proves that the designer, necessarily superior to the Universe in every particular, and much fuller of design and wonderful adaptability—must inevitably have had a designer; and then you may imagine designers of designers and creators of creators, until your mind is bewildered and perfectly at sea. Do you not see that when you start out with the proposition that whatever possesses adaptability, fitness, design, potency and power must have had a creator having all these qualities in a superior degree to the thing created, that that creator must also have had a creator? And, reasoning in this way, where will you stop? You may go on forever getting up gods, creators of universes, and gods, creators of gods!

There are some things, or qualities, which, as you can easily imagine, were never designed, were never invented, and never had a beginning. Among these may be mentioned time, space, the fact that two units are twice as many as one, that between two hills there must be a valley, that a straight rod four feet long must have two ends, that a three-year-old child cannot become three years old in a minute. There are thousands of other similar truisms, which, you will readily admit, were never "designed." They necessarily have an eternal existence. So, in fact, it is with every truth, every principle, every fact in the Universe; they were never designed, they were never invented, they ever existed. You say, "the argument from design is absolutely conclusive." Nothing of the kind. It just proves nothing at all; and the more the operations of the Universe are investigated, the more it will be understood, that the Universe works to no design, and operations and events are as they are, because they can be no other way. You flippantly use the word *chance*, and insinuate that the Universe is a *chance* affair. Nothing is more absurd, and you ought to fully understand it. There is no *chance* in the operations of the Universe. Causes and effects are inevitable and unalterable. There is no *chance* about it. It is your God who is a *chance*-God. By chance he took a notion to make the Universe after he had spent an eternity in inactivity; by chance he made man and woman so that they fell and spoiled his job at the very first temptation; by chance he made a devil that has ever since circumvented him; by chance he selected a race of people as his special favorites whom he could not control; by chance he made men so sinful that he had to drown out the world; by chance the world got so full of sin that he was obliged to come down himself to earth and be crucified to appease his own anger, and by chance he has miserably managed all his complicated affairs. Talk no more about *chance*, unless it is in connection with your own *chance*-God.

If you can comprehend the truth that there are natural causes only, and that every event that has ever taken place was the result of a natural cause sufficient to produce it, you will be able to understand not only that no supernatural cause or causes are necessary, but that a design was also out of the question.

You imagine you see in every form of life an intricate design, but it is in imagination only. Every production of the Universe, as I said, has been the result of *natural* causes and not of *supernatural* causes. Every organ and function of the animal kingdom has resulted from the forces of nature and the environments of the animal. Take the organ of the eye for instance. It is an intricate piece of

machinery, and probably shows as great a degree of design as anything in existence. But distinguished biologists tell us that the eye is wholly the result of natural causes, and was produced by the rays of the sun in connection with a perfect nervous system. All animals with comparatively perfect nervous systems and who live in the sunshine have eyes more or less perfectly developed. Such animals as have no nervous system or live permanently where there is no sunlight have no eyes. In the lower forms of animal life the eye was preceded by prehensiles or feelers which acted in part as eyes. In the evolution of animal life, and by the influence of the sun's rays, the prehensiles gradually shortened and perfected until a perfect eye was produced. It was the natural forces which produced this change, and not the *supernatural*.

It is well known that if animals are kept permanently from the action of the sun's rays the nerves of the eye become atrophied, paralyzed, or useless, and the eye is destroyed, as in the case of the fishes taken from the Mammoth Cave of Kentucky, where for generations they had existed in darkness. They had spots on the head that looked like eyes, but they were not eyes; the fish were as blind at one end as at the other. When those fish were exposed to the rays of the sun for an extended time the eye was gradually re-created and the sight reproduced. There was no supernatural power here, no God; neither in the original production, the loss of the eye, nor its reproduction. God had just as much to do with it in one case as in the other.

You doubtless have read of the cases of the unfortunate victims of religious persecution which Napoleon's army set at liberty from the Roman Inquisition. Some of them had been kept in dungeons and dark prisons for thirty or forty years, during which their organizations had slowly adapted themselves to surrounding conditions, and they could see a little in the darkness of their confinement, but when brought into the full light of the sun the rays were too powerful and they were made utterly blind. Now, God had just as much to do with destroying their sight as he had with immuring them in the dungeons of the Inquisition, and he had as much to do with that as he had with designing their eyes. Very much is laid to his charge that he is just as innocent of as are you and I.

Nearly a century ago James Hutton of Scotland, a gentleman of deep reasoning, and a member, by the by, of the Presbyterian Church, gave much thought and attention to the secondary rocks. He was the first to advance the theory that rocks were formed under the ocean where the great weight of the water prevented the volatile portions from escaping from the effects of the great heat which prevailed there, and that from the combined igneous and aqueous agencies the secondary rocks were produced, long before man existed on the earth. The theory startled Europe and it was soon discovered that Hutton had unwittingly disposed of God and made the Universe perform what had been attributed to God. The theory was so damaging to theology that Hutton was thrown into disgrace. His wife left him because he was an Atheist. The Church and his friends discarded him. Like a hero, however, he retained his views, but undoubtedly the severe frigidities with which he was treated shortened his days. But after his death, James Hall, a chemist, made a series of experiments with his crucible and retort and demonstrated beyond doubt that Hutton was correct. Though the rocks were subjected to ever so high a heat, if the gaseous parts were by pressure prevented from escaping, a new union would take place, with marble and other rocks as the result. Hutton's speculations have ripened into a settled scientific fact, and his views are accepted by all the learned scientists of the day, though they entirely dispense with the services of a god in forming the rocks which compose the crust of the earth. The more scientists investigate these subjects, the more do they find natural causes equal to all emergencies, and that there is no room for a God in the Universe, and nothing for him to do.

With Tyndall I believe the Universe—or matter—possesses all the power and potencies to perform all the results that take place, and that no outside agency is necessary or possible. In this regard you wrong Tyndall and others. He believes in no supernatural God that is in opposition to the laws of the Universe, and operates outside of or above them. There is hardly a first-class scientist of the day who believes in a power, force or deity without the Universe. They believe that the Universe contains all the substance and all the forces that have an existence.

You speak some three different times about the ape being an Atheist, and assume that the nearer a man is to an ape the more likely he is to be an Atheist. As usual, you are entirely wrong. You know nothing about the ape being an Atheist. He probably neither believes in a God nor disbelieves in one. But this we do know, the farther back we trace man to his primitive condition, but a remove from the animal kingdom, the more we find he believed in gods. He located bad gods and good gods in every department of Nature—in the storm, in the lightning, in the winds, in the heat, in the cold, in light and in darkness, and in every element and condition, but as he has advanced in civilization and intelligence, his gods have grown fewer and thinner, and at length his God has become so attenuated and ethereal that he is wholly intangible and impalpable, and the nearer he comes to *nothing at all and nowhere* the better it is for all concerned. When a superstitious man becomes wholly emancipated from supernatural gods, he will have more time and freedom to study the laws of the Universe and to learn vastly more from real facts than he can ever know from all the myths and invented gods that the world has ever been cursed with. Your talk about "inquiring at the office," and the necessity of "consulting the Divine Scriptures" if we would be admitted into the inner courts

of nature, is mere theological twaddle. There is nothing in it whatever.

It makes but little difference what men who have preceded us have believed upon the subject of deity. Their light upon this subject was in proportion to their degree of intellectual development. Those who lived fifty and one hundred years ago were no guides for you and me to be governed by. We must investigate and decide for ourselves, draw our own conclusions, and be guided by our own convictions. Of one thing I feel fully assured; and that is, that no man who has lived in years that are passed, or is alive at the present time, has ever been able to find a substance, a power or force outside or independent of the Universe, and when they have thought that they believed in a god, amorphous or anthropomorphic, they have entered entirely into the field of conjecture and speculation.

I am well aware that men have devised Brahma, Ormuzd, Fohi, Osiris, Mithra, Indra, Baal, Zeus, Jupiter, Odin, Thor, Jehovah, Allah, Mumbo Jumbo, and countless other gods of more or less reputation, but I believe them all to be figments of the human brain, having no existence in any other locality. I have about the same respect for any one as I have for the others and as much fear of one as of the others. There is just as much proof that the African Mumbo Jumbo was the author of the Universe as that the Asiatic Jehovah was. Every nation and every man has a right to get up a god of his own, and this right has been very extensively exercised; and, as I said in my last reply, no two gods thus manufactured agree in all particulars.

In closing let me say, I revere the glorious Universe, with all its powers, potencies, and possibilities, some parts of which we can all see, and of which all are infinitesimal fractions, far more than an ideal something or nothing which no man has ever seen, never can see, knows nothing about and never can know anything about. Yes, I venerate the grand, infinite, powerful, ever-prevalent Universe, far more than I do the old Jewish divinity who, as has been quaintly described, was "one who raised up enemies that he might conquer them—made promises that he might break them—caused moral diseases that he might cure them—who permitted his favorite people to go after other gods that he might butcher them. A God who *was* before time *was*; cogitated before there was anything to cogitate about; who made the Universe before there was anything to make it of, and *did* before there was anything to do. A God who formed man in his own image, though his own image had *no* form; created an author of evil, though not himself the author of any evil; who caused his children to commit the most abominable crimes, and suffer the intensest agonies, though not himself the cause of either criminality or agony. A God who saw the work he had performed was very good, yet presently discovered that it was very bad; foreknew that man would sin, yet was indignantly astonished that he did sin; foreknew that the forbidden fruit would be eaten, yet damned the whole human race because it was eaten. A God who, though always in all places, occasionally came down from heaven just to see how the world wagged; though always of the same opinion, occasionally changed his mind; though in good temper frequently got into a towering passion; though always merciful to perfection, yet often murdered millions of innocent human beings; and though without parts, upon a particular occasion showed his *back parts*, and on another occasion his full figure to some seventy-five men.

"A God so deceptive as to send upon his people 'strong delusions' that they might believe a lie, so very silly as to suffer himself to be checkmated by the Devil, and so ferociously cruel that no human tyrant could ever equal him in monstrous severity and vengeance. A God whose presence would make a hell of heaven; whose virtues are vices (Ex. xx, 5), whose reason would disgrace an idiot (Ex. xxi, 21), whose laws would shock a savage (Num. xv, 31-35), whose fickleness provokes derision (Jer. xv, 6), and whose whole character is a horrible compound, an 'intense concentration' of the worst vices which have stained the worst human natures (Ex. xxxii, 27; Ezek. xiv, 9; 1 Kings, xxii, 21, 22). 'He is the all-wise being who made man upright, but could not keep him so; made the Devil, but could not control him; made all things pure, yet could not preserve them from corruption; who doomed countless millions for the innocent error of an individual; destroyed by the Deluge every living soul because of their wickedness, except three pair, who begat a second race as wicked as the first; provided an eternal heaven for the fools who accept, and eternal hell for the wise who reject his 'holy Gospel'; who after begetting himself upon somebody else, sent himself to be mediator between himself and everybody else; after being derided, spurned, cursed, hated, laughed at, scourged and nailed to the cross, got himself decently buried as preliminary to mounting once more to the right hand of himself, from whence he shall come to judge the quick and the dead, when there shall be neither quick nor dead. Whose history should be written in blood, for indeed it is a bloody history; whose name inspires disgust, for it is the name of an imaginary fiend, and whose religion should be universally execrated, for it is the religion of horror."

I have thus given a dim picture of the God of the Jews, the God of the Christians, the God of the Rev. G. H. Humphrey; but not the God of D. M. Bennett. You deem it a great virtue to believe in your god and a great sin to believe in mine. Like thousands of other theologians, you heap odium upon me because I cannot believe in your vengeful personal God, a personal devil, a burning hell, and all the other miserable theological rubbish of which your system is composed, but I cannot help it. I must believe in that which seems reasonable and truthful to me, and can only wonder how you can accept that old Jewish monstrosity whose portrait is feebly portrayed above. I esteem my god, the Universe, as much superior, in every sense of the word,

to the fickle tutelary god of the Jews as the glorious sun that illuminates the entire solar system is brighter than the tiny lightning-bug. You go on, if you choose, in still believing your absurd superstitions, myths and fables. I can afford to wait patiently for the steady advance of truth and the further appreciation of the operations of the grand Universe. I am satisfied the time is surely coming when few sensible men will entertain the crude opinions you still persistently hug to your bosom, and when the truths of nature and reason will far transcend all belief in gods, devils, holy ghosts, virgin-mothers, fatherless sons, and every fable and myth of which theology is composed.

Begging pardon for detaining you so long, I remain,

Sincerely yours, D. M. BENNETT.

Humphrey-Bennett Discussion.

One more letter from the Rev. G. H. Humphrey and one more reply from ourselves completes this discussion. It will be immediately issued in book form—a 12mo. volume of 500 pages—will be well bound, and will be sold at the very low price of \$1.00, sent by mail. It will also contain brief sketches of the two contestants and an index to the contents of the volume. The Discussion covers a good deal of ground, and will be valuable for reference as well as for perusal.

Those wishing copies will please notify us. Those who wish the work to sell again will be allowed a liberal commission. It will doubtless be a good book to sell. Both sides being fairly presented, it ought to sell among believers as well as unbelievers. It will be ready about October 1st.

We would announce to our readers that THE TRUTH SEEKER and *The Spiritual Offering*, a sprightly monthly magazine published in St. Louis by Nettie Pease Fox, will be furnished postpaid for a year for the low price of \$2.50 or \$1.25 for six months. Let readers who wish a good Materialistic and a good Spiritualistic publication make a note of this piece of intelligence and act upon it.

Portraits in Oil.

Our artistic friend and patron, E. McGregor, of Flushing, N. Y., has beautifully painted our picture in oil colors. It is executed in the finest style, and is said to look more like us than we look like ourselves. To those who wish their pictures thus painted, we cheerfully recommend our friend McGregor. We feel sure he will execute a fine piece of work and render entire satisfaction. We think he paints portraits of imperial size on a metal plate, ready for framing, at the low price of \$6.00. Send him a photograph (imperial size) on paper, (not mounted,) and in due time you will get a finely executed painting in oil colors that will remain unchanged for a thousand years. Address E. McGregor, Flushing, N. Y.

ISIS UNVEILED: A Master Key to the Mysteries of Ancient and Modern Science and Theology. By Mme. H. P. Blavatsky. Mr. J. W. Bouton has in press a work with the above title, which will be published in a few days. In his prospectus he says: "The recent revival of interest in Philology and archaeology, resulting from the labors of Bursen, Layard, Higgins, Müller, Dr. Schliemann, and others, has created a great demand for works upon Eastern topics. No subject of investigation is more attractive and less understood than the Religious Philosophy of the Orientals. The religious and scientific wealth of the oldest peoples on earth has been so jealously guarded that the many have denied the existence of anything worth seeking; and the few so discouraged by the obstacles in the road that, for the most part, they have been compelled to abandon the search. Mme. Blavatsky enters the field well equipped. A native of Asia—her childhood passed among the Calmucks, Tartars, Persians and other Eastern peoples; her maturity among Hindoos, Cingalese, Thibetans, and Egyptians—Oriental traditions, languages, literature and mythology, have long been her chief study and occupation. She is most careful in stating facts and opinions, always presenting quotations of undeniable authenticity. Numerous translated extracts from the Kabala, the Hermes, the Vedas, etc., are interspersed throughout the work. To the scholar and the specialist, to the philologist and the archaeologist, this work will be a most valuable acquisition, while to the general reader it will be especially attractive because of its fascinating style and pleasing arrangement." The work is divided into two volumes—one devoted to Science, one to Religion—of about 650 pages each, and will be sold for \$7.50. We can furnish it.

Sayings of Buddha.

A man who cherishes lust and desire, and does not aim after supreme knowledge, is like a vase of dirty water, in which all sorts of beautiful objects are placed—the water being shaken up men can see nothing of the objects therein placed; so it is, lust and desire, causing confusion and disorder in the heart, are like the mud in the water; they prevent our seeing the beauty of supreme reason. But remove the pollution, and immediately of itself comes forth the substantial form. So also when a fire is placed under a pot, and the water within is made to boil, then whoever looks down upon it will see no shadow of himself. So the three poisons which rage within the heart, and the five obscurities which embrace it, effectually prevent one attaining supreme reason. But once get rid of the pollution of the wicked heart, and then we perceive the spiritual portion of ourselves which we have had from the first, although involved in the net of life and death—gladly then we mount the Paradise of all the Buddhas, where reason and virtue continually abide.

Where is the "God of Ananias and Sapphira"?

MR. EDITOR: This question was suggested to my mind a few weeks ago by reading Beecher's "prayer before sermon," in a paper called the *Christian Union*, which was handed me by one of Beecher's worshippers. In this prayer Henry thus libels his God. He says: "Our Father who art so tender and gentle, the stretching forth of thy hand is not for thunder, and the looking forth of thine eye is not for lightning to blast us—thy heart is full of joy!" I do not include this last assertion in the libel, for God says, "I will laugh at your calamity and mock when your fear cometh"; "They shall call and I will not hear"; "I will send strong delusions that they may believe a lie and be damned."

Now, any being that can amuse himself in this way—by torturing the beings that he has forced into the world and out of it—must have a "heart full of joy"; yes, it must be chock full and running over with such joy as he felt when he sent the big flood to drown the world, and the shower of fire and brimstone on Sodom, and the fire that consumed one hundred Catholic Christians at Holyoke, Mass., or that burned the 320 in the Brooklyn theatre, the one hundred or more that were crushed and bruised, mangled and burned or frozen at the Ashtabula bridge catastrophe. But why multiply cases to show causes for his constant joy, when a thousand such things are occurring before our eyes every year?

I digress here to say, what no sane man will deny, that any being or person who will *permit* any great or small calamity, like those just mentioned, to occur, if it be in his power to prevent it, is just as guilty, morally and legally, as if he had, with his own hand, applied the incendiary torch or misplaced the switch.

Now for the libel. As I have said, it reads thus: "The stretching forth of thy hand is not for thunder, and the looking forth of thine eye is with lightning to blast us!"

N. B. I am reasoning from an orthodox standpoint. The great doctrine of the old creeds, and some of the new ones, is that God "worketh *all* things [not a part] after the counsel of his own will," and that "he hath foreordained whatsoever cometh to pass" (see Westminster Catechism). Again, "Not a sparrow falleth to the ground without your heavenly Father's notice." And to show that there are beings in the shape of men that hold and teach publicly this doctrine, I refer your readers to a sermon preached in Chicago, lately, in which the godly man said, "I believe the burning of this [Brooklyn] theatre was a judgment of God on the wicked city of Brooklyn"; and one-half of the bigoted dupes of the church believe it to-day.

Now, I want to ask Henry (on "honor bright") was not God's hand "stretched forth in thunder," and was not the "looking forth of his eye with lightning" on purpose "to blast" those unfortunates who perished in that theatre, and those at the Ashtabula bridge disaster, and those at Holyoke, and in all the great calamities that afflict the world? Let me refresh his godly mind a little. Let him ask those thirty poor widows, with their one hundred and twenty orphan children whose only hope of food and raiment was swept into oblivion, when their husbands and fathers perished amid those scorching flames, and then tell them that God's heart, which he says is so "tender and gentle," did it for his "honor and glory"; tell them that he could have prevented it if he had been disposed to do so, and tell them that the worst savage that inhabited the world (having been "born again") would have arrested the flames, and would not have suffered one of these to perish. I don't think any of the red-handed rebels that attempted to destroy our nation's life would have precipitated such a catastrophe.

Beecher believes in the God of Calvin, whose heart, when he tortured to death over his slow fires the noble Servetus, was joyous, of course, on that occasion; and, being always "full of joy," he must have rejoiced to behold the indescribable agonies of all who suffered, are still suffering, and will continue for long years to suffer, from the above mentioned heart-rending calamities. Let me tell Henry what one of his Brooklyn cotemporaries, the great humanitarian, man-loving Rev. J. W. Chadwick, says of his (Henry's) "always rejoicing God." He said in a sermon, in Brooklyn, Oct. 31, 1875, "I would rather, a thousand times over, not believe in any God than in such a God as Calvin's [and, he might have added, Beecher's]. And I would rather, a hundred times over, not believe immortality at all than believe in it as implying the eternal misery and anguish of 999 out of every thousand who pass the gates of death." This great, grand and loving sentiment should make the name of the man who uttered it immortal.

John Stuart Mill said: "Whatever power such a being as Calvin's god may have over me, there is one thing he shall not do—he shall not compel me to worship him. I will call no being good who is not what I mean when I apply that epithet to my fellow creatures, and if such a being can sentence me to hell for not so calling him, then *to hell I will go*." Good, noble, fearless, honest man!

What do you think of that, Henry? Where is Comstock? And what will those great evangelical Siamese twins, Moody and Sankey, say to such talk? And what will they say when I tell them the fact that all our Materialists, who include the best scientists of the world, and all intelligent and well educated Spiritualists, who are counted by millions, hold the same sentiments and views as Mill and Chadwick? Also that thousands are leaving the various orthodox sects and embracing with us the great gospel of humanity and justice, which is founded on natural reason and common sense. Truly, the religious world moves though the twin evangelists stand still and look backward.

Starfield, Ill.

T. J. MOORE.

Gems of Thought.

It is error, only, and not truth, that shrinks from inquiry.—Thomas Paine.

THE Universe, considered as a whole, is unchangeable. Nothing is eternal but space, atoms, force.—Draper.

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—Pope.

TO BE truly great, it is necessary to be truly good and benevolent, for all other distinctions the clouds of the valley will cover, and the greedy worms destroy.

It is the business of little minds to think; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.—Thomas Paine.

DOES God wish the lip worship of a slave? a sneak? of the man that dares not reason? If I were the infinite God, I would rather have the worship of one good man of brains than a world of such men.—Ingersoll.

WHAT then remains for us? Is it not this—the acquisition of knowledge, the cultivation of virtue and of friendship, the observance of faith and truth, and unremitting submission to whatever befalls us, a life led in accordance with reason?—Draper.

HAPPY indeed are those whose intercourse with the world has not changed the tone of their holier feelings, or broken those musical chords of the heart, whose vibrations are so melodious, so tender and so touching in the evening of their lives.

ALL revelation is, necessarily, a mere fiction. That which men call chance is only the effect of an unknown cause. Even of chances there is a law. There is no such thing as Providence, for nature proceeds under irresistible laws, and in this respect the Universe is only a vast automatic engine. The vital force which pervades the world is what the illiterate call God.—Draper.

DON'T wait for to-morrow to be happy. Enjoy life as you go along. Find pleasures in your every-day employment, and beautify every moment of your labor by a sweet, bright, hopeful spirit within. Open wide the doorways of your heart, and invite the blessed sunshine of happiness to enter therein, and it will bathe your soul in bliss and joy, even as the glorious beam of the great orb of day fills all nature with light, life, and beauty.—Mrs. E. D. Stenker.

UPON ancient dynasties of Ethiopian and Egyptian kings—upon Greek and Roman, upon Arab and Ottoman conquerors—upon Napoleon dreaming of an Eastern empire—upon battle and pestilence—upon keen-eyed travelers—Herodotus yesterday, Warburton to-day—upon all and more the unworldly Sphinx has watched, and watched like a Providence with the same sad, tranquil mien. And we, we shall die, and Islam will wither away, and the Englishman straining far over to hold his loved India, will plant a firm foot on the banks of the Nile, and sit in the seats of the Faithful, and still that sleepless rock will lie watching, and watching the works of the new busy race, with those same sad, earnest eyes, and the same tranquil mien everlasting. You dare not mock at the Sphinx.—Kinglake.

POETRY lifts the veil from the hidden beauty of the world, and makes familiar objects be as though they were not familiar. It reproduces all that it represents; and the impersonations clothed in its Elysian light stand therefore in the minds of those who have once contemplated them, as memorials of that gentle and exalted content which extends itself over all thoughts and actions with which it co-exists. The great secret of morals is love, or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man, to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another, and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is imagination; and poetry administers to the effect by acting upon the cause.—Shelley.

AH! what do we not owe to those who have had the courage to disbelieve and how tenderly we should hold them in mind! The men who bore hard names through life, and after death harder names piled like stones over their memories! The men who lived solitary and misunderstood, who were driven by the spirit into the wilderness, who were called Infidels because they believed more than their neighbors, and heretics because they chose the painful pursuit of truth in preference to the idle luxury of traditional opinion; and Atheists, because they rested on a God so large that the vulgar could not see his outline, and image-breakers, because they adored the unseen Spirit; and deniers of Christ, because they affirmed the Eternal Word. What do we not owe them, who went about shaking their heads and murmuring No with their lips, their hearts all the while saying Yes to the Immortals! They, after all, are the builders of our most splendid beliefs. It is they who have quenched the vengeful fires of hell, and burned up the selfish chaff of heaven. It is they who have taken the discord out of the heart of God, and made his countenance shine upon his creatures. It is they who have hunted the old Devil from the highways and byways of creation. Who but they have practically taught us the preciousness of the rational life, have rescued us from the tyranny of establishments and creeds, and purchased with their blood the soul freedom which is our native birth-right?—O. B. Frothingham.

Quads and Gnash.

GAIL HAMILTON is the Mount Vesuvius of womanhood.

EXPERIENCE, like flannel, to be useful must be worn as an under-garment.

SITTING BULL winks and whispers to his aids-de-camp that when he gets the United States and Canada to fighting there will be good times for the Indians again.

THE lady who cut her silk dress from a late war map, supposing it was a dress pattern, says she did not get a very good fit, but it is awfully stylish, and different from anything in town.—Poughkeepsie Eagle.

It was a Rome undertaker who assumed a sad expression and intended to say, "Gather them in," but he got confused and merely remarked, "Whoop 'em up," when the mourners sadly but expeditiously bounced him.—Rome Sentinel.

BIDDY: "Did yez iver see a finer wake, a nicer funeral, or a purtier corpse than Paddy's?" Honora: "Niver a wanst." Biddy: "And do yez know Paddy was so natural loike, had he come to life and got out of his coffin to see himself in it, bedad he himself wouldn't have known he was dead."

"CALL this a Young Man's Christian Association, indeed!" exclaimed the daughter of one of our hospitable citizens. "Why, just as I was preparing to find out if we were entertaining an angel unawares, he turned out to be married and the father of six children! No more of that kind of angel in mine, if you please."

DEAD dogs are sold in San Francisco for forty cents apiece. The skins are made into gloves, the hair is used in plaster, the bones are ground for clarifying sugar, and the fat is manufactured into oil. Every part of the animal appears to be utilized except its bark, and this, it seems to us, in the hands of a Yankee, might be saved and placed in the front yard to frighten off tramps and lightning-rod agents.

SENIOR to freshman, as they stroll along the street at midnight: "How wonderful are the heavens! Only think, it takes thousands of years for the light from some of those dim stars to reach us." Philosophic freshman: "Yes, but I say, suppose a ray of light has just started from those stars, and after it had traveled a thousand years to reach the earth, suppose the earth to be suddenly annihilated, what a terrible disappointment not to find the earth after all! Or, suppose an astronomer traces up a ray of light and finds no star, but only a hole at the end of it, the star having gone out a thousand years before—how unsatisfactory that would be!" Utter collapse of senior.—Yale Record.

FORETHOUGHT.—Yesterday, as we were passing a street beyond the Atlanta Medical College, and on which a number of negroes reside, we heard an old negro calling out to his wife:

"Manda! is you got them chickens coral'd in de smoke-house like I told yer?"

"No! an' I like ter know what's de matter wid you, dat you's so tickler 'bout dem chickens all at once!" she replied.

"Nebber you mind! I know whar's de matter, an' dat's nuff till dem chickens is housed! When I hears dat dem niggers ober dar in the next yard is gwine to hab a party to-morrow night, I wants to be shure dat my chickens doesn't tend it, you hear me?"

TRUMP CARDS.—We copy from Josh Billings' new book, "Trump Cards," a few of the philosopher's remarks, and recommend them to our readers:

I have never known a second wife but what waz boss of de situashun.

Whiskey is a hard thing to convince, therefore I never argy with a drunken man.

Maids marry to change their condition, widows marry to improve it.

After a man gits to be thirty-eight years old he kant form enny habits muth, the best he kan do is to steer his old ones.

I luv a rooster for two things. One iz the crow that iz in him, and the other iz the spurs that are on him, to bak up the crow with.

Enny man who kan swap horses, or ketch fish, and not lie about it, iz just about az pious az men ever get to be in the world.

The sassiest man i ever met, iz a hen-peckt husband, when he iz away from home.

An enthusiast iz an individual who beleaves about four times az muth az he kan prove, and who kan prove about four times az much az ennybody else beleaves.

The dog that will follow everyboddy, ain't worth a cuss.

Those people who are trying to git to heaven on their knee will find out at last that they didn't have thrud tickets.

The greatest mistake enny woman kan make, iz just az soon az her husband haz been elected captiv on a malisha company to appear in his nu uniform.

Too long courtships are not alwuss judicious, the partys often tire out skoreling before the trot begins.

Natur seldum makes a phool, she simply furnishes the raw materials, and lets the fellow finish the job to suit himself.

Young man, learn to wait, if you undertake to set a hen before she is reddy, yu will lose your time and confuse the hen besides.

One of the best trades enny man kan make iz to sell out his religious creed and invest the proceeds in charity.

One quart of cheap whisky, the cheaper the better, judiciously applied, will do more business for the devil than the smartest deakon he haz got.

Be mersiphull to all the dumb animals—no man kan ride into heaven on a sore-backed horse.

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Vol. 4. No. 38. { PUBLISHED WEEKLY } New York, Saturday, September 22, 1877. { SCIENCE HALL, 141 8th St., } \$2 per Year.
BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

Doctors frequently run their business into the ground.

The ear-punch is a failure, too. Only the milk-punch is left us now.

What is society, after all, but a mixture of mister-ies and miss-eries?

"UNWHIPT of justice" died Brigham Young. "Unwept, unhonored, and"—unhung.

SETH GREEN says that fish never sleep. Then what is the use of their lying in the bed of the river?

THE *Christian Advocate* says the labor problem was started in Eden. Eve-n so; you 'ad 'em that time.

A NEGRO preacher has been sent to the Kentucky penitentiary for two years under conviction of hog-stealing.

ACCORDING to the Arabs, Eve was two hundred feet high, and her husband—A-dam likely story—was several feet higher.

THE Rev. Mrs. Hanaford says the time is coming when Christians can be told by the size of their heads. Just so, as they judge cabbages.

It is said that within the last seventeen years the persons in India who have perished from famine are equal in number to the entire population of Scotland.

THE Cincinnati Methodist Conference has the tallest Methodist preacher in the United States. He measures six feet seven inches in height, and his favorite hymn is "Nearer, my God, to thee," by several inches.

SOME of the members of a church in Hazelwood, Pa., have applied to the courts for an injunction to prevent the introduction of an organ into the church. They do not believe in machine worship.

PROF. MARSH, in his Nashville address before the American Association for the Advancement of Science, declared that "to doubt evolution to-day is to doubt science, and science is but another name for truth."

A RUSSIAN army chaplain, preaching to one of the regiments departing for the seat of war, described the torments which would await the coward in the other world, by depicting hell as a place in which the sufferer would be up to his neck in brandy, and unable to drink a drop.

THE Y. M. C. A. of this city attempted to secure the Hippodrome for another Moody and Sankey revival this year, but the manager of another kind of circus outbid them. Sawdust and spangles will be revived, and the jester and his horse will take the place of Balaam and his ass.

NINETY-SIX British peers have signed a letter to the Archbishop of Canterbury protesting against the use of "The Priest in Absolution," and declaring that the practice of auricular confession on the principles set forth in that book will destroy all friendly relations existing between laity and clergy.

INDICATIONS of a prehistoric people, which are plentiful in southwestern Colorado, have lately been discovered in western Nevada. Antique pottery and undecipherable writings on the rocks are the most common tokens. At one place, engraved upon a rock, is the nude figure of a man, holding in his right hand a shrub, the outlines of which show considerable skill.

Old churches in New York seem to meet an ignoble fate. The Central Presbyterian church in Broome street, near Centre, is now used for stabling horses; the old Moravian chapel in Houston street is degraded into a concert saloon, while the adjoining parsonage serves as a lager beer saloon; and a Catholic church on Eighth street is converted into an upholstering establishment.

Two Seventh-Day Baptists were recently fined four dollars each in a town in central Pennsylvania for working on Sunday. They refused to pay, and were sent to jail for four days. They claim that the State law of 1794 is unconstitutional, and that it is opposed to any Sabbath at all, since it abolishes the Sabbath of Scripture and ordains a new one, which is really no Sabbath.

THE excavation of the earth-covered and ruined seaport of Ostia on the Mediterranean is proceeding rapidly. Some beautiful columns and mosaic floors in fragments have already been found; and the archæologist Fiorelli expresses his belief that a proper handling of the old docks and quays will bring to light some curious maritime implements once used against the fleets of Carthage.

THE colored camp-meeting at Pamrapo, N. J., which was to have been closed last Saturday, will remain open for another week, in consequence, it is alleged, of the liquor-dealers in the vicinity having raised sufficient money to defray the expenses of the brethren. There has been a great out-pouring of spirits from the dealers' black bottles and a consequent in-flooding of cash to their pockets.

A KENTUCKY paper says: The Rev. Tillman Perkins, of the Methodist church, colored, in administering the ordinance of baptism to a two hundred-pound convert recently, in Little River, let his subject go to the bottom of the water. The recipient of the initiatory rite rose to the surface shouting, and, seizing the clergyman by the waist, paid him in kind for his services. Mr. Perkins was rescued from his unhappy dilemma by the intervention of a number of the brethren.

In directing attention to the fact that a Madrid professor, Juan Manuel Orti y Lara, has just published a book called "La Inquisicion," in which he enthusiastically defends the Inquisition, and pleads for its restoration in Spain, the *Churchman* (Episcopalian) reminds its readers that the book has been expressly approved by a special censor sent by the Vicario Ecclesiastico of Madrid, and according to the censor is a brilliant defense of the "sublime tribunal of the Holy Inquisition, the bulwark of our holy religion," an institution "as greatly beloved by the Church as it is reviled and cursed by the monster of heresy."

AN annual high-mass, with prayers to St. Emiguis, has been ordered in the Roman Catholic churches of California, by Archbishop Sadoc, with a special view to gain divine protection against earthquakes. St. Emiguis was an Italian who made many converts to the Roman Catholic faith, and against whom the devil is said to have employed earthquakes effectually. Earthquakes—that is, all respectable and law-abiding ones—will please take notice, and consider themselves squelched. Archbishop Sadoc should try the high-mass cure on the terrible famine in India; and while he is about it, he might reinforce Gen. Howard in his Indian campaign with the highest mass in his magazine.

HYPOCRISY PREFERRED TO HERESY.—Two colored ministers were brought before the colored Baptist Association in session at Suffolk, Va. One was charged with teaching that St. John, while on the island of Patmos, was ridden over by seven horses and escaped injury, because the Lord entered into the horses' hoofs and prevented them from harming his servant. His defense was rather unique, but he had to follow Galileo's example—he had to recant. The other was charged with teaching that the Lord did not know everything. Some novel arguments were put forth in his defense, but he also was compelled to come to the stool of repentance, and promise to be a heretic no more.

PREACHERS' MISTAKES.—*Zion's Herald* tells the story that at a "protracted meeting" in W., some years since, a young local preacher of very good presence and of more than ordinary abilities expressed some surprise that a certain minister had been received into the Conference; for, said he "I heard him announce his text from 'our Lord's Gospel by St. Ezekiel.'" That local preacher, however, in the evening, announced his text as in "Paul's letter to Peter," fourth chapter and eighth verse! "The end of all things is at an end; be ye sober and watch unto prayer." Frequently repeating in his discourse "the end of all things is at an end," a minister present ascended the pulpit, and on the next repetition, pulled his coat and said: "Hand, brother, hand!" The preacher in his warmth and earnestness turned to the congregation and said: "The brother behind me says 'hand'; but no matter: hand, head or foot, I tell you 'the end of all things is at an end! be ye sober and watch unto prayer!'"

In Peterboro, England, the old custom still is kept up of raffling for Bibles by six boys and six girls, in order to carry out the provisions of the will of queer old Dr. Wildrie, a Puritan minister, who died early in the eighteenth century. A saucer containing the dice is placed on the communion table, and six of the twelve young persons who get the largest number are to have a Bible apiece. The six Bibles are purchased at a cost of not over seven shillings each. In order to make this remarkable proceeding as religious as possible, the minister kneels at the communion table, and prays for divine direction on the throwing of the dice—a sort of grace before gambling. Thus, dice-throwing, if done piously and in the fear of the Lord, is not sinful.

THE Rock Hill (S. C.) *Herald*, of the 29th ult., vouches for the truth of the following statement: "On Sunday last three infant negro children were killed at the negro camp-meeting at Steele Hill, in upper Lancaster, by being stamped and rolled upon by shouting women. Strange to say, too, these tragic proceedings took place, not under the arbor where the main crowd was gathered, but off a little way in tents." We well remember having seen such fat wenches so filled with the spirit or some thing, who bounded and bounced themselves around, falling upon those who were so unfortunate as to be near them. They were so happy at being filled with Jesus that they cared for nothing but to shout and bounce. Woe to the child they fell upon. One avalanche of this kind would have been sufficient to crush out the infantile life.

THE Rev. Dr. M. M. Osborn, of Rondout, is accused of telling the following, among other yarns, about Brother Snyder, a class leader in his Methodist church: "He came to this country when young, and received a hymn-book from his parents with the injunction never to part with it under any consideration. While crossing the Atlantic he made it a daily practice to read his much beloved book. One morning while he was thus engaged the ship gave a sudden lurch, and the book dropped overboard. The owner mourned its loss for five days. At the expiration of that time the sailors hauled a shark on board. After it was cut open, what should be seen glittering in the sun's rays but the lost hymn-book." That story was better in its original form. It was a grindstone and a small boy instead of a hymn-book in the old version. But the hymn-book will do for a change.

HOW MORMONISM WAS INVENTED.—The Rev. Mr. Spaulding was out of the active ministry in Ohio, near Palmyra, we believe, running a small iron-foundry, and, being a man of literary tastes, employed his leisure moments in weaving a romance. It was a time when the work of the mound builders was creating wide interest, the implements of cookery and war being unearthed, showing the existence of a forgotten race. He entitled his production "Manuscript Found," the idea being that the romance woven by the ex-preacher was dug out of one of the mounds in the region. It was a history of ancient America, not all written at once, but as leisure spells and the fancy fell to him Mr. Spaulding would add to it. His writing was no secret in the neighborhood. Mr. Spaulding was prevailed upon to read his production to his neighbors as it progressed. It was written in Bible phraseology, and made as quaint as possible. Among the attentive listeners at these readings were Joe Smith and Sidney Rigdon, the same who founded Mormonism. Not only did Smith hear the manuscript read, but he borrowed it for a week or so, giving as a reason that he wanted to read it to his family, who had been unable to attend on Mr. Spaulding's readings. Not long afterward, it will be remembered, Smith claimed that an angel had revealed to him the existence of a buried history of aboriginal America, the plates of which, it is alleged, were dug up, and the book of Mormon made as a translation of their inscriptions. The widow of Mr. Spaulding and her daughter, Mrs. Dr. McKinstry of Monson, compared the Smith Bible with the parson's romance, and they were essentially the same. The similarity was so overwhelming as to leave no doubt that Smith copied in full the Rev. Mr. Spaulding's writing, and made out of it bodily his divine revelation.—*Springfield Republican*.

Events of the Week.

In the international shooting match which recently came off at Creedmoor, the American team was victorious by ninety-two points.

EX-PRESIDENT GRANT is now making the tour of Scotland and is having numerous honors paid him. He very naturally fraternizes with the countrymen of his forefathers.

It is reported that the Cuban insurgents have recently received a cargo of arms and ammunition. It was landed upon an unfrequented part of the coast by a schooner from a Southern port.

LEWIS MYERS, County Treasurer of Auglaize County, Ohio, from whose office some \$30,000 was taken on the night of Sept. 6th, has been arrested on a charge of complicity in the robbery.

A COLLISION between a passenger train and freight train occurred on the Philadelphia and Erie road, Pennsylvania. A baggage car and an express car were burned and two men burned to death.

THREE more savings banks and banks of small calibre in this city and Brooklyn have suspended within the last few days. Those who have money deposited in such institutions have grounds for feeling restless.

FOR a week we have had very pleasant and warm weather for the fall season, feeling much like the warmest part of the summer. Corn must be maturing finely over the country. If it ripens well it will be one of the finest crops ever produced.

AN unusual number of suicides have taken place lately, and several of the unfortunate persons were people in good circumstances and moving in good society. Others were persons in straitened circumstances, out of business, or who had sustained losses.

THE President and his party still seem to be swinging around the circle. They have made the circuit of Ohio and have gone to Louisville and other Kentucky towns. The President is said to have made some sixty speeches, in all, since he started out on his travels.

THE sentence of fine and imprisonment pronounced upon Gambetta in France has created great excitement among the Republicans, and he has taken an appeal from the unjust sentence. It is thought he will be triumphantly elected to the *Corps Legislatif*, and that that will annul the sentence.

WM. M. TWEED has been testifying to statements relative to the huge ring thefts that were committed in this city a few years ago. They implicate men of both political parties, members of the Legislature, etc. The affairs of the city, as well as the State, have been in the hands of very dishonest men.

DURING the past week the Turko-Russian war has been prosecuted with bloody vigor. Very heavy fighting has been done before Plevna. The Russians have made repeated attacks, and have as often been repulsed and with very heavy loss. The Turks possessed great advantages in fighting behind breastworks and in having the American repeating rifle. That deadly arm mowed down the Russians with fearful havoc, and the Czar will long have occasion to regard the American rifle as the cause of his defeats and the loss of many thousands of the flower of his army. From the reports we get it is impossible to give the exact number of the losses, but they are high up in the thousands, probably in the neighborhood of 20,000. Gen. Skobeloff, the Russian commander, admitted that half his army had been destroyed, that his officers were nearly all killed, and that his "regiments did not exist." The Russians appear to be equally unsuccessful in Asia and in Europe. The Turks have done splendid fighting, and if their two armies have formed a junction as reported, they will probably soon be enabled to prosecute active operations against the Russian forces. In the meantime, the Czar is getting in bad odor with his own people. The war is unpopular, and a revolution at home would not be at all unlooked for. If he should lose his crown it would be only a just requital for the ill-advised course he has pursued toward the people of Turkey.

Humphrey-Bennett Discussion.

HUMPHREY'S FINAL LETTER. NO. XIII.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

D. M. BENNETT, *Dear Sir*: Your disquisition on Atheism is a mixed mixture of theoretical errors with historical blunders. You have epitomized Büchner pretty well; but do you not know that Dr. Büchner is only a second-rate man among the thinkers of Germany? He has done but little more for philosophy in that country than Ingersoll has done for jurisprudence, science, emancipation, and Union in this. Perhaps "Dr." is as becoming a title for one who has added nothing to the sum-total of scientific knowledge, as "Colonel" is for a man who was not heard of until after the War. You go out of your way to expatiate on *Chance*. Of course, you did not remember that this word was first introduced into philosophy by the *atheistic* Democritus, the father of the atomistic theory. You must have been speaking at random when you said that I "wronged Tyndall and others." I am prepared to say that the "first-class scientists of the day" do "believe in a power, force, or deity without the Universe."

The late Agassiz was a religious man. Perhaps you remember that he opened his School of natural history, on Penikese Island, with prayer.

Principal Dawson, the leading geologist of Canada, believes in the Bible as firmly as in the white marble layers of the earth's crust. He has written several books to reconcile Scripture and science.

Prof. James D. Dana, of Yale, accepts the records of Genesis as implicitly as those of Geology.

Dr. Asa Gray, the great botanist, concludes his Address before "The American Association for the Advancement of Science," 1872, as follows: "Let us hope, and I confidently expect, that it is not to last; that the religious faith which survived without a shock the notion of the fixedness of the earth itself, may equally outlast the notion of the absolute fixedness of the species which inhabit it; that in the future, even more than in the past, faith in *order*, which is the basis of science, will not—as it cannot reasonably—be discovered from faith in an *Ordainer*, which is the basis of religion."

Daniel Kirkwood, the eminent mathematical discoverer, believes in a personal God and in an exalted Christ.

Prof. Marsh, whom Huxley complimented in his Chickering Hall Lectures, is a very firm believer in a living God.

The Duke of Argyll, who is no mean scientist, is an orthodox Christian (See his *Reign of Law*).

Janet stands among the first philosophers of France; but he has written a book expressly to combat Büchner's teachings.

Prof. Owen is perhaps the first comparative anatomist of the age; but it is well known that he has no sympathy with atheistic materialism.

Mivart is a thorough Theist, as his late work on *Evolution* shows.

Sir Wm. Thomson says: "Overpowering proof of intelligence and benevolent design lie all around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back to us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler" (Address before the British Association at its meeting in Edinburgh, 1871).

Dr. Wm. B. Carpenter has penned such sentiments as the following: "The Immutability of the Divine Nature is nowhere more clearly manifested than in the *continuance of the same mode of action*—not merely through the limited period of Human experience, but, as we have now strong reason to believe (on Scientific grounds alone), from the commencement of the present system of the Universe—which enables us to discern somewhat of the Plan on which the Creator has acted, and is still acting." "A deeper scrutiny has shown us that the Man of Science cannot dispense with the notion of a Power always working throughout the Mechanism of the Universe; and that on scientific grounds alone, this Power may be regarded, as the expression of Mind" (*Mental Physiology*, N. Y., 1875, pp. 428, 691-708).

R. A. Proctor is certainly no Atheist. His first series of Astronomical Lectures in this country was delivered under the auspices of the Young Men's Christian Association of New York. I find his works full of recognition of an Almighty God (See his *Our Place among Infinities*, N. Y., 1875, pp. 34, 38, 39, 43, 44, 312, etc.). In his last Lecture in Association Hall, New York, delivered Oct. 22, 1873, he said: "Inasmuch as the work is a study of science—that is to say, a knowledge of the works and ways of God—it cannot but lead to higher ideas of the wisdom and omniscience of the Almighty."

If Tyndall is not a professed Theist, in the accepted sense of that word, neither is he an Atheist. His works betray a deeper belief in God than he is willing to avow in words. He nowhere asserts that Matter and only Matter exists, or that mere Force is sufficient to account for the existence and condition of the Universe. In answer to Napoleon's question, "Who made all these?" he says: "That question remains unanswered, and science makes no attempt to answer it. . . . Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all. . . . You never hear the really philosophical defenders of the doctrine of Uniformity speaking of *impossibilities* in Nature. They never say, what they are so constantly charged with saying, that it is impossible for the Builder of the universe to alter His work. . . . They have as little fellowship with the atheist who

says there is no God, as with the theist who professes to know the will of God" (*Fragments of Science*, N. Y., 1872, pp. 93, 121, 162). In his famous Belfast Address he implies that Matter had "a Creator"; asserts that "physical science cannot cover all the demands of his (man's) nature"; and declares that "the whole process of evolution is the manifestation of a Power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man, by searching, find this Power out."

J. Stuart Mill said in the "general result" of his discussion of Theism, that "the indication given by such evidence as there is, points to the creation, not indeed of the universe, but of the present order of it, by an *Intelligent Mind*, whose power over the materials was not absolute, whose love for his creatures was not his sole actuating inducement, but who nevertheless *desired* their good" (*Three Essays on Religion*, N. Y., 1874, p. 242).

Like Tyndall, Herbert Spencer stoutly contends that he is neither a Pantheist nor an Atheist. True, he would not call himself a Theist; but he attributes the origin of the Universe to an "Unknown Reality." He says that "if science and religion are to be reconciled, the basis of reconciliation must be this deepest, widest and most certain of all facts,—that the Power which the universe manifests is utterly inscrutable" (*First Principles of a New System of Philosophy*, N. Y., 1869, p. 46).

Mr. Darwin is not so vague or "inscrutable." He is in no sense an Atheist. He admits the agency of a First Cause in a personal Creator. In the conclusion of his "Origin of Species" he says: "I see no good reason why the views given in this volume should shock the religious feelings of any one. . . . Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently *created*. To my mind it accords better with what we know of the *laws impressed on matter by the Creator*, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual. . . . There is grandeur in this view of life, with its several powers, *having been originally breathed by the Creator into a few forms or into one*" (N. Y., 1873, pp. 421 428-9).

I trust you will not misunderstand me. I do not say that these men all believe in God in the same sense that a Christian does. I only hold that none of them deny the existence of God; hence, *they are not Atheists*.

It is true that little imitators have tried to deduce Atheism from their philosophy, and some Christians have charged it with that tendency. How prone men are to take an ell where they get an inch! In the same way Calvinism has been confounded with Fatalism, and Liberty with License. We are to judge of the opinions of these men only from their own words.

Your notion of the Universe rests on an assumption, which, as the preceding extracts show, the "first-class scientists of the day" regard as utterly inadmissible. No theory that excludes contrivance and design from the world can possibly account for all its phenomena. Blind force could never contrive such wonderful *compensations and correspondences* as Nature exhibits. Mindless matter could not produce such *prospective* arrangements as often meet our eyes. There is nothing in the condition of an unborn infant calculated to provide milk for it when born. There is nothing in the life-germ of an egg that could conceivably furnish itself beforehand with the yolk-food necessary to its nourishment previously to hatching. The same remark will apply to the seeds of plants. There is a *prophetic* element in Nature that can not be explained without reference to a designing Mind. The words of the psalmist and the prophet are at once more sublime and more true than the dogmatic deliverances of atheistic Materialists: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttered speech, and night unto night sheweth knowledge" (Ps. xix, 1, 2). "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Is. xl, 26).

Your last Reply bristles with distortions, garblings, half-truths, and untruths. No Christian believes the Bible in the sense you attribute to it.

You speak of all the Biblical writers as "unknown." They were not more unknown than other classic authors. This species of "criticism" has been applied to other than Scriptural writers. It has been maintained that there never was such a man as Homer, and that the *Iliad* is only a compilation of floating rhapsodies. It has been held that the histories of Herodotus are the work of a later hand. It has been argued that "Shakspeare" was none other than Lord Bacon. Some Catholic "critics" have ascribed the Roman classics to the monks of the Middle Ages. These notions are generally regarded only as erudite absurdities. It is the conviction of mankind that the ancient classics are really the compositions of the men to whom they have always been ascribed. On the same principle, it is believed that the books of the Bible were written by those whose names they have ever borne.

As to those books that are anonymous, they are trustworthy, because the Jewish nation, from the very first, received them as authentic, and because their historical contents are attested by collateral records, while their didactic portions carry their own recommendation. Such pastorals as Ruth and Esther, and such lyrics as the nameless Psalms could have no more intrinsic value from the names of their authors. Like Junius' Letters, or the "Nebular Hypothesis," they rest entirely on their own internal character. Legal documents that have been approved by the court, and duly filed, continue authentic forever, though the names of the clerks who wrote them may not be known. The tune of "Old Hundred" is not a

whit less precious because its composer cannot be ascertained.

You put the formation of the Canon entirely too late. Dr. Samuel Davidson is certainly Rationalistic and scholarly enough to suit you. Some of his statements are extravagant, and, like all his later writings, *Germanolatrous*. But he was compelled to admit that the *ten words* proceeded from Moses himself; that the song of Deborah, the Psalms of David, and the odes of Solomon, were genuine; that Ezra edited the Pentateuch; that the prophets were included in the completed Canon; and that the New Testament was received as an infallible guide before the close of the second century (The Canon of the Bible, London, 1877, pp. 5, 9-11, 85, etc.). The Greek translation of the Old Testament, known as the *Septuagint*, was made in the latter half of the third century before Christ. From this we see that the Jewish Scriptures were at that time already compiled and received by the nation. That the New Testament Canon was collected at an early date is proved by the fact that it contains no rudiments of the Romish corruptions that began to develop so soon, and are so manifest in the Apocryphal New Testament, such as Mariolatry, transubstantiation, pontifical supremacy, etc. When we remember that the books constituting the Canon were included in it because *they had always been authoritative*, we feel at once that there is no real difficulty in this matter (See art. "Canon," in Smith's Dictionary of the Bible).

You seem to be possessed by the "strong delusion" that the ancient Jews offered human sacrifices. You misunderstand Lev. xxvii, 29. That verse only says that everything devoted of men shall not be redeemed; but shall surely be put to death. Moses certainly would not so stultify himself as to make a thing lawful in one place that he had prohibited elsewhere. Kitto says on this subject: "It is under these circumstances (the prevalence of human sacrifices) a striking fact that the Hebrew religion, even in its most rudimental condition, should be free from the contamination of human sacrifices. The case of Isaac and that of Jephthah's daughter cannot impair the general truth, that the offering of human beings is neither enjoined, allowed, nor practiced in the Biblical records. On the contrary, such an offering is strictly prohibited by Moses, as adverse to the will of God, and an abomination of the heathen" (*Cyclopedia of Biblical Literature*, article "Sacrifice, Human").

The Bible is not "an advocate and supporter" of tyrants. It is not its fault if interested men have so misconstrued it. The Hebrews were taught to rebel against the inhuman Pharaoh. They were forbidden to "rule one over another with rigor" (Lev. xxv, 43, 46, 53). The Jewish kings were removed for oppressing the people (2 Chron. xvi, 10). The Old Testament is so far from advocating the cause of monarchs—to say nothing of tyrants—that the Israelites were censured for demanding a king (1 Sam. viii.). Jahn describes the character of the Jewish Commonwealth as follows: "From the circumstance, that the people possessed so much influence, as to render it necessary to submit laws to them for ratification, and that they even took it on themselves sometimes to propose laws, or to resist those which were enacted; from the circumstance also, that the legislature of the nation had not the power of laying taxes, and that the civil code was regulated and enforced by God himself, independently of the legislature, Lowman and John David Michaelis are in favor of considering the Hebrew government a *Democracy*. . . . The Hebrew government, putting out of view its theocratic features, was of a mixed form, in some respects approaching to a democracy, in others assuming more of an aristocratical character" (*Archæology*, Sect. 219). Thus, the Bible gives no color of sanction to tyranny. It enjoins submission to kings as the best course to pursue where those kings "rule in righteousness." It says we had better sometimes bear the ills we have than fly to others that we know not of. It discourages riotousness and seditiousness. But it recognizes distinctly the right of the people in the affairs of government (See Ex. xix, 7-9; Num. xxxvi, 1-9; Sam. xi, 14, 15).

The Bible has not done more toward degrading woman than any other influence in the world. What are the facts? Is the Bible surrounded by more feminine abasement than any other "influence"? Are the Chinese, Hindoo, Mohammedan, Hottentot, or the Indian women in a better condition than those where the Word of God is known and respected? Was woman dishonored among a people where a Miriam conducted the chorus of praise, and where a Deborah judged the nation and led its armies to victory? Is the doctrine—whether it be true or not is immaterial to this point—that she was made the vehicle of the Incarnation degrading to woman? Where is the book that reflects such honor on female purity and beauty as the Bible? Are not the female seminaries and colleges of our land almost all under the auspices of religious denominations? Of course, the husband is the head of the wife. This is no less a dictum of nature and reason than of the Scriptures. Does Infidelity mean that a hen-pecked husband is the finishing-stroke of a perfected civilization? The late M. Thiers was not "influenced" by the Bible. He "was always a skeptic." When a young man he seduced a stock-broker's wife, lived on terms of criminal intimacy with her until her death, and subsequently made his own bastard daughter his wife.—*N. Y. Herald*, Sept. 4, 1877. Would such be your ideal method of exalting the fair sex? Is the "Free-Love" doctrine that woman is to be "kept" only until Lust is tired of her, more ennobling than the inspired maxim, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church" (Eph. v, 28, 29)?

Neither did the Bible approve of polygamy. God created but one wife for one man. The bigamy of Lamech is mentioned as a monstrosity. The Deluge swept these primeval

Mormons from the earth. Noah and his family were monogamists. The Mosaic law did not commend, far less command polygamy. That law bore a relation to it similar to that of the Constitution of the United States to Mormonism. Plural marriages were regulated where they could not be prevented. Their numerous wives were a reproach and a snare to those who had them. The Apostles were monogamists. Jesus says that only *two* are made one flesh by marriage (Mat. xix, 6). According to the New Testament, the husband is the head of the *wife*, not of wives (Eph. v, 23). Monogamy, then, is the Christian Law.

The "various readings" of original copies, and the defects of translations do not modify the meaning of the Bible in any perceptible degree. Are Shakspeare's plays less magnificent because editions differ in some of their words and phrases? Is the Crystal Palace ruined by a flaw, or a particle of sand here and there in its materials? Do a few typographical errors materially affect any book? Certainly not. So the slight inaccuracies of manuscripts and versions do not substantially change the doctrines of the Bible.

As has been said already, the Bible was not intended to be a text-book of natural philosophy. Its allusions to science are incidental, but always respectful. It was designed from the very first to be a teacher of moral and spiritual truth. We are to expect only that from it. It has nothing to do with such disputed matters as the Glacial Period. When will men begin to realize that it is not a treatise on astronomy, geology, mathematics, navigation, fashion, dentistry, or cookery? When will they learn that it was only given to answer those questions, Whence am I? What am I? Whither am I going? How may I be prepared to go?

You say there could be no vegetation before light. Very well; Genesis says Light was about the first thing that was called forth (Gen. i, 3). We cannot know all about the order of the creation. Possibly the Light was at first diffused and illocal, and that the mention of the sun on the fourth day signified only the collection of the Light into that central orb. In that case, the sun was not made exclusively the light-bearer until late in the evolution of the Universe (See Lange on Genesis, ch. i).

The wonderful events recorded in the Bible do not necessarily make it suspicious. A book on geology will tell us of things quite as startling and unusual. Dinotheria, megatheria, mastodons, hairy elephants, bats bigger than eagles, and forests of inconceivable luxuriance and density were miracles compared with the present products of the earth. If marvels that have ceased to be make the Bible incredible, they do fully as much in the same direction for geology.

I had two objects in view when I arranged those self-contradictions of Thomas Paine: 1st. To show that you can half-worship some writings, though they contain discrepancies, which shows that the alleged "self-contradictions of the Bible" are not the real reasons of your enmity against it. All would be well had you such charity for the failings of the patriarchs as you have shown to corrupt but impenitent Infidels. All would be peaceable, if you came to the Bible with a tenth of the indulgence that you give to the blundering, outgrown writings of scoffers and doubters. Your prejudices are as inveterate against Christianity as they are blind in favor of Infidelity. 2nd. I wanted to show that the ideas of any man could be made to appear self-contradictory, with a little garbling, disjointing, collocation, and then leaving them "without comment." You say I quoted Paine unfairly. I know I did in some instances; but I did it in *scrupulous imitation* of your treatment of the Bible.

The Bible does not exactly "teach that belief is a merit worthy of eternal life and disbelief a crime deserving of eternal punishment." It is not the mere abstract belief or disbelief, that saves or condemns, but the inevitable outcome of those states of the soul. These words are used in the Scriptures in a sense that comprehends man's entire character, inwardly and outwardly. Besides, the Bible does not say that there is saving *merit* even in Faith. Faith is only a *condition* of salvation. The Merit, on the ground of which the Divine Acceptance is accorded to the sinner, is vested in the Lord Jesus Christ.

You fail to perceive that the Bible contains any doctrines peculiar to itself. I have specified several of them, which, it seems, you did not notice. Let me then recapitulate, and give you some of them. They will show the originality of the Bible, and its superiority over all other venerated books.

1. It teaches MONOTHEISM. The Zend Avesta "contains prayers to a multitude of deities" (Clarke's Ten Great Religions p. 187). "The religion of the Veda is Polytheism" (Müller's Chips from a German Workshop vol. i, p. 27). Even Renan admits "that the Jewish race was the first of all the nations of the world to arrive at the knowledge of one God" (Ibid p. 344). The Monotheism of the Koran was borrowed from the Bible.

"Hear, O Israel: The Lord our God is ONE LORD" (Deut. vi, 14). Such was the Jew's confession of faith. El Shaddai, Adonai, Jah, and Jehovah, were only different names for the same Being. It is true that the word Elohím is in the plural number; but it is what Hebrew grammarians call the plural of majesty. It is always used with singular verbs.

I repeat, then, that Monotheism distinguished the Jews from all ancient nations, and the Bible from all "sacred books."

2. That God is eternal and infinite was a conception peculiar to the Jews. The Gentiles did not regard even the greatest of their gods as the "everlasting Father," and as "the high and lofty One that inhabiteth eternity" (Is. ix, 6; lvii, 15).

3. Spirituality in worship is a requirement of the Bible

alone. The rites of Bacchus, Venus, and all other heathen gods and goddesses were at best but sensual orgies.

4. The doctrine of *Justification by Faith* is not taught in any book but the Bible.

5. The *Idea of a divine Comforter* is unknown outside of the New Testament. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the spirit of truth" (John xiv, 16, 17, 26). The Gentiles had their succoring and avenging gods; but they conceived of none whose specific office it was to console and soothe the sorrowful children of men. It has never been said of but One: "God shall wipe away all tears from their eyes" (Rev. xxi, 4).

I am not now contending for the truth of these doctrines. I only claim that they are *peculiar to the Bible*. I might add many to their number; but this will be sufficient for our purpose.

We have touched on the slavery question under the first proposition. Instead of repeating, I will refer you to Letter v.

The Bible does not encourage idleness. On the contrary, it says: "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich" (Prov. x, 4). "If any would not work, neither should he eat" (2 Thes. iii, 10). "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v, 8).

You say "the Bible has retarded the progress of science." That is farther from the truth than the East is from the West. The grandest works of art, such as Raphael's, Da Vinci's, and Angelo's, are traceable to its influence. Haydn, Mozart, Mendelssohn and Handel founded their master-pieces on its sublime conceptions. It was the suggester of Milton's Paradise Lost. The plays of Shakspeare are spangled with its words and expressions. The English version of it has done more than any other agency to establish the uniformity and preserve the purity of the English language. Christendom knows of no University where it was not read at its dedication. We have seen under the second proposition that believers in it have done incomparably more than unbelievers to promote learning and science. There is even at the Vatican—that capitol of Roman Catholicism—such an immense collection of art, science, and literature as would elicit an everlasting boast from Infidels if—yes, if—they had anything like it anywhere on the face of the earth. While the "Liberals" of New York are scolding everything, "defending Communism," "apologizing for murder and inviting to adultery," that good old Presbyterian elder, Mr. Jas. Lenox, is putting some of his finishing touches on one of the finest Public Libraries in America. And so it has always been. The Christian, deriving his motive from the Bible, *has done the work*, while the peevish Infidel, inhaling his inspiration from "immortal hate," has stood by, with a magnifying and multiplying glass in his hand, to find faults.

You say that any man of average intelligence could write another such a book as the Bible. How then has it happened that no one has done it? Why does somebody not try it? There is plenty of ink and paper in the world. Let us see some one attempting it. Ah! I am mocking the inability of man. He cannot state a moral principle, or lay down a moral precept, that was not anticipated by that Book. There is no room for another Bible, because the one that we have covers all the earthly duties of man.

Your wholesale condemnation of the Bible is an insult to the intelligence of all Christendom. If it is the absurd, indecent, inconsistent, barbarous, injurious conglomerate that you represent it to be, the millions who read it must be either knaves or fools. They are fools, if all its alleged imperfections really exist, and they fail to see them. They are knaves, if they see them, and then decline to speak of them. You imply that only the few who are Infidels are acute and honest in regard to this matter. It would be difficult to decide which is the greater in this case, the esteem of these few for their own intelligence and frankness, or their insulting disesteem of the intelligence and frankness of everybody else.

Well, I must pass many of your misstatements by, and draw the discussion to a close. I will say but little in general review, and will give no recapitulation. The reader will do his own retrospect and summing up. I wish, however, to mention McGuire's "Religious Opinions and Character of Washington," New York, 1836. It is a solid work, demonstrating the correctness of my position. Paulding's "Life of Washington" is also worth reading. I have recently seen a volume with the title "The Domestic Life of Thomas Jefferson," by his great-grand-daughter, Sarah N. Randolph. It pronounces Randall the "most faithful" of Jefferson's biographers. This implies the great-grand-daughter's endorsement of what Mr. Randall says about Jefferson's religious views. Let me also refer you to Carpenter's "Inner Life of Abraham Lincoln" (pp. 185-196), for more light on Lincoln's religious character.

This discussion has been pleasant to me. You have made no personal remarks calculated to wound my feelings. You have met me with uniform politeness. I can say the same of all the attaches of the office. Mr. Eugene Macdonald, the foreman of the printers, has always been kind, good-natured and obliging. I will remember you all not only with interest but esteem. The heat of the controversy may have made us at times a little tart, but our friendship, I trust, has not failed to grow.

I am not unconscious of my deficiencies. I have omitted many strong points. I have given but hints, which I hope the reader will follow up. The "Evidences of Christianity" all volumes. I have scarcely given the alphabet of them. Your Replies have been about twice as long as my Letters. But your task was twice as difficult. A mass

of words, boiled up, and containing endless repetitions, was probably better calculated than anything else, to give your cause some slight appearance of strength. It is when the advocate has a bad or doubtful client that he speaks longest to the jury. For my part, I have endeavored to avoid the cuttle-fish's style of conducting a combat. It has been my aim to be clear, and to the point.

I wish to protest against the common insinuation that preachers are hampered. There are doubtless many instances where the pew exerts too much influence over the pulpit. But I do not think that there is a class of men more free to give expression to their minds than ministers. We all know how largely the press is given to time-serving. Politicians are always trying servilely to strike the vein of the popular humor. "Business is business;" and *policy* has usurped the place of principle in trade and commerce. Should a clergyman become an Infidel, and begin to preach Infidelity, he would not miss his hearers much sooner than an Infidel editor would lose his subscribers, should he become a Christian. Look at the position of an Infidel publisher and bookseller: it is not natural for him to encourage a change of opinion, and, like the ancient sorcerers, (Acts xix, 19,) forfeit his stock. There are no men in the world that are trying to *use and manipulate* their patrons so as to make money out of them, more persistently than "Liberal" publishers and lecturers. "Freethinkers" are *restrained* thinkers, as much as anybody.

Permit me again to warn the reader that Infidel writers are not always reliable. John Adams was correct when he said that Bolingbroke was a "superficial, haughty, arrogant, supercilious dogmatist." The American Cyclopædia says truly that Voltaire "was not a great thinker, not a great poet, not a great historian . . . not authentic." Chadwick, a "liberal" Unitarian, says Paine made "appalling blunders" (Lecture on Paine, p. 24). Bro. Bennett says on the strength of hearsay—which to the reader is "hearsay upon hearsay"—that Bismarck is a "decided skeptic," if not an Atheist (Sages p. 876), whereas Heseckiel, in his authentic "Life of Bismarck," says he is not only a theist but a communicant (p. 453). Mr. Mendum, of Boston, publishes a volume of Hume's Essays, without intimating that they are abridged and mutilated. He also continues to circulate Macnaught on Inspiration, after the author has reconsidered and repudiated the position maintained in that book. My authority for saying Mr. Macnaught has given up those views are Dr. H. E. Thomas, Pittsburgh, Pa., and Dr. Wm. M. Taylor, of New York—both formerly of Liverpool, near Everton, where Mr. Macnaught resided for many years.

The Infidel, as well as the Christian, should go himself, as far as possible, to the original sources of knowledge. This is the world's great need. But, unfortunately, Infidels are very deficient in this respect. They read a skeptical work with implicit, or blind faith, while they do not read the other side at all. Paine's "Age of Reason" is issued again and again; but Watson's Reply is out of print. This is a reproach, not to Christians, who do not need it, but to Infidels, who point so often to the motto, "Hear both sides, and then decide." I have attended a great many "Liberal Club" meetings. I know exactly what they are. They pretend to be very generous. But nothing seems ever to be left unsaid that might hurt a Christian's feelings. Malignancy and flippancy are nearly always shown in the discussion of a religious subject. The speakers are given to going out of their way to make thrusts at Christianity. It is generally observable that, while a really good argument may be quietly appreciated by a few, it is the coarse joke, the silly pun, or the mean insinuation that "brings down the house." It is very seldom that there are present any indications of sober thought, wide-ranging reading, or accurate investigation of any kind. Herein lies the danger of Infidelity: it keeps its victims *ignorant of the facts and truths* of Christianity. Where Infidels have gone to the trouble to examine thoroughly its "many infallible proofs" (Acts i, 3), a revolution of opinion has generally followed. When Thomas drew near, and touched the risen Lord, his doubts disappeared. When Athenagoras proceeded to make careful inquiries into the nature and support of the Gospel system, he ceased to doubt it, and became a defender of it. When the young Chalmers gave Butler's "Analogy" a serious consideration, he was compelled to conclude that the balance of probabilities was in favor of the Christian Religion. When Gilbert West proceeded to examine the proofs of the Resurrection of Christ, in order that he might the more completely disbelieve and disprove it, unexpectedly to himself, he was made to see that that Fact was more undeniable and certain than anything in history. Lord Littleton started out to show the absurdity of Christianity, from the conversion of St. Paul; but after studying that event in all its relations, he came to the conclusion that it was an absolute demonstration of the truth of what he had intended to prove false. David Nelson has written a book on "The Cause and Cure of Infidelity." Every Infidel in the world ought to read it. Mr. Nelson was himself a skeptic for many years. He had a wide experience with that class of men. He found them, as a rule, ignorant of the Bible. He observed that almost every one of them who gave the evidences of Religion a dispassionate and thorough examination, ended by believing in it. Would to God that every skeptic would make the experiment! I am confident that if the Infidel would give the works that I have mentioned in Letters viii and xii an unprejudiced, thorough, and thoughtful reading, he would give up his Infidelity.

Many are deluded into the belief that Christianity is losing ground. It is a vain fear for the Christian, and a vain hope for the Infidel. The last five years have been remarkable for accessions to the churches. The world never had so many Bibles, churches, ministers, and genuine believers as it has to-day. The Gospel is not losing its hold on the people. There are no churches so well attended in New

York and vicinity, as those in which the simple Gospel is preached. The churches of Dr. Hall, Dr. Taylor, Dr. Bevan, Dr. Cuyler, Dr. Duryea, Dr. Armitage, Dr. Storrs, Dr. Hepworth, Dr. Deems, Dr. Tyng, Jr., etc., etc., are full every Sunday, while the congregations of Frothingham, Alger, Adler, etc., are never immense, after all the coaxing, beckoning, and drumming up of sensational advertisements. The Bible Society is not bankrupt yet. Last year it issued 881,056 Testaments and Bibles. The songs of Sankey and the preaching of Moody have charms for the masses that Infidelity can never emulate.

It has always been the wishful cry of its enemies that the Christian Religion is "dying out." They thought so when Christ was crucified and buried; but he arose, leading captivity captive. They thought so when the Apostles were dispersed from Jerusalem; but that only spread it the faster. They thought so when the Roman Emperors put thousands of Christians to death; but the blood of the martyrs was the seed of the Church. They thought so when Julian apostatized, and turned all his influence against it; but Julian died exclaiming, "O Galilean, thou hast conquered!" They thought so when the English Deists made their big boasts; but Deism is out of fashion, and the Word of God is as quick and powerful as ever. They thought so when the French Atheists set up a Goddess of Reason, offered *human sacrifices* to her, and declared Death to be an eternal sleep. But those Atheists have passed away; and their memory is the *red-light* danger-signal of history, warning the world away from their footsteps. They thought so when the German Rationalists flooded the Fatherland with their "destructive criticisms"; but Rationalism is on the wane, and giving place to Evangelical truth. Some think so now, when Materialism is vaunting itself; but Christianity has overcome that foe before, and it will vanquish him again. The gates of Hell shall not prevail against the Church of Christ!

I am about to lay my pen aside. Let us, Friend Bennett and dear readers, take a serious view of life. We all know that the world is not just as it ought to be. There is weeping and wailing and gnashing of teeth all around us. O the Niagara of souls that is plunging over the precipice of ruin, *in our sight every day!*

O the havoc of sin! How shall we banish it from our own hearts and from the world? is the question of questions. The possibilities of human nature are at once appalling and pleasing to contemplate. How much man is capable of suffering or enjoying! How a bad character keeps petrifying and becoming more and more unchangeable! How vast is the vista of immortality, opening out before us! Eternity should be the motive power in our lives. The fashion of this world passeth away. The earth itself will run its course and die. The old clock of Time, whose ticks are centuries, will stop at last. Time shall be no more. Human schemes and theories will sink successively into oblivion, like a baby's dreams. But the Word of our God shall stand forever. Let us take unto ourselves the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand (Eph. vi, 10-18). Let us run *no risks* about everlasting things. Good bye, and God bless you, for Christ's sake. Yours in the bonds of friendship,

G. H. HUMPHREY.

Heaven, Leaven and Meal.

"The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till all became leavened."

Why was heaven then called a kingdom?

Because of the barbarism of the age—don't call it so now.

What is the Leaven?

Pure Heaven-born Democracy—Liberty, Equality, Fraternity—Love and good will.

Why did a *woman* take the leaven and hide it in the three measures of meal?

Bless your dear souls, don't you know? The *Lords* of creation have, for ages on ages, been tugging away with might and main, with the laudable intent of evangelizing the world. They are now about to "*rise and report progress*," which, in legislative parlance, means much talk—little do.

What is meal?

Humanity in general, as fast as prepared to receive advanced ideas, and square their lives by living truth.

There are more than three measures now, and will be lots more, for humanity is on the ascending grade.

PRENTISS.

Be silent when a fool talks.

Be hard-headed and soft-hearted.

As we are, so we view the world.

CHILDREN are the to-morrow of society.

Sayings of Buddha.

Who is the good man? The religious man only is good. And what is goodness? First and foremost it is the agreement of the will with the reason. Who is the great man? He who is strongest in the exercise of patience. He who patiently endures injury and maintains a blameless life—he is a man indeed. In reflection, in life, in consolation, in study, I never for a moment forgot the supreme end, Reason. Lust and desire, in respect of a man, are like a person who takes a lighted torch and runs with it against the wind. Foolish man! not letting go the torch, you must needs have the pain of a burnt hand; and so with respect to the poison of covetousness, lust, anger, envy, the misery to the person will be just like the self-inflicted pain on the hand of the foolish man bearing the torch.

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Interrogatories to Jehovah.—No. 32.

Great Jehovah, with thy permission we will continue to examine those passages which are found in thy word that appear to bear adverse meanings and stand in contradiction one with the other.

In Matt. xx, 30, does it not say two blind men sat by the wayside and hailed Jesus as he passed, while does not Luke in narrating the same circumstance, speak of but one blind man?

Does not Matthew (viii, 28), say Jesus met two men coming out of the tombs, while Mark (v, 2), says it was but one? Was it a peculiarity of Matthew to see double?

Does not Matthew say thy son was crucified about the third hour, while John says it was the sixth hour?

Do not Matthew and Mark both say thy Son was reviled by both the thieves who were crucified with him, while Luke says it was one?

Does not Matthew say vinegar and gall were given him to drink, while Mark says it was wine and myrrh?

Does not John say that Satan entered Judas while at supper, and does not Luke say it was before supper?

Does not Matthew say Judas returned the thirty pieces of silver, while is it not stated in Acts that he bought a field with them?

Is there not a serious discrepancy about the manner of Judas' death? Does not Matthew say he hanged himself, while in Acts it is stated that he fell and burst himself asunder, and all his bowels gushed out?

Does not John say one woman came to the sepulchre, while Matthew says it was two, while Mark has it three and Luke near a half dozen? Were they accurate counters?

Does not Luke say two angels visited the sepulchre, and that they *stood*, while Matthew and Mark speak of but one, and says he *sat*? In this instance, where Matthew had the lesser number, was it because it was a spirit and hard to discern?

Does not Matthew and Luke say that the women went and told the disciples of the resurrection of Jesus, while Mark says they said not a word to any man about it?

Do not Mark and John say that Jesus appeared first to Mary Magdalene only. Does not Matthew say he appeared to the two Marys, while Luke has it that he appeared to neither of the Marys.

According to Matthew was not Jesus to be three days and nights in the heart of the earth, but according to the authorities was he more than two nights and a day in his grave?

Does not Matthew say that the disciples were immediately after the resurrection commanded to go into Galilee, while Luke says they were commanded to tarry in Jerusalem?

Does not Luke and John say that Jesus first appeared to the eleven disciples in a room in Jerusalem, while Matthew has it that it was on a mountain in Galilee?

Is there not an unaccountable and unpardonable discrepancy about the place of his ascension? In Acts (i, 9, 12), does it not say he ascended from Mount Olivet, while Luke has it that it was from Bethany, Mark that it was in a room where the disciples sat at meat, while Matthew and John had nothing to say about it? Was it a matter of so small consequence that they had not a word to say upon the subject of his departure from the earth?

Was the writer of Hebrews xi, 17, correct in speaking of Isaac as the only begotten son of Abraham? Was not Ishmael regularly begotten, and had not Abraham several other sons whom were all begotten?

Did not Abraham, being one hundred years old, require thy help to beget Isaac, but afterwards beget at least six children without any divine assistance?

Did not thou in Gen. xiii, 14, 15 and other passages, promise to Abraham the land of Canaan and to his seed forever, while by Acts vii, 5, and Heb. xi, 9, 13, is it not plain that the promise was never kept, and that his seed never received the Promised Land?

By 2 Chron. xxii, 1, is it not clear that Ahaziah was the younger son of Jehoram, while by 2 Chron. xxi, 16, 17, is it not equally clear Jehoahaz was the youngest son?

By 2 Kings viii, 17, 24, 26, does it not appear that Ahaziah was twenty-two years old when he began to reign, being eighteen years younger than his father, while by 2 Chron. xxi, 20, and xxii, 1, 2, that he was forty-two years old and two years older than his father? Is it easy for a son to be older than his father?

Does it not say in 2 Sam. vi, 23, that Michal, the daughter of Saul, had no children to the day of her death, while in 2 Sam. xxi, 8, are not the five sons of Michal mentioned?

Does it not say in 2 Sam. xxiv, 1, that thou movedst thy servant David to say, "Go number Israel and Judah," while in 1 Chron. xxi, 1, does it not explicitly state that it was Satan who provoked him to do it? Does it not follow, then, that thou and Satan are one and the same person

or that one of these statements is false? How are men to decide which is the true and which the false?

Is there not a rather palpable disagreement between the results of that census given in the two different books? In 2 Sam. xxiv, 9, does it not say that the warriors of Israel numbered 800,000 and of Judah 500,000, while in 1 Chron. xxi, 5, are the numbers not given at 1,100,000 of Israel and 470,000 of Judah? If the two writers were equally inspired by thee, is it not singular how they should disagree to the amount of nearly 300,000? If one is false, how can we tell which is the one?

According to Samuel, did not David sin in numbering the people, although moved by you or by Satan, as the case may be, while in 1 Kings xv, 5, does it not say that David never turned aside from anything thou commandest him save only in the matter of Uriah the Hittite?

According to 2 Sam. x, 18, does it not say that David slew on a certain occasion seven hundred Syrian charioteers and forty thousand horsemen, while in 1 Chron. xix, 18, is the number not given as seven thousand charioteers and forty thousand footmen? Was seven hundred and seven thousand both right, and was *horsemen* in one place and *footmen* in the other equally correct?

Is it true in both statements that David paid fifty shekels of silver for a threshing floor, including a lot of cattle as given in 2 Sam. xxiv, 24, and in 1 Chron. xxi, 25, it says he paid six hundred shekels of gold? Is there not too much difference in the two statements to both be true?

Is it not stated in 1 Sam. xvii, 4, 50, that David slew Goliath, while in 2 Sam. xxi, 19, taking out the words which the translators supplied, does it not say that Elhanan slew him? If the latter is the true statement, does it not deprive David of a great share of the early reputation that was accorded him?

Does not thy word teach that children are punished for the sins of their parents, and that they are not punished for the sins of their parents? That man is justified by faith alone, and that he is *not* justified by faith alone? That it is impossible to fall from grace, and that it is not impossible to fall from grace? That no man is without sin, and (1 John iii, 9, 6, 8) that Christians and those born of thee cannot commit no sin? That there is to be a resurrection of the dead, and that there is to be no resurrection of the dead? That rewards and punishments are bestowed in this world, and that they are to be bestowed in the future world? That annihilation is the portion of mankind? (Job iii, 11-22; Eccl. ix, 5, 10; Eccl. iii, 19, 20), and that endless misery is the portion of all mankind? That the earth is to be destroyed, and that it is never to be destroyed? That no evil shall happen to the godly and that evil does happen to the godly? That worldly good and prosperity are the lot of the godly, and that worldly misery and destitution are the lot of the godly? That worldly prosperity is a blessing and a reward for righteousness, and that worldly prosperity is a curse and a bar to a future reward?

Does not thy word teach that the Christian yoke is easy and that it is *not easy*? That the fruit of God's spirit is love and gentleness, and that the fruit of God's spirit is vengeance and fury? That prosperity and longevity are enjoyed by the wicked (Job xxi, 7, 8, 9; Ps. xvii, 14; Eccl. vii, 15; Jer. xii, 1), and that prosperity and longevity are denied to the wicked? (Job xviii, 5, 12, 18, 19; Eccl. viii, 23; Ps. lv, 23; Job xxxvi, 14.) That poverty is a blessing; that riches is a blessing, and that neither poverty and riches are a blessing? That wisdom is a source of enjoyment, and that it is a source of vexation, grief and sorrow? That a good name is a blessing, and that it is a curse? That laughing is commended and that it is condemned? That the rod of correction is a remedy for foolishness, and that it is no remedy for foolishness? That temptation is to be desired, and that it is not to be desired? That prophecy is sure, and that it is not sure? That man's life was to be one hundred and twenty years, and that it was to be seventy years? That miracles are a proof of divine mission, and that they are not a proof of divine mission? That Moses was a very meek man, and that he was a very cruel man? That all Scriptures are inspired, and that some Scripture is not inspired? That Elijah went bodily up to heaven, and that no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man? (John iii, 13.)

Is it not extremely difficult to understand how a God of perfect truth can talk on both sides of so many subjects, and how he could contradict himself pointedly in so many instances? Is it possible that a God of perfect truth can state so many contradictions, half of which at least must be untrue, or that he would influence anybody to write them? Is it not far more reasonable to conclude that these various writings were produced by different men at different times, and that they are not chargeable directly to thee? Is it not perfectly easy for men to be in error, but impossible for thee to be mistaken?

[TO BE CONTINUED.]

THE BIBLE OF HUMANITY. By Jules Michelet. Translated from the French by Vincenzo Calfa. New York, J. W. Bonton. 8vo. Price \$3.00. This volume will be a valuable assistant to the student of evolution—the evolution of mind and religion. Beginning with the Vedas of India, it traces the course of religion down to the present. It is an epitome and analysis of the bibles of the past, and points the way to the bible of the future—Science. Unlike many works on the same subjects, it is not dry or uninviting; on the contrary, it reads like a novel or a poem; and no novel could be more interesting. Yet it is not

trifling nor flippant. Michelet carries the warm coloring of the artist and the vivid imagery of the poet into the domain of history without detracting from its accuracy; he criticises as a philosopher, and the work has lost none of its spirit in the hands of the translator.

Michelet gives to the word Bible a comprehensive meaning. He says: "Mankind have incessantly deposited their thoughts in a canon Bible. Every people writes there its peculiar record. These records are very clear, but different in form, and in a very free handwriting; herein the form of great poems and historical accounts; therein the form of pyramids and statues. A god sometimes, or a city, express much more than books, and without a word uttered, they express the very soul."

The work does not pretend to be a classification or history of religions; but it follows the central idea, the motive—which is the same in all religions—and traces it to its logical conclusion.

Of the Jewish Bible he says: "It is assumed to be dogmatic; but it cannot be so, because it is very incoherent. The religious and moral principle fluctuates infinitely from Elohim to Jehovah. In its morality there is the same discord. The variety and elasticity of this book has been nevertheless of much use, when the father of a family—a severe Israelite or a staunch Protestant—read certain chosen fragments and expounded them to his family, pervading them with an inspiration which is not always in the text. Who would put this text in the hands of a boy? What woman, without casting her eyes down, will dare say she has read it throughout? It often presents all at once the unveiled impurity of Syria, and many a time the exquisitely calculated and relished sensuality of gloomy and subtle minds which have gone through everything. Humanity cannot sit forever in that landscape of ashes to admire the trees 'which formerly may have been there.' Humanity cannot stay like the thirsty camel, that, after a day of traveling, they lead to a dry torrent [water-course] and say, 'Drink, camel, this has been a stream. If you wish to have a sea, hard by there is the Dead Sea, and on its shores there are salt and pebbles for pasturage.'"

In conclusion he says: "Justice is not the founding of yesterday, but the mistress and the heiress that wishes to return home—she is the true lady. Who was before her? She can say: 'I did spring up in the dawn at the glimmerings of the Vedas. In the morning of Persia I was the pure energy in the heroism of work. I was the Greek genius, and emancipation by the might of a word: Themis is Jove. God is Justice itself.'"

THE HUMPHREY-BENNETT DISCUSSION; or, Christianity and Infidelity, will soon appear in a 12mo volume of nearly 550 pages. Sent by mail for one dollar. Let every person wanting a copy send in his order early.

Col. Ingersoll and the "Observer."

The following characteristic letter has been sent by Col. Robert G. Ingersoll to the New York *Observer*, a paper devoted to orthodoxy, and superstition. In the language of the unregenerate sons of sin, it had better put up or shut up. In case it does not accept the offer, perhaps some other Christian, who has more faith in Jesus and less knowledge of history, can induce the Colonel to extend his invitation. It is a square and fair challenge.

To the Editor of the New York *Observer*:

I have been informed that you accepted, in your paper, an offer made by me to any clergyman in San Francisco. That offer was, that I would pay one thousand dollars in gold to any minister in that city who would prove that Thomas Paine died in terror because of religious opinions he had expressed, or that Voltaire did not pass away serenely as the coming of the dawn.

For many years religious journals and ministers have been circulating certain pretended accounts of the frightful agonies endured by Paine and Voltaire when dying; that these great men at the moment of death were terrified because they had given their honest opinions upon the subject of religion to their fellow-men. The imagination of the religious world has been taxed to the utmost in inventing absurd and infamous accounts of the last moments of these intellectual giants. Every Sunday-school paper, thousands of idiotic tracts, and countless stupidities called sermons, have been filled with these calumnies.

Paine and Voltaire were both believers in God—both hoped for immortality—both believed in special Providence. But both denied the inspiration of the Scriptures—both denied the divinity of Jesus Christ. While theologians most cheerfully admit that most murderers die without fear, they deny the possibility of any man who has expressed his disbelief in the inspiration of the Bible, dying except in an agony of terror. These stories are used in revivals and in Sunday-schools, and have long been considered of great value.

I am anxious that these slanders should cease. I am desirous of seeing justice done, even at this late day, to the dead.

For the purpose of ascertaining the evidence upon which these death-bed accounts really rest, I make to you the following proposition:—

First.—As to THOMAS PAINE: I will deposit with the First National Bank of Peoria, Illinois, one thousand dollars in gold, upon the following conditions:—This money shall be subject to your order when you shall, in the manner hereinafter provided, substantiate that Thomas Paine admitted the Bible to be an inspired book, or that he recanted his infidel opinions—or that he died regretting that he had disbelieved the Bible—or that he died calling upon Jesus Christ in any religious sense whatever.

In order that a tribunal may be created to try this question, you may select one man, I will select another, and the two thus chosen shall select a third, and any two of the three may decide the matter.

As there will be certain costs and expenditures on both sides, such costs and expenditures shall be paid by the defeated party.

In addition to the one thousand dollars in gold, I will deposit a bond with good and sufficient security in the sum of two thousand dollars, conditioned for the payment of all costs in case I am defeated. I shall require of you a like bond.

From the date of accepting this offer you may have ninety days to collect and present your testimony, giving me notice of time and place of taking depositions. I shall have a like time to take evidence upon my side, giving you like notice, and you shall then have thirty days to take further testimony in reply to what I may offer. The case shall then be argued before the persons chosen; and their decisions shall be final as to us.

If the arbitrators chosen by me shall die, I shall have the right to choose another. You shall have the same right. If the third one, chosen by our two, shall die, the two shall choose another; and all vacancies, from whatever cause, shall be chosen upon the same principle.

The arbitrators shall sit when and where a majority shall determine, and shall have full power to pass upon all questions arising as to competency of evidence, and upon all subjects.

Second.—As to VOLTAIRE: I make the same proposition. If you will substantiate that Voltaire died expressing remorse or showing in any way that he was in mental agony because he had attacked Catholicism—or because he had denied the inspiration of the Bible—or because he had denied the divinity of Christ.

I make these propositions because I want your people to stop slandering the dead.

If the propositions do not suit you in any particular, please state your objections, and I will modify them in any way consistent with the object in view.

If Paine and Voltaire died filled with childish and silly fear, I want to know it, and I want the world to know it. On the other hand, if the believers in superstition have made and circulated these cruel slanders concerning the mighty dead, I want the world to know that.

As soon as you notify me of the acceptance of these propositions I will send you the certificate of the bank that the money has been deposited upon the foregoing conditions, together with copies of bonds for costs.

Yours truly, R. G. INGERSOLL.

Freethought and Emotion.

MR. EDITOR: During the recent holidays, the season of festivity and friendly reciprocations, there was observable, as usual, a great display of emotion among church-going people, and in Sunday-schools. I regret to have to write of the absence of this emotional enjoyment among Liberals and their families. Yet it is a lack that is surely felt, and is the most conspicuous defect in our system, or want of system. The religious feeling of friendliness may be cultivated with advantage in securing proselytes to our apparently wavering ranks, thus making it subserve and promote the interests of truth, instead of wasting it on a shadowy phantom. That there are obstacles in the way is true, but are they insuperable to the various grades of Infidels? Shall it continue to be said, The arguments advanced are fair and carry with them an air of truth, but somehow, beautiful as they are in the abstract, they fail to attract? As generally presented to the untaught, unreflecting mind, there is a want of poetry and glitter that in this connection almost always pleases. The church folks know how to meet this requirement of the human mind. In addition to the demoniac and fairy tales with which they demoralize as well as amuse the imaginations, they meet together for interchange of sentiment, and to rehearse "the old, old story," in song and with dramatic effect—both patent agencies in producing deep impressions. The holy inflatus thus excited, they enjoy themselves generally. The children, too, have their Christmas carols and pleasant times, ever looking forward to the time when their patron saint, Santa Claus, will visit them with toys and candies. With such potent auxiliaries, eminently grateful to the emotional nature, there need be no marveling at the success churches attain, as witness the emotional character of the Moody and Sankey gatherings. Truth is beautiful, reason is beautiful—dual sovereignties, the all in all to the progressive student, but the undeveloped and youthful minds need to have both illustrated and made attractive with the garlands and graces of poetry woven around them. Man is an emotional as well as a reasoning being. The question as the source whence these faculties were derived is doubtless exceedingly interesting, but whatever side of the controversy truth may yield its favors, we, in the meanwhile, will be safe in accepting them, one and all, as beneficent gifts of Nature. Hence, the emotional part of our being contributing in a large measure to the enjoyments of life, is surely worthy of a fair and honest expression. It cannot be the part of reason to ignore any mental endowment, but rather in seeking out and correcting the abuse to which the erring one has been subjected. I need not refer to the agencies which from all time have labored to prevent every truthful and generous impulse, saving only those that subverted their selfish and sinister ends. I would if I could vindicate the exercise of every legitimate sentiment, under the control of the understanding and wise teaching, not that of priestcraft, but inculcations deduced from Science and Philosophy. Had such pabulum been supplied to the devotees of superstition from infancy upwards, the foolish figments, offspring of a diseased imagination, could never had an existence.

This touches the case, the germ or source of all sentient and intellectual emotion. There is apparent a cloud of inexplicable mystery that I and doubtless many other anxious seekers would be glad to see Brothers Bennett or Underwood using their utmost endeavors in trying to unfold. So far as I have seen, the enquiry stops here, and the whole matter is summarily relegated to the domain and outcome of mere circumstances. Does inquiry cease here? I think not. It seems unsatisfactory since it is inconceivable that life and intelligence could develop into such noble attitude without a preëxisting germ from which it sprung.

Cannot devotedness enough be stirred up in the cause of truth among professed truth seekers? In this way, even, where two or three are met together the saviors of truth, inquiry and research will be amongst you, leading on to deeper knowledge and more perfected manhood. But we do not need to resort to artifice or fiction; there is abundance of material in the physical universe to supply all the demands of the faculties of wonder, ideality. Yes, and without much if any detriment, a spice of veneration too. Not the abuse, but an enjoyable, rational use of them. The allegation stigmatizing reason as cold and dry, is a great mistake, and can only have a being among those in whom the foolish tales, and nothing more, have been indoctrinated from infancy. Reason has for its theme all that is in the Universe. It indorses a recognition of the beautiful and poetical in nature, and feels the beatific influence of music inciting to brave thoughts and noble acts of high-toned manhood.

Although it deprecates in trumpet sounds the evil rule of priestcraft, creeds and formulas of worship, yet it smiles benignantly on all that hastens the attainment of manhood and welcomes with smiles the glorious beauties manifest in the truthful reality as they come fair and untainted from the great volume of Nature.

We should have meetings, places in which to discuss these interesting matters amongst ourselves; lecture-rooms where occasionally advanced Liberals may excite our enthusiasm about the wonders pertaining to the creation, worlds, and the laws that govern them. Inquire into the nature of nebulae, that form of matter in space antecedent to the solar system, from which it was formed. Whence its origin, if any, or if as conjectured, the debris of a preëxisting Universe, which in its turn, was the formation of the ruins of a prior system, and so on in endless cycles of changes, looking backwards into the inconceivable eternity of time.

In this connection the Laplacean theory of astreuous evolution cannot fail to enthuse the merest tyro, thus leading him into fields of wonder and grandeur transcending that in the Bible and all sacred literature combined. Geology, too, perhaps no less interesting in its revelations from the maternal bosom of mother earth; the formation of seas, land and all the differentiation therein. Amidst the infinite assemblage of objects claiming attention and admiration, perhaps the most absorbing is the appearance of life and intelligence upon the scene, animal and vegetative. Its manifold forms, why I have diversified, if by an instantaneous feat of power, or as Darwin, Wallace and Huxley explain it, all emerging by a process of evolution from the mysterious unknowable. Who reads or hears lectures on such subjects without feeling there is a spell-like power in them to which he is drawn as if by magnetism? Who is there whose heart is not made purer, warmer by the refreshing beauty of the natural landscape? Nay, even its masterly representative in art, whoever he or they may be, they are not to be envied; and it may be safely evered they do not belong to the class of Nature's worshipers. The reproach, however, is with the people, it is referable to their would-be soul-comforting teachers. Instead of unfolding the volume of Nature and teaching a love of the True, the Good and the Beautiful, the priests of the present steadily pursue the examples of their predecessors, using the instrumentalities bequeathed them to suppress every free aspiration in that direction. Onward and upward, Excelsior has been their motto, but specious figments alluring to the unreflecting and dulling the faculties at last into almost hopeless inanity that otherwise might have been pure and radiant with light.

Permit me to iterate the need of more vitality, firmer bonds of union. Let us learn from the Church folks; they put life and devotion into it. It seems to me something in this order is imperative. It is a shame superstition counts its millions in a land of free schools and boasted intelligence. Why is it so? Simply because the knowledge essentially needed is not that which is most liberally dispensed. The monstrous fabric of superstition is in the ascendancy supported by pliant ignorance, while the earnest truth seeker, though far more enlightened, is generally poor, therefore finds it up-hill work to oppose the giant fraud.

I should be glad to see every subscriber of the brave TRUTH SEEKER wield his pen in advocacy of of some such movement as above suggested in every town, city and village. It would be a premise of the outcoming of a vital force, encouraging the hope that the dream of the Golden Age is not an utopian vision, but a beautiful reality.

With much esteem for your earnest truthfulness, Yours truly, J. E. METHVEN.

THE progress of the world has come from those who stood up above the age in which they lived, and have dared to think new things. Every improvement in machinery, every practical and social improvement of the world, has come from some new thought cherished and carried out into realization.

"GIVE me a larger eye," says the astronomer, "and I will reveal to you another rank of worlds marshaled behind those you now behold." Rear, therefore, stronger minds, and they will lift up the race to sublimer heights of dignity and power.

Meditations of a Hindoo, Prince and Skeptic.

All the world over, I wonder, in lands that I never have trod,
Are the people eternally seeking for the signs and steps of a God?
Westward across the ocean, and northward ayont the snow,
Do they all stand gazing, as ever, and what do the wisest know?

Here, in this mystical India, the deities hover and swarm
Like the wild bees heard in the tree-tops, or the gusts of a gathering storm;
In the air men hear their voices, their feet on the rocks are seen.
Yet we all say, "Whence is the message, and what may the wonders mean?"

A million shrines stand open, and ever the censor swings.
As they bow to a mystic symbol or the figures of ancient kings;
And the incense rises ever, and rises the endless cry
Of those who are heavy laden, and of cowards, loth to die.

For the Destiny drives us together, like deer in a pass of the hills.
Above is the sky, and around us, the sound and the shot that kills;
Pushed by a power we see not, and struck by a hand unknown.
We pray to the trees for shelter, and press our lips to a stone.

The trees wave a shadowy answer, and the rock frowns hollow and grim,
And the form and the nod of the demon are caught in the twilight dim;
And we look to the sunlight falling afar on the mountain crest,
Is there never a path runs upward to a refuge there and a rest?

The path, ah! who has shown it, and which is the faithful guide?
The heaven, ah! who has known it? for steep is the mountain side,
For ever the shot strikes surely, and ever the wasted breath
Of the praying multitude rises, whose answer is only death.

Here are the tombs of my kinsfolk, the first of an ancient name,
Chiefs who were slain on the war-field, and women who died in flame;
They are gods, these kings of the foretime, they are spirits who guard our race—
Ever I watch and worship; they sit with a marble face.

And the myriad idols around me, and the legion of muttering priests,
The revels and rites unholy, the dark unspeakable feasts!
What have they wrung from the silence? Hath even a whisper come
Of the secret—whence and whither? Alas! for the gods are dumb.

Shall I list to the word of the English, who come from the uttermost sea?
"The Secret, hath it been told you, and what is your message to me?"
It is naught but the wide-world story how the earth and the heavens began,
How the gods are glad and angry, and a Deity once was man.

I had thought, "Perchance in the cities where the rulers of India dwell,
Whose orders flash from the far land, who girdle the earth with a spell,
They have fathomed the depths we float on, or measured the unknown main—"
Sadly they turn from the venture, and say that the quest is vain.

Is life, then, a dream and delusion, and where shall the dreamer awake?
Is the world seen like shadows on water, and what if the mirror break?
Shall it pass as a camp that is struck, as a tent that is folded and gone
From the sands that were lamp-lit at eve, and at morning are level and lone?

Is there naught in the heaven above, whence the hail and the levin are hurled,
But the wind that is swept around us by the rush of the rolling world?
The wind that shall scatter my ashes, and bear me to silence and sleep
With the dirge, and the sounds of lamenting, and voices of women who weep.

—The Cornhill Magazine.

Manners and Customs of Ye Iowans, A. D. 1877.

OSCEOLA, IOWA, Aug. 31, 1877.

MR. EDITOR: Camp-meetings and almost tropical heat abounds. The two-weeks' meeting was well attended as to mere numbers. In the Turko-Russian war the female Circassian "camp-follower" is there in all her frail beauty—so in the camp-meetings here with business forethought, the commissariat for the "soldier of the cross" despatched a few wagon-loads of female "camp-followers."

The usual exhortations, inward groanings, gambling, betting, side-shows, piety and pollution were all mixed up as usual in admired confusion.

On the whole it is a poor excuse for those gatherings, to assert there is any good resulting from them, and that the chaff must be winnowed from the wheat. If ten grains of good wheat be mixed with a bushel of dirt and chaff, it is but a sorry business to winnow; but after winnowing if nothing but smut remain, what then?

F. J. E.

Who is the man most unsupportable to us? He whom we have offended, and whom we can approach with nothing.

The Old Testament.—Continued.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

Close of the Old Testament Development.—Formation of the Canon.—The struggle between spiritual and unspiritual religion was brought to a crisis when the prophetic predictions of judgment on national sin were fulfilled in the fall of the kingdom of Judah. The merely political worship of Jehovah as the tutelary God of the state was now reduced to absurdity. Faith in the covenant God was impossible except on the principles of spiritual belief. Nor did the restoration by Cyrus affect this result. No political future lay before the returning exiles, and continued confidence in the destiny of the race was not separable from the religious ideas and Messianic hopes of the prophets. To obey the law of Jehovah, and patiently to await the coming deliverer, was the only distinctive vocation of the community that gathered in the new Jerusalem; and after a period of misfortune and failure, in which the whole nation seemed ready to collapse in despair, this vocation was clearly recognized and embodied in permanent institutions in the reformation of Ezra and Nehemiah (445 B. C.). But with this victory the spiritual religion passed into a stationary state. The spirit of prophecy, long decadent, expired with Malachi, the younger contemporary of Nehemiah; and the whole concern of the nation from this time downward was simply to preserve the sacred inheritance of the past. The exile had so utterly broken all continuity of national life, that that inheritance could only be sought in the surviving monuments of sacred literature. To these, more than to the expiring voice of prophecy in their midst, the founders of the new theocracy turned for guidance. The books that had upheld the exile's faith, when all outward ordinances of religion were lacking, were also the fittest teachers of the restored community. Previous reformers had been statesmen or prophets. Ezra is a scribe who comes to Jerusalem armed, not with a fresh message from the Lord, but with "the book of the law of Moses." This law-book was the Pentateuch, and the public recognition of it as the rule of the theocracy was the declaration that the religious ordinances of Israel had ceased to admit of development, and the first step toward the substitution of a canon or authoritative collection of scriptures for the living guidance of the prophetic voice. A second step in the same direction is ascribed to Nehemiah by a tradition intrinsically probable, though of no great external authority. He, it is said, collected a library which, besides documents of temporary importance, embraced "the books about the kings and prophets, and the writings of David" (2 Maccabees ii. 13). Certainly a complete body of the remains of the prophets, with an authentic account of the history of the period of their activity, must soon have been felt to be scarcely second in importance to the law; and so Nehemiah may very well be supposed to have begun the collection which now forms the second part of the Hebrew Bible, embracing, under the general title of the *Prophets*, the historical books of Joshua, Judges, Samuel, Kings (*earlier Prophets*), and the four prophetic books of Isaiah, Jeremiah, Ezekiel, and of the twelve minor prophets (*later Prophets*). The mention of the writings of David implies that Nehemiah also began the formation of the third and last part of the Hebrew canon, which comprises, under the title of *Ketubim* (Scriptures, Hagiographa), the Psalms, Proverbs, Job, the five Megillot or *rolls* (Canticles, Ruth, Lamentations, Ecclesiastes, Esther); and, finally, Daniel, Ezra, Nehemiah, and Chronicles. It is certain, however, that this part of the collection was not completed till long after Nehemiah's time; for to say nothing of the disputed dates of Ecclesiastes and Daniel, the book of Chronicles contains genealogies which go down at least to the close of the Persian period. The miscellaneous character of the *Ketubim* seems, in fact, to show that, after the Law and the Prophets were closed, the third part of the canon was open to receive additions, recommended either by their religious and historical value, or by bearing an ancient and venerable name. And this was the more natural because the Hagiographa had not the same place in the synagogue service as was accorded to the Law and the Prophets.

The time and manner in which the collection was absolutely closed is obscure. The three-fold division of the sacred writings is referred to in the "Prologue to the Wisdom of Sirach" (Ecclesiasticus) about 130 B. C., but Jewish tradition indicates that the full canonicity of several books, especially of Ecclesiastes, was not free from doubt till the time of the famous R. Akiba, who perished in the great national struggle of the Jews with the Emperor Hadrian (Mishna, *Jadaim*, 3; *Ediot*, 5). The oldest list of canonical books, given by Josephus (c. A. D. 1. 8), is of somewhat earlier date. Josephus seems to have had quite our present canon; but he took Ruth along with Judges, and viewed Lamentations as part of the book of Jeremiah, thus counting twenty-two books instead of the twenty-four of the Talmudic enumeration, and of the present Hebrew Bible. There is other evidence that only twenty-two books were reckoned by the Jews of the Christian century; and it appears that this number was accommodated to that of the letters of the Hebrew alphabet. Even in the time of Jerome, Ruth and Lamentations were not uniformly reckoned apart. The expansion of the Talmudic twenty-four to the thirty-nine Old Testament books of the English version is effected by reckoning the minor prophets one by one, by separating Ezra from Nehemiah, and by subdividing the long books of Samuel, Kings and Chronicles. In this reckoning, and in the very different order of the books, we follow, in the main, the Alexandrian Greek and Vulgate Latin versions. But the Alexandrian differed from the Hebrew canon in more important points. The line of distinction between inspired and human writings was not so sharply drawn, and

the Greek Bible not only admitted additions to several of the Hagiographa, but contained other apocryphal books, of some of which Greek was the original tongue, while others were translations of Hebrew or Aramaic writings. [TO BE CONTINUED.]

How a Good Man Aided the Devil.

We copy the following from the *Terre Haute Daily Express*. It is mainly correct, and serves to show how small beginnings sometime develop into something larger:

It sometimes happens that wrong comes from the best of acts, and that a conscientious soul is forced by circumstances into an alliance with the Evil One. A singular case of this kind has come under our notice. One of the best men in our neighboring town of Paris, Ill., is Mr. William Moore, editor of the *Prairie Beacon and Valley Blade*. He is an honest man, a just man, a religious man; in fact true goodness oozes from every pore of his system; it shows itself in his benignant expression, and shines from the "windows of his soul." He would not wrong any one, and he would seem to be the last man in Paris that the Devil would pick out to use. But we will not anticipate.

In the summer of 1873, there lived in Paris an oldish man, of fifty summers or more, named D. M. Bennett. He had been up and down the world, sometimes well-off, but usually poor. At the time of which we write he was poor, and was engaged in the seed business, cultivating a patch of seventy-five acres of ground in seeds. Bennett had traveled some and had picked up many heterodox notions; he had read Thomas Paine, and in fact was no better than an Infidel. He relished an argument, and he had an idea that he knew a great deal about religious questions. It happened that he got into a controversy with a Christian minister in Paris, and the minister presented his side of the argument to the public in the *Prairie Beacon and Valley Blade*. Bennett wanted to reply in the same newspaper, but the good editor, albeit one of the kindest and most indulgent of men, could not think of printing such wicked utterances, and he gave a flat refusal. Bennett thought he was wronged and he brooded over the matter as he spaded and hoed in his little seventy-five-acre seed-garden. He was an obstinate, hard-headed man, much given to having his own way. One day he said to a neighbor, "By jingo, if old Moore won't print what I have to say, I'll start a paper of my own." Then Bennett buckled down to work. He wrote and wrote until he had enough manuscript to fill a small sheet, and he came over to Terre Haute and hired an ungodly job-office to print it. He called it *THE TRUTH SEEKER*, and it was to be issued monthly. It was not large, but it was awfully wicked. Bennett had never been in any publishing business before, but he took a great fancy to the work. In a month or two he got the notion in his head that Paris and Terre Haute weren't big enough for him, and he must go to New York to publish his newspaper. He seemed to think that he could reach more people of his way of thinking from New York. So he sold everything he had and packed off to New York. He was able to raise just about five hundred dollars. He rented a cheap room high up in a Gotham block and began to print his *TRUTH SEEKER*. He had just got his first number out when the panic of '73 came. The business outlook was not promising. Soon after, he lost a part of his capital through the failure of a publisher with whom he had dealings. Things began to look pretty blue for Bennett. If he hadn't been so obstinate and opinionated he would have given up and gone back to seed-growing. Some days he only had bread to eat, and some days hardly that. But he kept on printing heresy and wickedness in his paper, and then he began to print tracts and books, and he even went to work and wrote books himself. He began to call himself a publisher! His paper ran up to a large circulation, and he made some money. A citizen of Terre Haute who visited him lately found him in rooms opposite the Mercantile Library, just off Broadway, surrounded with evidences of prosperity and success. Bennett said that his was one of the largest Infidel publishing houses in the world; that he owned then nearly ten thousand stereotype plates of freethinking books and tracts, and that he was supplying that kind of literature to large numbers of booksellers throughout the country. And then he told how it all came from the *Prairie Beacon and Valley Blade* shutting him out from a hearing in Paris, and he added, "If that pig-headed old Moore had printed what I had to say, I have no doubt that I should be raising and putting up seeds in Paris to-day."

It is plain that the good Mr. Moore was used by the Devil to aggravate Bennett into working out these great schemes of iniquity. It will always be a question whether it would have been better for him to have held Bennett in by printing his reply or not. Certainly, it is an awful thing for any man to feel that he is responsible, even indirectly, for the publication of such sinful works as D. M. Bennett is printing by the wagon-load.

Choice Selections from "Fox's Book of Martyrs."

"March 25th, being Easter, in the morning, at St. Pancras in Cheapside, the crucifix with the pyx (the vessel in which the host was kept) was taken out of the sepulchre, before the priest rose to the resurrection: so that when, after his accustomed manner, he put his hand into the sepulchre, and said very devoutly, 'He is risen, he is not here,' he found his words true. For this joke, however, one Marsh, who a little before had been put from that paragon because he was married, was with his wife committed to separate comports. A cat also was hanged upon a gallows, at the cross in Cheapside, appareled like a priest ready to say

mass, with a shaven crown: her two fore-feet were tied over her head, with a round paper, like a waiver-cake, put between them (p. 20). At Cook-ran, near Lancaster, a carpenter was bargained with for a cheap wooden Savior; the man cut out such a journeyman-looking mortal that the people did not like to bow down to it; the carpenter claimed his pay, and when the cause came before the mayor, the latter decided in his favor, saying, 'If the log be too ugly for a God, put a pair of horns on it, and it will make an excellent devil.'

"The supposed conception of Queen Mary occasioned several ludicrous prayers to be offered for the accomplishment of that event in the male line; but neither crosses, holy water, masses, nor penances, availed with the deity, who laughed to scorn their future expectation of a Catholic heir, and the Queen's abortion, which proved to her deep mortification, was to all true believers a source of secret hope and gratitude" (p. 21).

Mrs. Kent at the Long Island Grove Meeting.

MR. EDITOR, *Dear Sir*: On Sunday, Aug. 26th, Mrs. S. W. Kent lectured at the Liberal Camp-ground, in Merriek, Long Island. Subject, the "Philosophy of Good and Evil." One of the "Truth Seeker Hymns" written by Susan Wix and one by Mrs. Kent were sung by the audience with fine effect, Mrs. Hyatt and Nellie Henderson leading the music. It was a glad and cheerful sound that woke the echoes of the woods of Long Island to the tune of "Auld Lang Syne," with the words,

O bright the day that dawneth now,
And brighter still shall be,
When gloom will vanish from each brow
And trammelled thought be free,
Then truth shall gild the mental sky,
While error fades away;
For science, kindling every eye,
Proclaims the coming day."

The speech that followed was in perfect harmony with the hymns. She went on to show that all evil was but misdirected good, and worked its own cure either by sharpening the intellect in order to remove every obstacle that prevents man from mastering his world, or where he cannot control the forces of Nature. It brings him into deeper sympathy and closer relationship to his fellow-man. She also showed that there could not be two distinct persons from whence came what we call good and evil. Even theology has conceived of God as an omnipotent being against whom there can be no successful opposing will. A good man may permit what he cannot hinder, but a god would be a partner in every crime which he had power to prevent. Just as a citizen becomes guilty when he hears a plan to rob or murder and takes no steps to warn the victim or complain to the magistrate, or as the magistrate who, so-informed, takes no step to arrest the parties who were plotting crime. She traced the present theological ideas of God and Devil back to Milton's "Paradise Lost," and showed the utter immorality of the whole theological doctrine of the origin of evil. Satan, after the revolt in heaven, was not sent to so safe a place as Russia sends her political offenders when she banishes them to remote Siberia, from whence they can never escape to disturb the peace and quiet of the Empire. God, with less foresight than the Russian Czar, sent his political offenders to hell, and, it having no bottom, they dropped through, reached this new-made planet, and led Mother Eve with all her posterity into evil. The more advanced theologians are now becoming ashamed of this poetic legend, and with Pope, they, as well as the lecturer, think that

"Hell was built on spite, and heaven on pride."

She took the scientific view of the subject and reasoned that good and evil were not absolute terms having their origin in two objective beings of the same names—less one letter as in Good, and plus one letter as in Devil—but were merely relative terms expressive of conditions over which man could exercise almost unlimited control.

At the close of her lecture, under a hot August sun, she seemed to gather in the sun's rays, becoming intensely earnest; her voice clear and strong, she poured forth her soul's deep convictions; that when man ceased his vain efforts after unattainable knowledge, and his hopeless search after other worlds, seeking "houses not built with hands eternal in the heavens," then, and not till then, could there be a hope that enlightened man might master this world and put all things under his feet, every evil thing, whether savage beast, venomous reptile, or poisonous insect, must serve him or perish by his hand. The evils that afflict society will first be mitigated, then gradually disappear under the influence of science and humanity. Slavery and the powers that maintained it must either perish together, or the powers must recognize good in freedom. Superstition and the religions that are built on it will either perish together or recognize good in science as the only source of truth. Under human intelligence knowledge must succeed faith, and this world rise in importance as other worlds vanish, with the faiths which were their evidence and the hopes which were their substance. To serve man will be the highest duty, while to serve God, whom no man by searching can find out, will be supreme folly. For it is too true that he who assumes to know most about other worlds knows least about the world in which he lives. Mystery vanishes by the same door at which science enters. And the love of God is too often accompanied by hatred of man. As the lecturer closed, the audience manifested their approval by prolonged applause.

Then followed a lively debate. One gentleman affirmed that he liked most of the lecture, and admired the earnest and eloquent manner of its delivery. "But what does all this knowledge amount to," said he, "unless we know the beginning and the end of all things? You talk

about the 'laws of Nature,' but cannot God, who is the author of all law, suspend them at his will? I myself can break a law of Nature." He referred to a falling leaf. "The law of gravitation," said he, "would carry it to the earth, but I hold out my open palm and stop it, and thereby break the law; and surely, God might make the sun and moon stand still when it was his divine will."

To this I replied: "Can you by searching find out God?"

"No."

"Have you children?"

"Yes."

"Do they ever ask you questions about things their names and uses?"

"They often do, sir."

"Well, do you tell them to stop asking questions about trees, animals, rivers, mountains, sun, moon, and stars, until you have found the first thing that existed before all other things existed, or that last thing that will exist when all other things have ceased to exist; or do you, like a wise and good father, explain what you know and say nothing about what you do not know?"

He laughed, the audience laughed, and he good-naturedly admitted that it was better to teach a child what he knew than what he knew nothing about.

Then I said: "When you stopped the falling leaf you did not break a law of Nature, and so far as I know, no man ever has or can break a law of Nature. But a law of Nature can break you, my dear sir. By an organic law, you require to breathe oxygen incessantly. Now lie down under water for fifteen minutes, and you will cease to breathe and become an organic remnant, and, as an animal, broken forever by the organic law. A leaf may be blown by the wind out of the palm of your hand, or you yourself may be blown by the wind to the earth, but in neither case is there a law broken. The leaf had but little specific gravity and fell slowly. Had it been a falling cannon ball moving toward the earth with great velocity, your hand would have been better off somewhere else than trying to intercept it, for it must assuredly have shattered that member to pieces. And had God stopped the earth in its motion toward the east, every Jew and Gentile would have moved westward at a velocity so great that it would have been difficult to distinguish one from the other, and every inhabitant and every living thing on this globe would have perished." Everybody laughed again, and the hunter of first causes and breaker of Nature's laws vanished like the ghosts of the Middle Ages.

A grave Methodist brother accused Mrs. Kent of teaching Atheism by denying a first cause and excluding God from the moral government of the Universe. In answer to this I asked:

"Where is God?"

"O, he is everywhere."

"Are you and I somewhere?"

"Of course we are."

"Are we a part of him?"

"Yes, we are."

"Are we good or bad?"

"We are bad, totally bad."

"How, then, can we be a part of the infinite God, who is wholly good, and not be perfect; and if we are not a part of him he cannot be infinite. It is you who are the Atheist, and not she, my dear sir. She said nothing about undiscovered beings, while you deny his existence by asserting an existence which is impossible even in your own thoughts. She dealt with the known, you with the unthinkable. She speaks of a world that may be improved; you admit that an imperfect world did come from a perfect first being. If you are correct, it is equally thinkable that a fiend could produce an angel. If you are, as you say, a part of God and are ignorant and wicked, then one part of him must be ignorant of the other, and god and devil are contained in the same being. Your religion is a cold and dreary Atheism, and you are wandering in the thick darkness of infinite nonsense, or your own finite ignorance of the knowable."

After the close of the meeting Mr. Hyatt and others expressed a desire to see an organization effected. "Having for its foundation, Science, and in the interest of Humanity."

Yours truly, G. L. HENDERSON.

Paine's Age of Reason.

SETH WILBUR PAYNE, Editor.

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GREAT souls have wills, others only feeble wishes.

RECEIVE your thoughts as guests, and treat your desires like children.

AT court people sing that they may drink; in a village people drink that they may sing.

PRINCIPLE, like truth, needs no contrivance: it will tell its own tale, and tell it in the same way.—*Thomas Paine*.

ALL errors have only a time; after a hundred millions of objections, subtleties, sophisms, and lies, the smallest truth remains precisely as before.

THERE lingers about the human heart a strong inclination to look upward—to revere; on this inclination lies the source of religion, of loyalty, and also of the worship and immortality which are rendered so cheerfully to the great of old.—*Bulwer*.

THAT a man should be punished for having come to an honest conclusion, the honest product of his brain; that an honest conclusion should be deemed a crime and so declared, is an infamous, monstrous assertion, and I would rather go to hell than to keep the company of a God who would damn a child for an honest belief.—*Ingersoll*.

A MAN who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me: the fragrance of these good actions always redounding to me, the harm of the slanderer's words returning to him. For as sound belongs to the drum, and shadow to the substance, so in the end, misery will certainly overtake the evil doer.—*Buddha*.

TO BE on the "safe side" one must believe in all the gods and all the bibles, become a member of every religious sect, and keep holy every day of every week; perform all the rites of all the Churches, swallow all creeds and believe all faiths. While you are at it you had also better believe in all the old signs and omens, so that you may be certain that you are "safe" from the sin of unbelief. You will have a busy time of it but just think how nice it will be to be sure you are safe.—*Mrs. E. D. Slenker*.

WE should remember that Nature in her operations aims at the universal, and never spares individuals, but uses them for the accomplishments of her ends. It is, therefore, for us to submit to Destiny, cultivating, as the things necessary to virtue, knowledge, temperance, fortitude, justice. We must remember that everything around us is in mutation; decay follows reproduction and reproduction decay, and that it is useless to repine at death in a world where everything is dying.—*Draper*.

WE may be sure that the destiny of humanity is onward. The advance of each individual enters as an organic element, advancing and exalting the race. Better approximations shall be made, finer views, finer realizations, nearer and nearer approaches to the infinite goal. And in ages better than ours, generations shall be happier born, nobler bred, with more transparent flesh, purer blood, and clearer brain, to whom our words shall seem childish, coarse, our conceptions dim and crude, who shall see where we but grope, shall walk and leap where we but hobble and totter and fall. The great atonement, reconciliation prepared from the foundation of the world, shall be wrought out, and life become realization. In all the experience, not a sigh of sorrow, not a breath of unrest, never the rising of desire no night there, perfect peace and perfect day.—*C. D. B. Mills*.

THERE is a beautiful island in the Atlantic, long renowned for its majestic mountains, its lovely valleys, its romantic glens, its splendid lakes, its pleasant rivers, and its clear streams. A fair island, as if Nature had determined to exhibit an epitome of its richness and beauty—a green spot raised in the midst of the blue waves, with glorious scenery, fertile soil, and a healthful climate; with verdant slopes, with rocks, roses, and waterfalls, and every attraction to make it an earthly paradise; and yet this very island, richly endowed as it is by the great munificent Hand, has been made nearly desolate by man, and religious and political strife has swept through it and over it like a very besom of destruction. This island so beautiful, so blighted, and so bereft—this land such a reproach to its popes and potentates this arena of fearful plous and political discord, can, alas, be traced out on the map as Ireland!—*Wm. McDonnell*.

WHAT I want to impress you with is the great weight that is attached to the opinion of everything that can call itself a man. Give me anything that walks erect, and can read, and he shall count one in the millions of Humanity's sacramental host, which is yet to come up and trample all oppression in the dust. The weeds poured forth in Nature's lavish luxuriance, give them but time, and their tiny roots shall rend asunder the foundations of palaces, and crumble the Pyramids to the earth. We may be weeds in comparison with these marked men; but in the lavish luxuriance of that Nature which has at least allowed us to bethinking, reading men, there is no throne potent enough to stand against us. This heart of mine, which beats so unintermittently in the bosom, if its force could be directed against a granite pillar, would wear it to dust in the course of a man's life. Your Capitol is marble, but the pulse of every humane man is beating against it, and the pulses of men shall in time beat it down, for it is founded upon wrong and injustice. Take the mines, take the Harwich fishing skiffs, take the Lowell mills, take all the coin and the cotton, still the day must be ours, for the hearts—the hearts are on our side!—*Wendell Phillips*.

Odds and Ends.

MARS is the latest victim of new-moonia.

THE lecturer is now making ready to afflict the land.

LIKE a lamb the oyster is now led to the slaughter.

CAN a man be in a stew when you make his blood boil?

It will soon be time to begin republishing "Beautiful Snow."

THE early morning fly plays sad havoc with the temper of the sluggard.

THE question as to who is the Sickest Man in the East is now in much doubt.

"JOHN, you say Sally kissed you; did you kiss her back?" "No, I kissed her face."

YOUNG Jones calls his diary of flirtations during the Summer his "Art Journal."

THE Chicago Times' head-lines the death of Brigham Young "Prophet and Loss."

A SATELLITE of Mars—the small boy who follows in the wake of a military parade.

THE co-operative grief of Brigham's widows will make their affliction comparatively light.

THE secret of Gail Hamilton's sprightly utterances is her j. a. w.—judiciously-arranged words.

It takes more energy and business tact to pass a bogus five cent piece than it does to earn a good quarter.

AH GUN is married to an Irish woman in this city, and the school children call his eldest boy a young son of Ah Gun.

SOME genius proposes to introduce paper shirts. But a shirt made of a story paper would have too many tales.

WE have received an exchange called *The Christian at Work*. Ah, hal Gone back at the old prices, we presume?

SCARCELY a freight train runs off the track without killing a tramp or two,—and this is not a good season for tramps either.

It takes the Russian provost-marshal four minutes to convict and shoot a spy, and the Czar loudly complains of lost time.

WILLIAM PATTERSON was the first man who raised his voice against strikes, yet no encyclopædia so much as mentions him.

LET'S see. Did Rhode Island have a strike? And if she did what became of him after the military company got into the State?

THIS is the latest form of wedding invitation: "Come around and see me capture my mother-in-law at eight o'clock sharp."

"THE best way to cure a crying baby," says an advertisement, "is to buy it a baby carriage." That's right; keep the bawl rolling.

"It is not loud praying," said an Arkansas circuit rider, "which counts with the Lord, so much as giving four full quarts to the gallon."

A NEGRO insisted that his race was mentioned in the Bible. He said he heard the preacher read about "Nigger Demus wanted to be born again."

AN Iowa paper tells of a smart wife that helped her husband to raise seventy acres of wheat. The way she helped him was to stand in the door and shake a broom at him when he sat down to rest.

DISSENSIONS sore long time he bore; Expedients were in vain.

He had a score of wives or more, But he didn't die insane.

Gone to meet his mother-in-law.

AN old darkey fishing on a wharf at Galveston was heard talking to the fish he saw swimming around his line in this fashion: "Gim me a bite, honey. De children am a crying down to my house, and I tell you it's fish or nuffin' in dat 'stablishment."

THE thirsty skeeter folds his languid wings, Draws in his auger, and no longer sings; No more artesian wells he tries to sink, Or comes up to the bar to get a drink,

In sleep he waits another season's sup,— He's comatose; his pump is frizzed up.

AND Mr. Beecher turned to Ecclesiastes v. 12, and read aloud: "The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." And then he murmured to himself, "Old Ecclesiastes said just what I meant to say."

A DANBURY man who went to a drug store to have a prescription prepared, seeing nobody but a clerk present, said: "Young man, are you keeping company with a girl?" "Yes, sir," answered the clerk with a blush. "Do you think the world of her?" "I do," said the clerk firmly, although blushing considerably. "Is she in town?" pursued the customer anxiously. "No, sir, she is away on a visit."

"That will do," said the man, decisively. "You can't fool around any prescription for me."

AND he went away.

DO YOU SEE THE JOKE.—Sitting talking to Amanda Jane, his sweetheart, they did not notice the flight of time till three o'clock in the morning, when he arose and proposed to walk to his home, two miles distant. The rain was falling fast, and that he might not get wet, Amanda prevailed on her lover to remain and sleep with her brother, a cherub of three years. In the morning, as he was departing, he reached out his hand for a farewell grasp, and in a subdued voice said: "O, Amanda, darling, I thank you for your hospitality, but I would have been dryer to have gone home in the rain."

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HUMAN HAPPINESS

Vol. 4. No. 39. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, September 29, 1877. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } \$2 per Year.

Notes and Clippings.

THE Rev. James F. Reager, of Madison, Ind., is to be tried by a court of Methodist clergymen on a charge of immorality.

A CHINAMAN has joined a Baptist church in Massachusetts. When he was immersed he came up out of the pool, blubbering: "Whoopoe, Whoopoe! Me likee his muchee. Makee bully place washee shirtee! Me allee same shirtee."

THREE Methodist churches of Brooklyn have become so badly crippled that one meeting has been held and another appointed to devise means to give them relief. There are comparatively few churches in the country out of debt and unembarrassed.

A CHICAGO fashionable clergyman has failed. Liabilities, \$15,000. Among his assets were 22 pairs of worked slippers, assorted sizes, 13 dressing-gowns, 30 pen-wipers, 24 fancy pin-cushions, 9 watch-pockets, 7 cushions for easy chairs, and one Bible.

ASHES from the present eruption of Cotopaxi in Ecuador are said to have fallen at a distance of one thousand miles from the volcano. In former outbursts there was an acid principle in the ashes which proved destructive to vegetation, but the ashes of this eruption are not so harmful.

THE Rev. Thomas H. Bott, the Philadelphia pastor whose Beecherism has attracted wide attention, has stepped down and out. At a recent meeting of his church he said he thought some of the sisters doubted him, and so he had determined that, unless he received the unqualified and unanimous endorsement of his flock, he would retire from his pulpit. He requested all those who were willing to stand by him to arise. Thirty-eight of the members stood up. "All those who do not desire me to remain, arise." Fifteen women arose. Brother Bott turned pale and bade the assemblage farewell. His hope was crushed; his after-fate we'll read some other day; he feeds his festive flock no more in Philadelphia.

CARDINAL CULLEN, of Ireland, has issued a pastoral exhorting the faithful to pray for fine weather. He attributes war, famine and pestilence to the anger of God at abounding sin and iniquity, at the preaching of Atheism, at attempts to bring up children without religion, and at the proclamation by some statesmen and politicians that Providence takes no part in the management of the world; and he fears that still more dreadful scourges will be sent to punish infidels and sinners. Of course, it was a pure accident, with which God had nothing to do, that resulted in the shocking and terrible death, a few days ago, of the Rev. Father Mooney, who, by the way, was a most estimable and admirable gentleman.

WHEN Dr. Thomas, afterward Bishop of Salisbury, was chaplain of the British factory at Hamburg, he applied to a clergyman to permit the burial of an English gentleman in the former's graveyard. The parson asked of what religion the dead man was, and on being told a Calvinist, replied that none but Lutherans were buried in his ground. Whereupon, after a little parleying, Dr. Thomas told him that his refusal had recalled to him an incident which some years before had befallen him in London. While performing a burial service a woman came and pulled him by the sleeve, saying she must speak to him immediately. "Why, what is the matter?" said he. "Why, sir, you are going to bury a man who died of small-pox near my poor husband, who never had it." The relation of this story had the desired effect.

So it seems that the man of the Clairmont Savings Bank was Deacon Broadwell—yes, brethren, he was or had been a deacon, and was famous for his religious dialogues. Then, brethren, look at Spence, the fugitive swindler of the State Savings Institution of Chicago, who was a member of the Young Men's Christian Association and paid his dues regularly, and kept his certificate of membership in the drawer that contained the other proofs of his devilry. Then cast an eye, while passing along, brethren, upon that hypocritical swindler, John S. Morton of Philadelphia, whose remarkable and gigantic operations are now recorded. Then, brethren, look at A. W. Parsons, the

fraudulent banker of the Iowa town of Burlington, who has absconded. We apprehend, brethren, that, notwithstanding the professions and pretensions of these men, they were, after all, in reality, children of the devil and heirs of hell.—N. Y. Sun.

ANDREW C. FLESHER, a Methodist preacher, was arrested near Bridgeport, Illinois, on Monday, for bigamy, and, in default of \$500 bail, he was confined in jail. He was stationed on the Bible Grove Circuit, in Clay county, until February last. Then he moved his wife and three children to this city, and went traveling with a magic-lantern show. He floated into Virginia, where he married his first wife, and there said that she was dead. He married a girl about nineteen years old, meantime corresponding with his wife in this city. On Sunday morning last, Flesher and wife No. 2 arrived in Olney, and put up in the Watson House, and after wife No. 2 had retired he started out to see his first wife. She confronted him with a letter from Virginia giving the facts of his second marriage, and he hurried back to the Watson House, and, with wife No. 2, fled from the city, taking the State road east, on foot. Later in the day a warrant was granted for his arrest, with the above result.

OVER in Jersey, in the town of Guttenberg, there is a Catholic church known as St. Joseph's. What Joseph is not reported. Presumably Joseph Christ, putative father of the well-known and eminently respectable Mr. J. Christ, formerly of Galilee, but now of Kingdom Come. Said church was presided over by Father Kerwin. During the absence of Bishop Carrigan in Rome, Father Kerwin suspended from their labors two Sisters who had charge of the parochial school and put a young lady from New York in their place. When Bishop Carrigan returned he promptly suspended the young lady from New York and reinstated the Sisters. This angered the priest, who made some remarks on the subject from the altar, whereupon he also was suspended by the bishop and his place filled by a French priest. The congregation, principally Irish, have struck, refuse to recognize the new priest, and threaten to nail up the door of the church and suspend worship. What the bishop will do about it is not known, and the parishioners are in great suspense as to the next move of this pious pair of suspenders.

THE MOONS OF MARS.—Mr. R. A. Proctor writes: "I am surprised that so little attention has been as yet publicly drawn to the interesting discovery just made, that Mars has two satellites. This discovery has been made with the great Washington refractor, by Prof. Asaph Hall, who recently made many valuable observations on that exceedingly difficult object, Hyperion, Saturn's seventh satellite (eighth and last in order of discovery). It might be worth while, by the way, with so powerful a telescope as this, to look for other Saturnian moons in the space between the orbits of Titan and Japetus, or even for small satellites of these satellites. Mars can no longer be called, as by the poet Laureate, 'Moonless Mars,' though his moons must be very little ones; for Jupiter's least, though so much more remote, and no larger than our own moon, is among the easiest of telescopic objects, and can even be seen in a good opera-glass. From the brief telegram sent to Leverrier from Washington, it would seem that the periods of the two moons are about thirty hours and about fifteen hours; their distances about 12,800 and 8,600 miles respectively from Mars' centre. I deduce these values from the statement that on Aug. 18 (11 Washington time), the outer attained its western elongation, distance 80 minutes; and that the distance of the inner is 50 minutes; period of outer thirty hours, whence distance of inner follows by Kepler's third law. From the period and distance of the outer satellite, the mass of Mars would appear to be only 94-thousandths of the earth's mass, instead of 118-thousandths, as heretofore estimated. The apparent diurnal motion of the outer satellite, as seen by Martians, must be from east to west and very slow, the planet itself rotating in 24 hours, 37 minutes 22.7 seconds. The inner satellite presents the unique peculiarity of gaining by its revolutionary motion on the planet's rotational motion, thus rising in the west and setting in the east. Moreover, it moves faster, in appearance, this way than the other moon moves in the usual way."

STANDING QUESTIONS.—1st. Why should not the legal tender notes issued by the Government be the only paper currency in the United States? 2d. Would not this save to the people about \$28,000,000 a year now paid the National Banks as interest on the bonds deposited by them to secure the payment of the National Bank Notes, which are reissued to the customers of the banks at an interest of from seven to twelve per cent—thus causing the general public—the Government—to pay six per cent in gold, and the borrowing public to pay an average of eight per cent on every dollar of National Bank Currency in circulation? 3d. Under a load of fourteen per cent interest of every dollar used in business, is not every man, firm, corporation or the Government sure to be, sooner or later, brought to bankruptcy? 4th. Is this not the principal cause of the fact that at present all classes are in the condition of insolvency and on the verge of bankruptcy? 5th. Ought not the Government, like individuals, to receive its own notes in payment of all dues, including customs? 6th. Would not this take from the gold market the buyers of gold to pay duties, constituting the great mass of gold buyers, and so, by largely reducing the demand, greatly tend to bring gold to par, and secure specie payments? These questions embody the principles of the Greenback Theory which alone can bring relief to our distressed country.—Advocate.

DEATH OF LEVERRIER, THE ASTRONOMER.—A dispatch from Paris announces the death of Urbain Jean Joseph Leverrier, the world-renowned astronomer. Leverrier was born in St. Lo on the 11th of March, 1811, and his education was partly obtained in the college at that place. In early life he was a clerk in the Tobacco Bureau, devoting his leisure hours to the study of chemistry. As a result of his penetration into scientific mysteries, he published, in 1837, two pamphlets on the combination of phosphorus with oxygen and hydrogen. Afterward he gave up his clerkship for a minor appointment in the Polytechnic School, and there his mind was bent in the direction in which, during the remainder of his life, all his efforts were made. Speculative astronomy at this time occupied his attention, and he particularly investigated the irregularities shown in the course of the heavenly bodies. In 1844 he presented two papers to the Academy of Sciences upon the comets of 1777 and 1843, and the value of his work was so well recognized that, on the 19th of January, 1846, he was admitted to the Academy in the astronomical section. Arago, the Director of the Academy, became his friend, and cheered him in his endeavors. A year or so later, he made a special study of Uranus and revised the tables concerning that planet. Finally, on the 1st of June, 1846, he indicated to the Academy of Sciences within 2° of the place where a new planet was to appear on the 1st of January, 1847, and the success of his calculation won for him wide renown, and brought to him decorations from the courts and the praise of the whole world. Arago insisted that the planet should be called Leverrier, a chair of mathematical astronomy was created for him in the faculty of science, and his bust was erected in a public place in Paris. John Couch Adams, a young English student, disputed the honors of Leverrier, having arrived at the same conclusion at about the same time. Leverrier was, politically, a man of very liberal views, but he modified his tendency toward democracy before he was elected to the Assembly in 1849; and while there he occupied his time with laws relating to public instruction and scientific discoveries, and prepared important reports in regard to telegraphy and engineering. When Louis Napoleon came into power Leverrier became an Imperialist; after the coup d'etat he was made a Senator, and afterward was Inspector-General of Public Instruction. On the death of Arago, in 1853, Leverrier became the Director of the Observatory, from which he withdrew in 1870, and was succeeded by Delaunay. On the death of the latter, in August, 1872, Leverrier was re-appointed to the position which he had given up because serious differences had arisen between himself and other astronomers. The planet which Leverrier discovered, Neptune, was called by the discoverer's name for a short time only. Leverrier continued his study of the heavens until the last, devoting the latter years of his life principally to the theories of the four large planets.

Events of the Week.

THE yellow fever has broken out in Fernandina, Fla.

A CYCLONE has passed over parts of the South doing considerable damage in places.

THE through Western Line Railroads have somewhat increased the rates of freight.

GREENPOINT, Long Island, has had a fire. The Phoenix Print Works and several stables were burned. Loss, \$100,000.

GEN. GEO. B. MCLELLAN has been nominated by the Democrats of New Jersey as their candidate for Governor of the State.

THE loss by the burning of the Boston and Albany Railroad shops at Springfield, Mass., is estimated at from \$250,000 to \$300,000.

THE heaviest beef-exporting house in this city, Lehman & Samuels', has failed for \$500,000, and drawn with it a number of other houses.

COL. R. PETERSON's paper, *Common Sense*, having been burned out in a large fire in Paris, Texas, will next be issued from St. Louis, Mo.

THE President and troupe are still swinging around the circle, visiting the Southern States, being kindly received and making speeches all along the route.

A DISASTROUS conflagration occurred in Keyport, N. J., a few days ago. Nearly the entire business portion of the town was reduced to ashes. Loss, \$170,000.

A MAN seventy years of age committed suicide by hanging himself to a tree in the cemetery at New Lots, L. I. Probably he did not wish to live to be old.

WE have had a week of pleasant fall weather. Though cooler than the previous week, we have had no frosts in this vicinity to do any damage. No equinoctial storm yet.

MRS. RUTH SCOTT BRIGGS, of West Winfield, N. Y., delivered a lecture at the Harvard Rooms, 5th avenue, on Sunday evening last. Subject, *The People's Policy for the Pursuit of Happiness*.

JOHN S. MORTON, President of the West Philadelphia Railroad, a very pious man withal, has committed a fraud of \$1,000,000 by the over-issue of stock. He confessed his fault and resigned. The stock soon fell from 110 to 60.

THE editor of this paper, on Sunday evening the 23d inst., delivered a lecture in Loomis' Hall, New Haven, Conn., before the Society of Liberals and Spiritualists. A large audience was in attendance. Subject, *The Great Religions of the World*.

THE *Freethought Journal*, a new Liberal publication, of Toronto, Canada, a neat-looking sixteen-page paper, with a supplement of four pages, has just made its appearance. It is well gotten up and is filled with able articles. It will be issued weekly at \$2 00 a year.

A FIRE in the Patent Office at Washington occurred on the 24th, and two wings of the structure were ruined. Sixty thousand models and valuable papers were destroyed. Back files and correspondence of the Land Office were consumed. It was thought to be a fire-proof building, but it burned like tinder.

BAPTIST clergymen held a conference this week to devise means to prevent the desecration of Sunday. Some members were greatly shocked to learn that some clergymen brush their clothes, black their boots, and shave their faces on the Holy Sabbath. Is it not a wonder how the world is allowed to exist when such fearful desecration is weekly taking place?

THE aspect of the Eastern war has not materially changed. There has been some heavy fighting, with considerable losses, but no decided advantage to either army. The Turks under Mehmet Ali attacked the Russians under the Czarewitch, but were repulsed, and retired without gaining any advantage. Osman Pasha, at Plevna, has been heavily reinforced and the place reinvaded. The heavy fighting yet to come off will doubtless take place in that locality. The Greeks occupy a menacing attitude toward the Turkish Government. Troops from that quarter may be expected.

The Truth Seeker.

D. M. BENNETT, Editor.

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Humphrey-Bennett Discussion.

BENNETT'S FINAL REPLY. NO. XIII.

IS THERE A STRONGER PROBABILITY THAT THE BIBLE IS DIVINE THAN THAT INFIDELITY IS TRUE?

REV. G. H. HUMPHREY, *Dear Sir*: Once more, and for the last time, at present, it devolves upon me to correct some of the errors you seem so disposed to fall into, and to set you aright where you so easily get wrong. I have hoped you would come to see the truth as it is in Nature, and cease to be led aside by the myths and fallacies that have led so many millions astray. I still indulge the hope that your native good sense, with the information you have acquired by study, will ultimately lead you to discard the errors of ecclesiasticism and superstition which still hover over you. This hope I will continue to indulge. Many men with faith in the supernatural as strong as your own, who for a large portion of their lives saw dimly and as through a heavy fog, have lived to see the mists cleared away, the clouds dispelled by the breezes of Nature, and the sun of truth and reason shine forth with permanent brightness and splendor.

It is very easy for you to say that my "disquisition on Atheism is a mixed mixture of theoretical errors and historical blunders." Instead of trying to set aside my remarks thus with a single effort, would it not have been better in you to have shown up the errors and pointed out the blunders? Probably you took the course easiest for you. How easy, indeed, it is for you to be mistaken. You say I epitomized Büchner. To show how wildly you strike I must inform you—though I do it with a degree of shame—that I have never read Büchner, but I know enough of him to be satisfied that you wrong him by denouncing him as a second-rate man. He was a profound thinker, and Germany has produced few clearer and more penetrating minds.

Your last vindictive fling at Ingersoll I will try to pardon; and while it is not an indication of greatness of mind, it is to be hoped your gratuitous aspersions of him do you a certain amount of good and afford you a degree of secret pleasure.

I will admit that Agassiz retained considerable connection with orthodox dogmas; that Prof. Dawson, of Montreal, does the same; that Mivart is a theologian, and that he would denounce you as a heretic; but most of the others you named are very far from holding the belief in a personal God, a personal Devil, or a literal hell, with the many absurdities growing out of that belief. It is much like your trying to make a Christian of Jefferson to undertake to show that Darwin, Spencer, Tyndall, John Stuart Mill, Proctor, Carpenter, Sir Wm. Thomson, etc., entertain the faintest belief in a personal God in the shape of a man with violent passions and impulses, with the ability to fly into a rage upon the most trivial provocation and to send dire judgments and fierce destruction upon his own offspring. There is a great difference between being influenced with the grandeur of the Universe and the mysteries connected with its actual existences and accepting the very imperfect and childish views of deity as the source of all things as portrayed in the Jewish Scriptures.

I am aware there are many shades of belief, and that men of learning and science do not yet all arrive at the same conclusion respecting the Infinite, the eternal source of life and being. As for myself, I comprehend that it is contained within the Universe, and it is clear to my mind that the leading scientists and thinkers of our day know nothing of, and believe nothing of, a force, a power, outside of the Universe or disconnected from it. Early teachings and early impressions are very difficult to throw off, and the theological bias we receive in our childhood remains with us, in a certain degree, through life.

I am aware, too, of the fact that certain minds, however intelligent and learned, have a strong tendency to hedge, to cater to and sustain, to a certain extent, the popular religious theories; and they feel a strong dislike to oppose the theological notions which still prevail in this country and in Europe. It is even painful to witness the incentive there is offered to some scholars to bow to the supremacy of antique faiths and mysticisms which for many centuries have dominated the world. It will require, however, a greater amount of ingenuity than even you possess to make it appear to intelligent minds that Darwin, Spencer, Huxley, Tyndall, Proctor, Helmholtz, Haeckel, Schmidt, and others of the brilliant and studious scientists of our time, have the least affiliation with the very imperfect theories founded upon the Jewish and Christian Bible.

You would have it appear that Tyndall is not an Atheist, or that he believes in some kind of a God. I certainly do not wish to formulate a belief for him, but will rather give his own words bearing upon the subject. In reply to his critics he fearlessly said: "I do not fear the charge of Atheism. Nor should I ever disavow it in reference to any definition of the Supreme which he or his order would be likely to frame." While he may not be an Atheist in the definition you give the term, he certainly recognizes no personal being or God who devised, builded, and governs the Universe. Upon this point he says: "As far as the eye of science has hitherto ranged through Nature, no in-

trusion of purely creative power into any series of phenomena has ever been observed. The assumption of such a power to account for special phenomena has always proved a failure. It is opposed to the very spirit of science, and I therefore assumed the responsibility of holding up in contrast with it that method of nature which it has been the vocation and triumph of science to disclose, and in the application of which he can alone hope for further light. Holding, then, that the nebular and all subsequent life stand to each other in the relation of the germ to the finished organism, I re-affirm here, not arrogantly or defiantly, but without a shade of indistinctness, the position laid down in Belfast."

The gist of that address, after reviewing the various theories and philosophies that had existed in the world, and after quoting and virtually accepting the position of Lucretius, that "Nature is seen to do all things spontaneously of herself without the assistance of the gods," and Bruno, that "Matter is not that mere empty capacity which philosophers have pictured her to be, but the Universal Mother who brings forth all things as the fruit of her own womb," Tyndall boldly asserts that "the questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence. Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward across the boundary of experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form of life." It was this quotation, you will doubtless remember, which especially brought down upon Tyndall's head the fiery and frantic denunciations of the theologians all over Christendom.

Herbert Spencer, as I understand, is no more a believer in a personal God as described in the Bible than is Tyndall. What he calls the "Unknowable" is nothing more than the "intricate powers of the Universe, too deep, too vast for man's comprehension." He does not believe the Universe had a designer, or that it is so imperfect as to be unable to run without a superintendent. The same of Darwin. While he does not dogmatically or offensively wish to oppose the theoretical views of the majority of mankind, his entire philosophy and theories, based upon thousands of minute observations, show that he has never found a personal God, and that he sees no place for or need of one in the operations of the Universe.

You say my "notion of the Universe rests upon assumption." Indeed! What does the existence of your God rest upon but assumption? The great difference between the two is that the Universe is a reality. We constantly come in contact with it and are parts of it. We can subject it to numerous tests which convince us that it is real and palpable. We can see it, feel it, weigh it, measure it, and prove thousands of times over that not an atom of it can be forced out of existence. But your God is wholly an assumption. No one has ever seen him. No man knows aught about him, and all they have who think they know is what one has told to another, and he to another, and so on for thousands of years. There is not the first particle of proof that he has an existence save in the imaginations of men like yourself, whose position in society, whose success in life, whose standing in the estimation of Mrs. Grundy & Co., whose ability to procure fine, fashionable garments, and whose very bread and butter depend upon holding up and sustaining the God or gods which were devised thousands of years ago, when man was more ignorant than now. The system of mythology, of which theology is a branch, is in the view of its supporters and defenders a great system. It has proved a rich mine to the millions who have assiduously worked it for several millenniums. It is, perhaps, not strange that a lode which has turned out such rich nuggets of wealth, comforts, reputation, veneration, with immunity from toil and hardship, should be retained with the utmost tenacity. We could not expect that men who are fond of a distinguished position in life, who like to secure all the good things of the world without toiling to produce them, who like to be venerated as almost gods themselves, or at least the immediate agents for the gods, would voluntarily tear down the idols they have built and which support them so munificently, and willingly throw away the myths and fallacies which have served them so good a turn. No; they may be expected to cling to the gods and the myths so long as their service pays. Not until the people become better informed and are able from increased intelligence to discard all the old myths and superstitions, thus impelling them to discontinue the support of the priests who make it their business to talk about the gods and dimly reveal their hidden attributes, can they be expected to discontinue the profitable calling? There are, of course, some honorable exceptions. Considerable numbers of the clergy are coming to take an entirely different view of the theological field from that which they have hitherto held. The revelations of science are showing them the crude fallacies of the old system, and they have the honesty to follow where truth leads. May many more do likewise.

Of course there is much in the Universe that is wonderful, much that man is not fully able to comprehend. The process of reproduction in vegetable and animal life is a marvel; the intricacies of life are full of wonder. The mysteries of crystalization are not fully understood. The solution of a given substance when passing through the process of crystalization always produces precisely the same character of crystals, while the solution of another substance will form crystals of an entirely different construction—always following an unvarying law. An expert can always determine the name of a substance by examining its crystals. The formation of crystals in hundreds of

forms and angles is nearly as curious as the various phases of life. Chemical affinity and the numerous chemical combinations are equally marvelous. The motions of the heavenly bodies, the rotation and revolutions of suns and worlds, the balancing and commingling of the forces of the Universe, all, all are wonderful to comprehend; but everything moves in obedience to Nature's laws, and nothing by supernatural law; and those laws were never made, and there was never a time when they did not exist. It requires no supervision of a God to cause the germination of a kernel of corn in the warm soil in the spring of the year, nor for the trees to put on their foliage, nor for the earth to perform its daily revolutions, causing day and night, nor to send it on its annual course around the sun, causing summer and winter. It is the same with the millions of operations and changes that are constantly taking place in every part of the Universe. Every effect has a natural cause sufficient to produce it, and it has ever been so. No result has ever taken place that was not the product of natural causes and forces. This being so, the supernatural is never needed and is never present. The Universe is sufficient for every emergency, and the services of a God are not required, either in the simplest operations that take place around us or in the most grand and gigantic that are constantly occurring throughout the vast expanse of the Universe, the millions of suns and worlds, countless billions of miles apart, and at distances from us too vast for the mind to comprehend. The Universe, I repeat, is sufficient for all necessities, in all localities, and at the greatest distances; while a personal or anthropomorphic or Bible God could not possibly be present in millions of spheres and constellations at the same time and at the immense distances we know they are apart.

It is only natural for the ignorant mind, in taking a dim view of the Universe—all that we can see from our planet being a mere point in the vast and boundless whole—to exclaim, "All this must have had a designer, an architect, a governor and controller," but, in my conception, the Universe is far greater and grander, more omnipresent and omniscient, than all the gods that men have ever devised. By the side of the vast Universe, Brahma, Ormuzd, Fohi, Osiris, Zeus, Jupiter, Odin, Thor, Jehovah, Allah, Mumbo-Jumbo, and the hundreds of other gods conceived by man, pale into utter insignificance. One is a vast, grand reality, and the others have no existence save in the imaginations of ignorant men.

I cannot help observing how easy it is for you and other theologians to speak slightly of "blind forces," "dead matter," "mindless matter," and of their inability to produce the million of results that every moment are taking place, when in the same breath you claim that they are the handiwork of your God, produced by him after spending countless ages in cogitating and designing how to get them all up. If you believe them to be the handiwork of your God, you should at least speak respectfully of them. If you will set aside the reality and revere a chimera in its place, if you believe the chimera devised the reality, you should at least treat the reality with proper respect.

I am struck with the facility with which you and others like you disregard and set aside the reality, build up an imaginary something or nothing in its place. It is easy for me to believe in the existence of every form of substance that can be demonstrated, whether it is in the solid, liquid, fluid or gaseous form, and in all the forces that are inseparably connected with them, whether shown as light, heat, magnetism, electricity, attraction, gravitation, or any other and all other forces the existence of which can be proven, but this unknown, unreal nondescript that you call God, which has never been seen, analyzed, tested nor demonstrated—at the same time possessing personality, form and locality—is hard for me to comprehend or believe. I have never seen a person who knows anything about this marvelous existence. All that any one knows about him is what somebody has told him. But hearsay and rumor are not satisfactory to me. When the existence of this marvelous personality can be proven to me, I will readily believe, but until that is done I must beg to be allowed to doubt.

It matters little who first used the word *chance* in philosophy, but it has thousands of times been thrown at unbelievers in a personal God and a special providence, and has been tauntingly applied as though we believed in a Universe which runs by chance and which has no fixed law or government. Nothing can be more untrue or unfair. As every event must necessarily have a producing cause there can be no *chance* in the matter.

As you make *Design* the great argument, and prove that the existence of a God mainly rests upon this one support, I will quote a few paragraphs from B. F. Underwood, used by him in his debate with the Rev. John Marples, at Napanee, Ont., in 1875. They embody my views and are better expressed than I could express them.

"Let us view this famous argument for a moment. God is something or nothing. To say he is nothing, is to say there is no God. If he is something, he is not merely a property or quality, but an existence *per se*—an entity, a substance, whether material or immaterial is unimportant. If he is a substance, a material or spiritual being, there must be order, harmony, and adaptation or fitness in his divine nature to enable him to perceive, reflect, design and execute his plans. If deity does not reason, does not cogitate, but perceives truth without the labor of investigation and contrivance, he must still possess an adaptation or fitness thus to perceive, as well as to execute his designs.

"To say God is without order, harmony, and adaptation or fitness, is to say he is a mere chaos—worse than that imaginary chaos that theologians tell us would result if divine agency were withdrawn from the Universe. If a being without order, harmony and adaptation, or a divine chaos, can create an orderly Universe, then there is no consistency in saying that unintelligent matter could not have pro-

duced the objects that we behold. If order, harmony and adaptation do exist in the divine mind (or in the substance which produces thought, power and purpose in the divine mind) they must be eternal, for that which constitutes the essential nature of a god must be the eternal basis of his being. If the order, harmony and adaptation in God are coexistent with him, are eternal, they must be independent of design; for that which never began to exist could not have been produced, and does not therefore admit of design. If order, harmony and adaptation are independent of design in the divine mind, it is certain that order, harmony and adaptation exist and are no evidence of a pre-existent, designing intelligence.

"If order, harmony and adaptation exist which were not produced by design—and which are, therefore, no evidence of design—it is unreasonable and illogical to infer designing intelligence from the fact alone that order, harmony and adaptation exist in Nature. Therefore, an intelligent deity cannot be inferred from the order, harmony and adaptation in Nature. If the order, harmony and adaptation in deity to produce his thoughts and to execute his plans are eternal, why may not the formation of matter into worlds, and the evolutions of the various forms of vegetable and animal life on this globe be the result of the ceaseless action of self-existent matter in accordance with an inherent eternal principle of adaptation? Is it more reasonable to suppose the Universe was created, or constructed, by a being in whom exists the most wonderful order and harmony, and the most admirable adaptation to construct a Universe (which order, harmony and adaptation could have had no designing cause), than to suppose that the Universe itself, in its entirety, is eternal and the self-producing cause of all the manifestations we behold?

"Is a God uncaused—and who made everything from nothing—more easy of belief than a Universe uncaused and existing according to its own inherent nature? Is it wonderful that matter should be self-existent; that it should possess the power to form suns, planets, and construct that beautiful ladder of life that reaches from the lowest forms of the vegetable kingdom up to man? How much more wonderful that a great being should exist, without any cause, who had no beginning, and who is infinitely more admirable than the Universe itself!

"Again, the plan of a work is as much evidence of intelligence and design as the work which embodies the plan. The plan of a steam-engine in the mind of Fitch, the plan of the locomotive in the mind of Stephenson, was as much evidence of design as the piece of machinery after its mechanical construction. If God be an omniscient being—a being who knows everything; to whose knowledge no addition can be made—his plans must be eternal, without beginning, and therefore uncaused. If God's plans are not eternal, if from time to time new plans originate in his mind, there must be an addition to his knowledge, and if his knowledge admits of addition, it must be finite. But if his plans had no beginning; if, like himself, they are eternal, they must, like him, be independent of design. Now, the plan of a thing, we have already seen, is as much evidence of design as the object which embodies the plan. Since the plans of deity are no proof of design that produced them (for they are supposed to be eternal), the plan of this Universe, of course, was no evidence of a designing intelligence that produced it. But, since the plan of the Universe is as much evidence of design as the Universe itself, and since the former is no evidence of design, it follows that design cannot be inferred from the existence of the Universe.

"The absurdity of the *a posteriori* argument for a God consists in the assumption that what we call order and adaptation in Nature are evidence of design, when it is evident that whether there be a God or not, order and adaptation must have existed from eternity, and are not therefore necessarily proof of a designing cause. The reasoning of the theologian is like that of the Hindoo in accounting for the position of the earth. "Whatever exists must have some support," said he; "the earth exists, and is therefore supported." He imagined it resting on the back of an elephant. The elephant needing some support, he supposed it rested on the back of a huge tortoise. He forgot that according to his own premise, that whatever exists must have some support, required that the tortoise should rest on something. The inconclusiveness of his reasoning is apparent to a child. Whatever exists is supported. The earth exists. Therefore, the earth is supported; it rests on an elephant; the elephant rests on a tortoise; the tortoise exists, but nothing is said about its support.

"The theologian says order, harmony, and adaptation are evidence of a designing intelligence that produced them. The earth and its productions show order, harmony, and adaptation. Therefore, the earth and its productions have been produced by an intelligent designer. Just as the Hindoo stopped reasoning when he imagined the earth on an elephant, and the elephant on a tortoise, so the theologian stops reasoning when he says, God made the world. But as surely as from the premise that whatever exists must have some support follows the conclusion that the tortoise rests on something, as it rests on the elephant, does it follow from the proposition that order, harmony and adaptation are proof of an intelligent designer, that the order, harmony, and adaptation in the Deity to produce the effects ascribed to him are evidence of an intelligent designer who made him, as the various parts of Nature, adapted to one another, are evidence of an intelligent designer that produced them. This reasoning leads to the conclusion that there has been an infinite succession of creative and created Gods, which is inconsistent with the idea of a First Cause, the creator of the Universe. Then why attempt to explain the mysteries of the Universe by imagining a God who produced everything but himself, and why argue from the order and fitness in the world the existence of a designer. It re-

minds me of the ostrich, that, having buried its head in the sand so as to render invisible its pursuers, fancies there is no further need of exertion to escape from the dangers and difficulties which surround it.

"Design represented as a search after final cause, until we come to a first cause, and then stop," says F. W. Newman, "is an argument, I confess, which in itself brings me no satisfaction." "The attempt," says Buckle, "which Paley and others have made to solve this mystery by rising from the laws to the cause, are evidently futile, because to the eye of reason the solution is as incomprehensible as the problem, and the arguments of the natural theologian, in so far as they are arguments, must depend on reason."

"Design implies the use of means for the attainment of ends. Man designs, plans, contrives, and uses secondary agencies to accomplish his purposes, because unable to attain his ends directly. But how absurd to speak of contrivance and design in a being of infinite power and knowledge. Man, to build a steamship, has to fell trees, and hew them into various shapes, get iron from the earth, and smelt it in furnaces, and work it into bolts, braces, nails, etc.; hundreds of workmen, carpenters, joiners, blacksmiths, cabinet-makers, painters, caulkers, riggers, etc., labor for months before the vessel can be launched. If man possessed the power to speak into existence a steamship, would he contrive, plan, and use means to construct it? On the contrary, would it not come instantly into existence as a complete, perfect whole?

"But the existence of a steamer, since it is only a means to an end, would be inconsistent with unlimited power in man. If he were able to effect his purposes, why should he construct a vessel with which to visit far-off lands? Infinite power would enable him to cross the ocean by the mere exercise of his will. It is evident at a glance that the use of means is incompatible with infinite knowledge and infinite power. This argument of my friend, in proving too much, proves nothing, and demonstrates its own worthlessness, and therefore we cast it aside. Design implies finiteness; man designs and has to calculate and use means to accomplish his end. If he were all-powerful, would he use that power to construct ships to cross the ocean, or armies to win battles, when he could accomplish his end without, and by those means demonstrate that he is infinite in power? An infinite being would not have to employ means to complete his works; he would not have to doubt and cogitate before he accomplished his design; that would be the method of man. It is absurd to suppose that a God did all those things. He supposed God infinite in everything, in his power, in his love and kindness. He has power to do everything. And yet the world is so constructed that at every step we take, we crush to death creatures as minutely and curiously formed as ourselves. They kill one another in numerous struggles, and life has been such a series of bloody battles, resulting in destruction of life, that the Waterloos and Solferinos of history are nothing in comparison. Where is the design in the volcano that belches forth its fiery billows and buries in ruins a Pompeii and a Herculaneum? Where is the design in the tornado that sends a fleet with its precious freight of humanity beneath the remorseless waves? Where is the design in the suffering and torture that thousands feel this very moment in the chambers of sickness, and in the hospitals full of diseases? Where is the evidence of a great Being who has the power to make men happy, and yet allows the world to go on in all its misery—such misery as it makes one's heart ache to see, and which we, imperfect creatures as we are, would gladly stop if we could?

"And where is the design in the thousands of facts which science has brought to light, showing that there are organs and parts that serve no purpose at all, but on the contrary, are injurious to their possessors? Why do some animals, like the dugong, have tusks that never cut through the gums? Why has the guinea-pig teeth that are shed before it is born? Science tells us these rudimentary structures are the remnants of a former state, in which these parts were of service; but theology which requires us to believe that a God made all these animals as we now see them, cannot possibly reconcile these facts with infinite wisdom and goodness.

"Adaptation in organisms instead of having been produced by a Deity, we hold is largely the result of natural selection. Adaptation must exist as the adjustment of objects to their environments. If a flock of sheep be exposed to the weather of a severe climate, those of them having the thinnest wool affording the least protection from the cold, will perish. Those with the thickest wool and hardest nature will survive every year, and by the law of heredity, transmit their favorable variations. By this process those best adapted to the climate live, and the others perish. Thus in the struggle for life we have the "survival of the fittest," without any design whatever. But the theologian comes along and looking at the sheep, says: "See how God has adapted these sheep to the climate." He forgets the thousands that have shivered and perished in winter's cold as the condition of this adaptation. So animals change the color of their coverings in accordance with their environments. The bears among the icebergs of the North are white, because in the struggle for life every light variation has been favorable to the animal—has facilitated its escape from the hunter and its preying upon the living things on which it subsists. Those with darker coverings have gradually become extinct, leaving in undisputed possession of the snow banks and icebergs this species, which in color resemble the general aspect of its surroundings. Look at the rabbits. Some change their color every year; some are brown in the summer and white like the snow in winter. Those with this tendency to change their color during the year, having the most favorable variation, have persisted, and this tendency, by heredity, has been accumulated, until it has become a part of the nature of the

animal. These are but illustrations of a principle discovered by Darwin and Wallace, and which explains largely how, not only color and thickness of coverings, but speed, strength and suppleness of body, keenness of sight and hearing, and all other parts and powers of organism have been developed in adaptation to their environment, without any special design whatever.

"My friend says, we have no evidence of the eternal existence of the Universe, because we have no personal observation of it. But has he any personal observation to prove the existence of an eternal God? Yet he believes in it. We believe the Universe always has existed in the past, because we see no trace of a beginning; we believe it always will exist in the future, because we see no prospect or possibility of an end. Worlds have their formation and dissolution, but the substance is neither augmented nor diminished. Matter is indestructible and eternal. We are not therefore in need of a creator."

Thus I have quoted Mr. Underwood at considerable length, but he so effectually uses up the great "design argument" which you and your brethren insist upon is the one great proof of the existence of a God, that it seemed best to give it pretty full.

Let us recur again to the Bible. I gave you in my last what seemed to me fifty good reasons why that compilation should not be regarded as divine, and you have not refuted one of them. They stand impregnable and must so continue to stand. Your greatest effort seems to be to show that the Bible has no greater imperfections than other books; that it contains no more contradictions than the books written by men. You are constantly comparing your book with the writings of Gibbon, Shakspeare, Paine, Herodotus, Homer, etc., with a view of showing that it contains no more imperfections than they. But that will not do. I am surprised that you should use such arguments. If the Bible is not superior to all the works that men have written, we have no grounds for accepting it as divine, and it is entirely reasonable for us to decide that it was also written by men. If it is truly the work of the brain and hand of Deity, it must necessarily be greatly superior to the efforts of man; but if this is not the case your claims for its divinity fall to the ground. Its contradictions cannot be reconciled by saying that other books contain similar discrepancies. Its vulgarity cannot be atoned for by saying that other books contain vulgarity. It does not make it adapted to the needs of people in this age of the world to show that other books were also written long ago. All this falls very far short of proving that it is the work of a perfect Divine Being. If it has all the imperfections of other books, it can be from no higher source. One of two things must be true—God either wrote the book or he did not. If he is a perfect being he cannot be the author of an imperfect work; and if hundreds of thousands assert that he is the author of such a work, it does not make it true. That the Bible is teeming with imperfections I think I have abundantly shown. The only rational conclusion that can be arrived at is that it is not a perfect work and that the writer was not a perfect being; that it shows no superior ability, no greater degree of perfection than is found in hundreds of other works; that if it does not surpass all that man has written, and that it was also written by men.

You make an effort to show that the Bible is not an advocate of kingcraft, tyranny, and slavery, but I think you are unsuccessful. I am only astonished at your assurance in making denial of anything so patent. That the Jewish kings were anointed and abundantly recognized by the prophets and priests is as noticeable as any feature of the book. Ingersoll says: "The Bible teaches that God is the source of all authority, and that all kings have obtained their power from him. Every tyrant has claimed to be the agent of the most high. The Inquisition was founded not in the name of man, but in the name of God. All the governments of Europe recognize the greatness of God and the littleness of the people. In all ages hypocrites, called priests, have put crowns upon the heads of thieves, called kings." It was certainly so in Bible times; the greatest tyrants and murderers were called to the throne of God's chosen people and their rule was sanctioned by the priests. The Bible kings were certainly recognized and approved in several instances. Tyranny was the rule among those kings. They obtained their authority from God, and the poor people whom they reigned over were made to feel the iron hand of Jehovah. Nearly all kings have been tyrants and the Jews were no exception in this regard. If Moses, David, and their successors were not tyrants it is difficult to find any in history. That slavery is a Bible institution I have only to refer you to Deut. xxv, 44, 46; Ex. xxi, 20, 21; Eph. vi, 5; Col. iii, 22-24; Tit. ii, 9; 1 Peter, ii, 18, and numerous other passages. Bible rule was assuredly one of kings, tyranny and slavery.

It is the same with the degradation of woman. The Bible is full of it. The subjection of woman was common in all the Eastern nations in olden times, and the Jews were in no degree behind them in this particular. The preference for the male sex is shown in many parts of the Bible. In the Mosaic law, after the birth of a male child the mother was "unclean" seven days, but if it was a female child the term of uncleanness was extended to fourteen days. We well know that it makes a woman no more unclean to bear a female child than a male, and it was only a piece of barbaric cruelty to make this unjust distinction between the sexes. Even after the birth of the reputed Son of God, and no male had officiated, according to divine law the mother was unclean. Woman had no equality with man under the Bible régime, and the volume has only to be perused for the fact to be made strikingly apparent. It is not confined to the Old Testament alone. While in the older part the statute stands: "Thy desire shall be to thy husband, and he shall rule over thee," the newer says, "The head of woman is man," "Wives, submit yourselves to your husbands,"

"Let wives be subject to their husbands in everything," "Let your women keep silence in the churches: for it is not permitted unto them to speak," and much else in the same vein. The provisions in the Bible in many respects were especially severe and unjust toward females. On this subject Prof. Denton says: "If a man went to war, and found among the captives a beautiful woman, he was permitted to make her his wife; and if afterwards he had no delight in her, he was to let her go where she would. No help for the woman if she found no delight in him." No matter how much grounds of dissatisfaction the woman might have against her husband, there was no redress for her. In the matter of ordinary divorce the inequalities were on the woman's side. The man was permitted to get a divorce, but the woman was not (Deut. xxiv. 1).

Your manner of befouling the memory of the deceased French statesman, Thiers, seems wholly uncalled for. I know nothing of the facts of the case, but I would not base a vile slander on the testimony of one paper so notoriously untrustworthy as the New York Herald. I know this, he was a man greatly respected by his countrymen, and he rendered vast services to his native land. What he did when young I have at present no means of knowing. I cannot, however, envy you the disposition you evince in parading the faults of the dead hero.

You deny that the Bible approved of polygamy. You might as well claim that it forbids the sacrifice of bullocks, rams and he-goats. The patriarchs, Abraham, Jacob, Gideon, David, and Solomon, were certainly polygamists. They are held up as special favorites of heaven, and I ask you to point out the passages where the Bible censures them for their polygamy.

You cannot dispute that the Bible recognizes human sacrifice. Not insisting that Jephtha sacrificed his daughter according to his vow, it cannot be denied that the sons and grandsons of Saul were sacrificed to arrest a famine, and their heads hung up in the sun. You may know better than other people what the meaning of Lev. xxvii. 28, 29 is, but it certainly reads: "Notwithstanding no devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death." It strikes me this language is clear and direct, and need not be misunderstood. If it does not mean that every man and beast that were devoted should be put to death, it does not mean anything.

Your attempted explanation about there being light sufficient to perfect vegetation and to mature fruits and seeds, before the sun was brought into existence, is as weak as your case is generally. It may be satisfactory to yourself, but will hardly prove so to scientific persons. If there was so much light, why was the sun created? What became of that light after the sun was brought into existence? If you should claim that the herbs and trees brought forth seeds and fruit before the earth was formed, your position would be equally tenable. Well may you say the Bible was not intended for a text-book of Natural Philosophy, and I will add, of common sense either.

I shall not contend with you about the honor you claim for the Bible for introducing Monotheism, though it is not easy to see how the doctrine advanced the Jews beyond the surrounding nations. The Egyptians and other nations, as I have already shown, were far beyond them in all the arts and sciences and in the march of civilization. If it is a virtue to believe in one god, why should not a belief in several gods be a greater virtue? and would not the size of the virtue increase with the number of gods believed in? Logically, it must. As I said in a previous letter, there is as much proof of a hundred gods as there is of one. I called your attention to the fact that a plurality of gods was recognized in the first chapter of Genesis. There are also other passages which bear the construction of superior and inferior gods, as most of the pagan nations have believed. If it is wrong to believe in more than one God, it is very questionable whether the Christians did right in dividing him into three parts, or persons. They never got that idea from the Jews, but borrowed it from pagan nations, many of whom had trinities. In this regard the Mohammedans have preserved the monotheistic idea of the Bible far more closely than the Christians; and if there is any virtue in Monotheism they ought to be the most virtuous.

I think I was quite correct in saying that the books of the canon were written at a much later date than is usually claimed. I repeat it, there is no proof that, with the exception of the Gentile book of Job, either book of the Bible was in existence more than seven hundred years before the Christian era, and several of them were not written till a later date. The Jewish sacred writings were gotten up after their return from the Babylonish captivity. If there were any such writings before that the Jews themselves did not know of them. This is attested by Hittel and other writers. The Christian father Irenæus says that "they (the books of the Old Testament) were fabricated seventy years after the Babylonish captivity by Esdras;" and Dr. Adam Clarke guardedly says: "All antiquity is nearly unanimous in giving Ezra the honor of collecting the different writings of Moses and the prophets and reducing them into the form in which they are now found in the Holy Bible."

For a somewhat graphic account of the nature of that divine inspiration with which the writings were composed, the reader is referred to 2 Esdras xiv. "And the next day beheld a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink. Then opened I my mouth, and behold! he reached me a full cup, which was full, as it were, with water, but the color of it was like fire. And I took it and drank; but when I had drunk of it, my heart uttered understanding, and wisdom grew in my

breast, for my spirit strengthened my memory. And my mouth was opened, and shut no more. The highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not; and they sat forty days, and they wrote in the day, and at night they ate bread. As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books. And it came to pass, when the forty days were fulfilled, that the highest spake, saying, The first that thou hast written, publish openly, that the worthy and the unworthy may read it. But keep the seventy last that thou mayest deliver them only to such as be wise among the people."

After quoting the above, Preston, in his "The Holy Bible a Historical Humbug," p. 3, remarks: "The above sufficiently shows the manner of writing an inspired book. All that is necessary to show the matter which makes up the books of the Bible is to read them. We thus find it historically established that the Old Testament, as it is now offered to us, was a comparatively modern production, having been written by a cunning old priest named Ezra, only some five hundred years before the time of Christ, and that owing to the carelessness and profanity of the Jews themselves, who not only lost whole books of the Bible, but burnt others, the Christian world to-day is in possession of but a small portion of the 'Word of God.'"

The same writer continues his observations respecting the canon of the New Testament:

"It has never been claimed that any portion of it was written during the life of the reputed founder of Christianity. Christ himself never wrote a line of the books of which it is composed. He was put to death without having ever written one word of the books of the Bible. The Christian Church was established all over the known world before a single verse of the New Testament, which contains all the doctrines of Christianity, had been written."

"The first allusion that is made to the Gospels was by the Christian Father Irenæus in the year 182, nearly a century and a half after the time of Christ. Even then, the four Gospels were presented to the world upon no other authority than that of the Christian Father himself. At the time Irenæus first introduced the four Gospels, there were many others in circulation, some of which, we are told, had existed nearly a century before, and had actually been read and quoted by the early Christians as the word of God. Among the most important of these may be named the Gospels of St. Peter, St. Thomas, St. Matthias, St. Bartholomew, St. Philip, Judas Iscariot, Thaddeus and Barnabas; the Acts of St. Peter, St. Paul, St. Andrew, St. John, St. Philip, and St. Thomas; and the Revelations of St. Paul, St. Thomas, St. Stephen, and the Great Apostle. There were upwards of fifty of these Gospels, Acts, and Revelations, which were, at one time, considered the 'divine word.' During the first three hundred years from the era of Christ there was no collection of the writings of the New Testament. All the above-named writings were circulated and accepted by the primitive Christians as of equal authority."

"At length there arose conflicting opinions and serious contentions as to their credibility. It was finally judged necessary to settle the dispute by an authoritative selection of the true from the false books. The division of opinion regarding them and the nature of Christ resulted in such disorder that the pagans ridiculed Christianity upon the stage. For the purpose of preserving order in the empire, Constantine convoked an œcumenical council of the whole habitable earth at the town of Nicæa in Bithynia. There assembled 2,048 bishops, all of different sentiments and opinions. The records of the disputes of these fierce and bigoted bishops amounted to forty volumes. The conflict in the council arrived at such a pitch that the Emperor, as moderator, for the purpose of preserving some degree of unity and propriety, was obliged to expel 1,730 of the exasperated and contentious bishops. The remaining 318 bishops then proceeded to determine which ones of the various writings were the inspired word of God. 'This was done,' says one of the Christian Fathers, 'by placing all the books under a communion table, and, upon the prayers of the council, the inspired books jumped upon the communion table, while the false ones remained under.' But it is related that many mocked at this method, and the religious row continued as fierce as ever. Finally, most of the manuscripts submitted, after being sufficiently fought over, were rejected, whereupon Constantine affixed the seal of the empire to the remaining few, declaring such to be the 'word of God.'"

"And as such they passed until the year 363, when another council, that of Laodicea, was held, to make a more perfect selection of the holy books. Upon this occasion, the manner of choosing them was by vote. The books of the New Testament were then adopted, nearly as we now have them, except Revelations, which was excluded. We are informed by St. Chrysostom, who died in 407, that the Acts of the Apostles was scarcely known in his day. Other councils were called to settle the sacred canon. There was one in 403 which rejected some books received by the council of 363; but a later council in 680 restored them. And thus contentious priests continued tossing the 'word of God,' like a battledore, from faction to faction, changing it as the spirit of sect might dictate. As illustrating the spirit which animated the ordained arbiters of the 'sacred writings,' we give the words of the Christian writer, Tindal. In his work entitled 'Rights of the Christian Church,' page 195, he says: 'That he fled all assemblies of bishops because he never saw a good and happy end of any council, but that they did rather increase than lessen the evil; that the love of contention and ambition always overcomes their reason.' Speaking of the memorable Council of Nice, at which the Emperor himself presided, Tindal further says: 'And if these accusations and libels which the

bishops gave in of one another to the Emperor were now extant, in all probability, we should have such rolls of scandal that few would have much reason to boast of the first œcumenical council, where with such heat, passion, and fury, the bishops fell foul on one another, insomuch as had not the Emperor by a trick burnt their church memorials, probably they would have broke up in confusion. After that council was over, the bishops made so great a bustle and disturbance, and were so unruly, that the good Emperor was forced to tell them that if they would not be more quiet and peaceable in the future, he would no longer continue his expedition against the Infidels, but must return to keep them in order. Indeed,' continues Tindal, 'the confusion and disorder were so great amongst them, especially in their Synods, that it sometimes came to blows; as, for instance, Dioscorus, Bishop of Alexandria, cuffed and kicked Flavianus, Patriarch of Constantinople, (at the second Synod of Ephesus,) with that fury that within three days after he died.'

"And it is upon the decisions of such fierce and fighting fanatics that the Christian world depends for its creeds and sacred scriptures! The authenticity of divine revelation rests upon the ballots of bigots who often fell foul of one another, and kicked each other to death! So that it is difficult to determine whether it was really the majority vote or the predominant kicking power that finally settled the vexed question which books were God's and which were not. The book of Luke was given to God by one single vote majority, and that may have depended more upon the muscular activity of the voter than upon his ability to discriminate between books of God and books of men."

"It is a notorious fact, and one which may well perplex the priesthood, that the books which one body of bishops would piously pronounce genuine inspiration, another council, equally as well commissioned to settle the sacred canon, would condemn and reject as profane forgeries. And it is also pertinent to inquire, in this connection, why the one thousand seven hundred and thirty bishops whom Constantine thrust out of the Council of Nice were not as well qualified to say what writings were the word of God as the three hundred and eighteen who remained? And also, why, or how, or by whose imperative command, is the Christian world justified in believing that the books which were saved and voted into the the Scriptural canon are any more sacred than those voted out, or which were lost or destroyed? Let Christians learn these facts, and consider them well. Let them realize the absurdity of believing books to be of divine origin which so long lay in obscurity, and were only saved from oblivion through the presumption of unscrupulous priests, and finally decided to be genuine by the ballots of bigoted and bullying bishops."

Let me give you these Christian authorities: The learned Dr. Lardner says: "That even so late as the middle of the sixth century, the canon of the New Testament had not been settled by any authority that was decisively and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence" (vol. iii, pp. 54-61).

In the second edition of his introduction to the Scriptures, the Rev. T. H. Horne says: "The account left us by ecclesiastical writers of antiquity, published, are so vague, confused and discordant, that they lead to no certain or solid determination. The eldest of the ancient fathers collected the report of their own times, and set them down as certain truths, and those who followed adopted their accounts with implicit reverence. Thus tradition, true or false, passed on from one writer to another without examination, until, at last, it became too late to examine them to any purpose."

Your supposition that the New Testament canon was collected at an early date, from the fact that it does not directly teach popery, Mariolatry, etc., is of no more force than the Protestant Sabbath (first instituted by Constantine in 321), and the personality of the Holy Ghost—which can easily be shown to have been a borrowed pagan myth—first introduced as an orthodox dogma at the Council of Constantine in 381. The fact that all the cardinal doctrines of the Church were not authoritatively settled till a late date, proves conclusively that there existed no canon by which they could be settled. The first councils in the fourth century were called for the very purpose of ferreting out or forging sufficient Scripture evidence to collect into a canon. I wish, too, to call particular attention to the fact that popery did not really begin to have an existence till 606, when the title of "Universal Bishop"—Pope—was first given to Boniface III. You will understand, too, that the Papist can point to as positive New Testament proof for transubstantiation and Mariolatry as the Protestant can for any of his particular doctrines.

You say, "the wonderful events recorded in the Bible do not necessarily make it suspicious." Do you mean that in such stories as the earth producing all the varieties of vegetation before there was either sun or rain; that man was made of clay, and woman of a rib taken from him by a surgical operation; of a snake being able to circumvent God in his long-matured plan, until he made it necessary for him to drown out the world by raising the water over the entire earth to the height of five miles; of two and seven of every variety of animals being closely compacted for thirteen months in a water-tight and air-tight vessel; of frogs, locusts, lice, etc., being produced in immense quantities by miracle; of all the water of a country hundreds of miles in length, including a large river, being turned into blood; of the waters of seas and rivers parting and piling up on either side like a wall; of a man's stopping the sun and moon in their courses; of a man's preventing rain and dew falling upon the earth for more than three years; of Jonah's being swallowed by a fish and retained in its stomach

under water for three days, and then being thrown up alive and kicking upon dry ground; of three men being cast into a fiery furnace that was made seven times hotter than usual, without receiving the slightest injury; of a woman becoming a mother without the natural process; of men being raised from the dead; of the graves being opened and the dead being resuscitated and walking forth into the city among their former companions—do you mean that all these stories, and many more equally as incredible, are not enough to excite suspicion? If so, I must disagree with you. If such extravagant yarns were to be narrated now-a-days, the strongest suspicions would not only be excited, but everybody would declare them absurdly false. They would, however, be just as likely to take place to-day as two or five thousand years ago.

You say my condemnation of the Bible is an insult to the intelligence of all Christendom. Nothing of the kind was intended. I think I have made no misstatement about that volume, and while I have no desire to insult any one, I have wondered indeed how people of intelligence like yourself can so easily swallow it without examination, and accept it all as truth without a shade of error. It is easy for you to say my reply "bristles with distortions, garblings, half-truths and untruths," but I think it would have been very much better to point them out than to make such wholesale unfounded charges. It is easy to use epithets and sweeping assertions, but there is little argument in them.

It is hard for you to give up Jefferson. You fain would still claim him for a Christian, but I cannot help thinking he knew more about his views than his great-granddaughter knew. I recommend you to turn to my third reply and read the quotations I gave from his own writings. After doing so, it will not be an easy task for you to consider him a genuine Christian.

Your inclination or your prejudice leads you to give another unfriendly hit at the Liberal Clubs. Let me again assure you that the members are not all anti-Christian. Some incline one way and some the other. Those who are decided in the convictions that Christianity is re-vamped paganism and that its rule has not tended to benefit the world, claim the right in moderate language to give expression to their convictions. Those who entertain opposite views are equally free to give utterance to them and to disprove if possible the errors of their opponents. The Liberal Clubs are certainly not the pernicious organizations you seem disposed to represent them. Perhaps the worst thing you can say about them is that they maintain a free platform where a man is privileged to say just what he thinks to be true.

You allude to the comparative strength and weakness of Christianity and Infidelity, and make an effort to prove that the first is growing stronger while the latter is already on the wane. You state that certain fashionable Christian churches of this city are well attended, while the congregations of Frothingham, Alger and Adler are not immense, etc. I concede that some of the fashionable, *bon ton* churches and the Catholic churches are fully attended, but I fear your prejudices prevent you doing justice to the congregations of Frothingham, Alger and Adler. When I have listened to these gentlemen I have found their audiences large and the seats well occupied, and I am informed that the attendance at their meetings is uniformly good. I concede, too, that Christianity has been a power on the earth, and is to-day. Although it has never reached more than half the number of those who believe in Buddha, and only about equaled the number of adherents to Brahmanism and perhaps exceeded by a trifle the followers of the Arabian prophet, it has nevertheless been one of the great religions of the world and holds that position to-day. It has spread itself by conquest. It has grasped the sword, and in the name of its Savior and its creed it has deluged this fair earth in blood. In this sanguinary devastation it has exceeded, by far, all the religions known to man. It has shed enough of the blood of men, women and children to float all the navies and merchant-ships on the globe, while the great systems of Brahmanism and Buddhism have been peaceful and beneficent, and their numbers have not been increased by conquest and slaughter. Christianity and Mohammedanism have drawn the sword freely and caused human blood to flow in rivers. Those two religions of monotheism have slaughtered nearly 200,000,000 human beings. For centuries they have pursued the same bloody religious warfare which is to-day deluging Southern Europe with blood.

The qualities which have been most conducive to the growth and strength of Christianity are ignorance and superstition. These made the Church strong, and they have kept its power intact. So long as it could make the masses believe that there was a tyrant who ruled on a throne a little above the clouds; that he commissioned a vast brigade of priests to attend to his business and to help hold the people in subjection; that there is a fearful hell of brimstone, fire and flames ready to engulf all who will not bow and acknowledge the faith of the cross, and all who dare to think for themselves, so long has the rule of that system of religion been strong in the world. But assuredly it is weakening. During the last two or three centuries, and more particularly during the last half-century, light has been breaking in. Learning and science, and the consequent advance of civilization, have been weakening its foundations. Science has shown those who are willing to read the truths it imparts that the ground upon which Christianity stands is untenable, and that its foundation dogmas are untrue; that the great truths of the Universe are in opposition to the narrow-creed exactions which the Church enjoins upon its devotees. There is an antagonism between Christian credulity and the teachings of science. As the knowledge of the truths of Nature is improved by the masses, the grip of the Church is loos-

ened and the power of priestcraft is weakened. A strong faith in the myths and fables of the past is incompatible with the revelations of science and truth, and in the conflict which has begun, and is sure to continue and increase, these are certain to triumph, and the old myths must retire to the rear and sink down, ultimately, into the waters of oblivion. The destiny of the human mind is to be free and untrammelled. On the pinions of truth it is destined to rise above the mists and fogs which settle over the Church, and though the machinery and organization of the same is still perfect, and the power of priestcraft is hard to be broken, it is only a matter of time. The struggle will not slacken; the contest will not cease until truth and reason shall triumph over errors and myths. The fetters and shackles that bind men shall be removed and *men shall be free*.

In connection with the subject of the decline in the vitality and power of Christianity in this country allow me to quote a few remarks made by your brother clergyman, Rev. Dewitt Talmage, of the Brooklyn Tabernacle: "Oh, we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools, and yet I give you the appalling statistics, that in the last twenty-five years, laying aside last year, the statistics of which I have not seen, within the last twenty-five years the churches of God have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God, what will this come to?" You see your brother takes a discouraging view of the coming fate of the Church. The prospect is anything but cheering to him. Talmage, of course, would not utter such gloomy words did he not know them to be true.

The growth of skepticism and the increase of doubt in the dogmas of theology are apparent on every side. They are working into the churches, and the clergy themselves are badly affected with the prevailing doubt. In confidential conversation with private friends many of them admit that they have their misgivings about the truth of what they were brought up to believe. The trade of the priest is all they know, and to insure a good livelihood they continue to preach; but their confidence in ecclesiasticism is greatly shaken. Some estimate that half the members of the churches are doubting unbelievers in all that the Church enjoins.

The spirit of doubt and skepticism is apparent in many of the newly-issued books that are appearing, as well as in the journals and magazines of the day. Frequently we see the most radical articles appearing where we would hardly look for them. More and more are becoming bold enough to speak out and tell their thoughts. The priesthood will still use their best exertions to hold the masses subservient to their will and purpose, and they will doubtless continue to do this so long as the avocation is remunerative. But one after one and ten after ten they are emerging from the mists of faith and are coming out into the sunshine of truth. As a sample of the newspaper and magazine articles that are appearing from time to time, I will first give a quotation from an editorial in a recent *Telegram* upon "Religious Superstition." It says: "An essay entitled 'Modern Skepticism and How to Meet It,' is presently to be read by the Rev. Dr. Lyman Abbott before the General Association of the Congregational Church of this State. It cannot be doubted that Dr. Abbott will address himself with enthusiasm to the task, and that his defense of Christianity will be tinged by strong personal devotion to the cause. But for a successful assault to be carried against the strong intrenchments on the side of Infidelity set up during the last few years by many members of the scientific world, a leader is required of vaster powers than those possessed by the defender in question. It must be remembered, too, that it is idle to defend the dogmas of Christianity merely because they have now survived many hundreds of years. Scientific leaders are notorious for their love of truth. They follow where she leads them, no matter where the bourne may be. This is not true of Christian leaders. They follow according to the bent of their prejudices, their self-interest, their bigotry. They desire to see only those things proved which they believe or wish to believe true. Dr. Abbott will find the task which he has set for himself one beyond his powers."

As embracing deep thought upon one of the subjects we have been discussing, I will insert the following which recently appeared in the *Nineteenth Century*:

"In former times, when Atheism was vague and stammering, incomplete and unorganized, it was condemned and suppressed with horror, anger and indignation. Its apostles were execrated as monsters doomed to eternal torments. The world cast them out, and the Church burned them. But now that Atheism is complete and organized, without concealment and without shame, its name is not even a term of mild reproach. On the contrary, its most notorious professors are honored and looked up to by the world in general, and listened to with a respectful patience by even their professed opponents. Deans avow friendship for men compared with whom Voltaire is orthodox, and Cardinals with such men gravely discuss beliefs which Voltaire would have thought it horrible to have questioned. The reason of this is obvious. Atheism has come forward under changed conditions. It is based upon new foundations; it is animated with a new temper. For the first time it rests itself not on the private speculations of a rebellious intellect, not on the ravings of a vile Parisian populace drunk with the wine of politics and suffering from political delirium tremens, but on the deep and broad foundations of research, experiment, and proof. It has lost all that insolence of private passion and of private judgment which used to make it as offensive to men's practical instincts as it was to their theoretical convictions. Our

modern Atheists in profession, and to a great measure in fact, are entirely free of the old personal bravado; they claim to teach with authority, because they have been content to learn with humility. For they, too, have their church, their infallible teacher, to whom they profess an implicit and devout obedience. And this teacher is undoubtedly an august one. It is none other than Nature herself, as our powerful science compels her answers from her—Nature, in the widest sense of the word, including the history of the Universe and the history of the human race, and the laws in obedience to which this history has developed itself. Here, we are told, is our one source of knowledge; here we learn the truth, and the whole truth. Nature bears witness about every conceivable subject; there is no rational question which, if we do but ask it properly, she will not answer. She will require no faith from us; she will ask us to take nothing on trust. Everything that she teaches us she will prove and verify; and there is no variableness in her, nor any shadow of turning. "Come, then"—this is the appeal that our modern Atheists make to us—"and let us learn of Nature; let us listen to the voice of truth!" And what does truth tell us? Among many things truth tells us two, which are of prime importance, and which are universally intelligible to the human race—there is no God, and there is no future life. The notion of the first is unnecessary, and that of the second is ridiculous. In the name of truth, then, let us cast these lies away from us, however painfully for the moment we may feel their loss, however closely they may be bound up for us with memories of the past. But we are not left with this exhortation only. Something more is added to sustain and stimulate us. These lies, we are told, if we will but look them boldly in the face, instead of blinking at them out of deference to their supposed divinity, we shall see to be not lies only, but profoundly immoral lies. Is is, therefore, in the name not of selfish indulgence, not of license and free-living, but of sacred truth and all the severest principles, that we are invited to accept the creed of Atheism and to cast out religion. Thus the Atheism of to-day, though theoretically destructive, is practically conservative. It no longer assails society as it is, or any of those rules that sustain it, or the cherished affections that are supposed to make it worth sustaining. It is associated no longer with any dissolute wit, with any cruel and brilliant cynicism, or with the fascinations of lawless love. On the contrary, it is on the whole somewhat dull; and to say the least of it, it is eminently respectable. It is the Atheism of the vigil, not of the orgy; and its character when developed is solemn, almost puritanical. Study the language, the conduct, even the faces of its exponents, and signs will be apparent everywhere of gravity and severe earnestness. These are men, we see in a glance, who hold life a serious thing—a thing not to be trifled away in idleness, however harmless, or in licentious self-indulgence, however refined or graceful. What is really of value in life, what men should really strive for, are things to be reached only by self-denial and labor and a vigilant rigor in the guidance and control of our passions. Those who pay no heed to the better part, but who saunter, who lounge, who smile, who sneer through life, are condemned by the Atheists even more grimly than by the believers."

From one position of the above writer I shall perhaps claim to dissent. I do not limit the power of Nature to carry human existence beyond this life. I have felt compelled to acknowledge that it may be in the economy of the Universe to continue individual life into another state of existence; that this is the rudimentary, and the other the ultimate. I claim to have no special knowledge upon the subject nor of the nature and locality of that other world, but I have witnessed phenomena that I was satisfied were not fraudulent, and which led me to this conclusion. With this exception, the writer is sound; and it is possible, too, that this may not be an exception after all. Science may ultimately explain all not now well understood.

In connection with the subject of the spread of skepticism I will only remark that it is striking terror into the very heart of the Church. The great question that is now propounded with so much anxiety and mental agony is, How shall the spread of Infidelity be stayed? This momentous question troubled the Pan-Presbyterian Council recently assembled in Edinburgh more than all others, and it will take all the skill and cunning of the theologians to solve it.

I will take very little space to review the ground we have gone over, or to sum up my portion of the discussion. Allow me to say I think you have utterly failed to establish your side of the questions discussed; and I have been struck with the weakness of your arguments and with the little dodges, petty quibbles, and theological twaddle you have found it necessary to resort to. Before the discussion took place, I thought more could be said in advocacy of your views than you have said, although I am convinced that few of your brethren of the sacerdotal order possess more ability than yourself. With all due modesty, I claim that I have shown, under our first proposition, that those who did the most to aid the cause of American independence and to establish a free system of government were unbelievers in orthodox Christianity and the divinity of the Bible. Under the second proposition, I think I established the fact that unbelievers have done more to aid the advance and spread of learning and science than believers have. On this last proposition, relative to the truth and divinity of the Bible, I claim that I have shown that the Bible possesses no qualities to prove it a superhuman production, and that it is entitled to no more respect than numerous other books that men have written and printed. I think that I have made it clear to unprejudiced minds that Infidelity, or Radicalism, has more proofs of truth than the Bible has of divinity. I stated clearly, and was prepared to prove it, that Christianity is not an original system of religion; that all its

dogmas were borrowed from the older systems. I have repeated this some three times, hoping you would attempt to refute it, that I might adduce the proofs. You have not disputed it, but tacitly admitted its truth, and I wish this point to be noticed and remembered. By your silence upon this charge you have confessed that Christianity is not original, but that it was borrowed almost entirely from paganism, and is no better than the obsolete systems of religion in vogue twenty-five centuries or more ago.

It is true I have covered more space than you have, but I have introduced no topic not mentioned by yourself, and have endeavored to confine myself exclusively to the subjects treated of by you. You throw out insinuations about the cuttle-fish style of conducting an argument. Your allusion is about as clear as the water may be supposed to be about your cuttle-fish when making an attack, but I cannot think it fairly applies to me. I am aware that I am somewhat verbose and that I sometimes repeat myself, but I do not think my language is ambiguous or difficult to be understood. I do not try to conceal myself or the views I entertain. Like some others of your insinuations, it seems wholly uncalled for. You have not been curtailed in anything you wished to say. I have printed every word you handed in, and I would not have denied you the same space I have occupied. Your style is brief and concise, while mine is more diffuse. I make longer quotations than you do, believing it more fair to the author quoted, and better for the reader, than to select a line or two here and there which cannot give a full exposition of the author's views.

I cheerfully concede to you greater ability than I possess. Your advantages have been superior to mine, and your reading far more extensive, but I am fully convinced that I have the truth on my side, and with my inferior abilities I think I have made this comparatively clear. I will leave it with our readers to decide which has given the best arguments, and on which side victory has perched.

Perhaps we have both shown some prejudice and partiality. Being fully impressed that Christianity is a system of shams and old fables, borrowed, as I have charged, from older pagan systems, I have lost nearly all the respect I once had for it, but I have intended to be fair and truthful in all cases. You have evinced not a little unfriendliness towards Infidels, Atheists and Liberal Clubs. I can not think strange of this, for they are working in opposition to your line of thought and your avocation, and it is only the spirit so violently exhibited by your predecessors.

I thank you for the courtesy you have shown me. I have found our personal intercourse pleasant and agreeable; and I trust a friendship has grown up between us during this discussion that will continue for years. I respect you for your excellent qualities. I have published your views with the same willingness that I have my own, and I doubt not you accord to me a due spirit of candor and liberality in laying your language and views before my numerous readers, with the same freedom that I have my own. It is more than any Christian paper in the country would do by me. I very much doubt if any orthodox periodical in the United States would publish a single Infidel letter of my writing, while I have given in full thirteen of yours, affording you access to a class of readers that you could not otherwise reach. Please give Infidelity due credit for this instance of fairness and liberality. Should you at any future time wish to engage in another discussion upon theological subjects, my columns shall be open to you, and if you can find no other opponent I will offer you my own humble services again. I would be very glad could the light of truth so shine into your mind that you could be able to see that there are greater truths in Nature and Science than is contained in the old theological ideas that have so long ruled Christendom, and that you might feel it incumbent on you to tear off the shackles of ecclesiasticism and intolerance and to come to the belief that there is a greater good in Nature and a greater truth in the realm of Science and reason than in the belief that a personal God devised the world, created man weak and fallible, placed a tempter before him, knowing that he would be led astray, and then thrusts him and his countless posterity into everlasting flames for doing what he could not help doing under the conditions that surrounded him. I shall still indulge the hope that you may yet be able to take an advanced step and leave the domain of theological myths and legends. You are a young man, I trust with a long life before you; you have a clear intellect, and there is much ground for hope.

It is a great thing to change the religion of a people. To throw off the effects of early education, and to become divested of the influence of the old traditions and legends is a herculean task, but it has got to be accomplished. The old systems that the world has thus far accepted have not benefited their devotees; the gods that have been held up for worship, and on whose account and on account of whose priests, uncounted millions of wealth have been wrung from the hard-toiling masses—have done nothing for the world, and humanity demands that they shall be dethroned and cease to be objects of reverence. All the old systems of religion have proved to be failures and only served as obstructions to mankind on the great highway of life's journey. The human race has subdued this planet so far as it has been subdued; it has made it a garden in so far as it is a garden; but there are yet many desolate wilds to be improved by the industrious hand of man. A great deal has yet to be done in learning the true science of life, in knowing how to obtain the greatest amount of happiness from our existence, and how to make happy those around us; how to live, how to produce a healthy, well-balanced, happy race upon the earth; how to secure pleasant lives, and how to make them useful, is of far more consequence to us to-day than can be the blood of a man who died nineteen hundred years ago. It is time we dropped the old religions of the

gods, and adopted the better religion of man. Love of mankind is the highest elevation to which we can attain, and therein lies our whole duty. We can do good or evil to ourselves and to our fellow-beings, but we can do neither to the gods. Even if there are such beings, they are so far removed from us, and we know so little of them, and they care so little for us, that our neglect will not offend nor our oblations cajole them. The objects of our concern are around us and with us, and they claim our undivided attention.

You speak of the havoc of sin. The sins have been entirely toward the human race, and here is where the reformation should be begun and continued. Let us ourselves endeavor to live true, pure, noble lives, and help others to do the same. Let us understand that each individual must secure his own happiness and his own justification. Let us not depend for our peace and happiness upon the good deeds of any man nor lurk behind the covering of another's virtues. Let us be pure, be unselfish and be upright. Let us scorn to act from low motives. Let us cease to balance our heavenly gains by our earthly losses, and to chuckle over a credit-mark on the recording angel's book when we have performed good actions here. Let us substitute the service of man, who is ever around us, in place of the service of unknown gods whom we can never know anything about. Let us increase real knowledge and lessen superstition and faith. Let us use our entire exertions to hasten this reformation, and strive to make of this earth as perfect a paradise as is possible with the conditions which attend us.

In the bonds of humanity and fraternity, I am sincerely your friend,
D. M. BENNETT.

A Short Sermon.

BY A. B. PIERCE.

"We have a law, and by that law he ought to die" (St. John xix, 7).

These words were spoken of Christ by the Jews, who had, from time immemorial, been put under strict charge to worship no being—whatever his pretensions or demonstrations might be—but him who had brought them up out of the land of Egypt; being assured there was no other God; and he was not to be imaged by anything in heaven or on earth. "Ye shall make no idols nor graven images, neither rear up a standing image, to bow down unto it: for I alone am the Lord your God" (Lev. xxvi, 1). "I am the Lord your God who brought you out of the land of Egypt; thou shalt have no other God but me; for I the Lord thy God am a jealous God" (Ex. xx, 23). "I am the Lord thy God from the land of Egypt, thou shalt know no God but me, for beside me there is no savior" (Hos. xiii, 4).

The penalties inflicted upon the worshiper of any other God, and upon him who spoke in the name of any God, were very severe. "The prophet that shall speak in the name of any other God, even that prophet shall die" (Deut. xviii, 20). "If there be found among you a man or woman that hath gone and served other gods, and worshiped them, then thou shalt bring that man or that woman unto the gates, and thou shalt stone them with stones till they die" (Deut. xvii, 2, 5).

Not only was the worshiper of any other God to be put to death; but the person who invited another to worship any other God than that of the Hebrews was to be put to death. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder (to prove his mission), and the sign or the wonder come to pass; if he shall say, Let us go after other Gods, which thou hast not known, and let us serve them: thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God and fear him, and keep his commandments, and obey his voice, and shall serve him and shall cleave unto him. And that prophet shall be put to death; because he hath spoken to turn you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of thy way which the Lord thy God commandeth thee to walk in. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is as thine own soul, shall entice thee, saying, Let us serve some other God whom we have not known: thou shalt not consent unto him nor hearken to him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou counsel him: but shalt surely kill him; thy hand shall be first upon him to put him to death: and afterward the hand of all thy people" (Deut. xiii, 1-9).

The above authorizes the text: "We have a law, and by that law he ought to die."

There had been no repeal of this law; and the Jews felt, as well they might, under a pressing religious necessity, both to keep the law themselves, and to execute it upon all offenders; as it said, "Thou shalt surely kill him."

God had never said to his chosen people, "When I shall send my son into the world, ye shall not execute this law on him; although he will answer the description given in your law. He shall show signs and wonders, and shall prophesy."

God had given no description of him, when he should come or what he should do by which they should know him. All the description they had to go by was given in their law: "If there arise a prophet among you, at any future time, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, if he shall say, Worship or honor me even as you honor thy Father; or worship any being other than him who brought you up out of the land of Egypt, thou shalt surely kill him."

Throughout all Christendom it is allowed that Jesus was a prophet, and that what he prophesied came to pass; and that he showed them signs and wonders; yet for all this, their law did not authorize them to worship him; but did authorize them, yea, commanded them to kill him. He answered the description given in their law. All he did would fall within the terms, "Signs and wonders." God made no exceptions of any that should heal the sick, raise the dead, or cast out devils. These were all wonders and signs of his mighty power: his works came within the phrase, "And sheweth thee a wonder." What else could they they go by but God's own word? God virtually said, Kill any one, man or woman—whatever wonders may be shown—that shall say, Worship any being that did not bring thee out of the land of Egypt.

Had the Jews any other rule to go by than their laws?

Had they executed any number of persons for such offense between the giving of this law and the coming of Christ? Would they not have done it in obedience to the command of God? Did not Christ come within the description of their law? All the Churches understand him to be God; showing that the Jews did not misunderstand him—for they said, He being a man maketh himself a God. He said, Before Abraham was I am. I and my father are one. Ye believe in God, believe also in me. Honor me even as ye honor the Father; for he that hath seen me, hath seen the Father.

Now comes the trial. The Jews were zealous for their law and its God as people are now. They asked, Can it be that the omnipotent, omnipresent, and infinite Jehovah, whom we and our fathers were taught to worship, as the God that brought us up out of the land of Egypt, has appeared to us here in the shape of a man, weary, hungry, sleepy, and crying? Some of us remember the time and place of his birth. Born in Bethlehem of Judea, and out of wedlock; we know his mother, who is yet living, and his brothers James, Simon, Joseph, and his sisters, are they not all with us? Has the God of Abraham, Isaac, and Jacob half-brothers and sisters besides a mother living right here among us and we never knew it before? Still more, the children of his brothers and sisters must call him uncle. How can we reconcile the idea of his Godhead with the declaration, "From everlasting to everlasting, thou art God," whom no man hath seen nor can see? Again, if the Eternal God has a mother, which is the older, himself or his mother? All the children of Christ, if he has any, must call Mary grandmother. Can we allow any such claims? Our law says, Kill every such pretender. We must do as God has commanded us and trust to consequences. If he is what he claims to be, he does not take the means of letting us know it—it is our business to obey. He is not the first one that has given out that he was some great thing. God himself has set us an example in the case of Peor, in which the people of Israel turned after the gods of Moab; for which the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun; and for this offense of the people, God himself slew twenty-four thousand Israelites; and afterward, for this same offense, Moses was commanded to slay all the men of Midian, their wives and little boys; amounting in all to as many as eighty thousand persons, besides thirty-two thousand girls made slaves to the priests; the officers, and the soldiers. To accept this man's claims is to do violence to our own understanding. How revolting to all our ideas of a God! Born among us! An infinite, eternal, Jehovah baby!

The Jews doubtless would have stoned him to death without much ceremony, had they not been under Roman law, and neither Herod nor Pilate would administer Jewish law. Pilate examined him, and said to the Jews, I find nothing in him worthy of death, according to Roman law. But they said: "We have a law, and by that law he ought to die." Pilate said to them, to take him then, and judge him according to your law. This they were afraid to do. They knew they would be themselves liable to Roman law. Pilate hesitated, but finally yielding to the importunity of God's high-priests, elders, and the counsel of all the people, delivered him into their hands, washing his own, and saying, crucify him, which they did, because stoning was not known to the Roman law. When Pilate asked him if he was the King of the Jews, why did he say, "Thou sayest that I am a king?" Had I been Pilate, I would have said, No, sir; I only asked, Are you the king of the Jews? Why did he not answer Pilate, Yes, with a flash of his eye that would have sent a ray of light through Pilate's head, instead of cringing or saying nothing. The Jews said he ought to die because he said he was the Son of God. This saying frightened Pilate, so he went again into the judgment hall, and, with more care, said unto Jesus, Whence art thou? But Jesus gave him no answer. Why did he not answer with a voice that would have shown them with whom they were dealing? Why did he not say I came down from heaven to give my life for this sin-cursed race? Then Pilate said unto Jesus, Whence art thou? but Jesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power against me except it were given from above. What would the world have done for a Redeemer if God had not given Pilate power to crucify him? Were Pilate and the Jews wicked for doing what God helped them to do, and had commanded them to do to every man or woman who should do what Christ did. Pilate helped the Jews do, by his power from above, what they couldn't do alone, being under the Roman government. If it was the duty of the Jews to believe on Christ, and had done so, what would have become of the world; for had they known him, they would not have crucified the Lord of glory. So had the world believed on him, they would not have had a crucified Redeemer; and without such a Redeemer they would have all gone to the Devil.

Luke says, "Him being delivered by the determined counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. By this we learn that the Jews did what God himself had determined them to do. Hence it can be wicked to do what God wants done.

But Christ said, "No man taketh my life from me; I have power to lay down my life, and I have power to take it again. If, therefore, Christ's betrayal by Judas, and his execution by the Jews, was unnecessary to the salvation of man, it would have been much more effectual had he in the presence of the chief priests, the elders or the people, Pilate, Herod and all Jerusalem lifted up his hands toward heaven and proclaimed his mission about to end, and with temples sending forth great drops of blood, his eyes beaming with celestial love, his countenance glowing with the grace of forgiveness, announced, "For this world I lay down my life. It is finished. I give up the ghost."

He would have left the multitude magnetized with wonder and astonishment. What good did it do his cause to be spit upon, derided and insulted by the people—his own people at that? He wanted them to believe on him, and the truth of him. For insults and abuse added nothing to practice absurdity because popular. Thou that preachest a man should not steal, dost thou steal. Just as honorable to pay a priest five dollars for false doctrine as a teacher five dollars for false spelling. A man is not excusable for not doing some little good because he cannot do all the good he would like to. But when he can do right and will not, what then? Why then he would like the most of mankind.

THE space now devoted to the "Humphrey-Bennett Discussion," closed in this number, will hereafter be filled by shorter articles, as before. The Discussion will in a very days appear in a 560-page volume. Sent by mail, \$1.00.

The Old Testament.—Continued.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

In turning now to a literary and critical survey of the Old Testament books, we shall find it convenient to depart from the division of the Hebrew canon in favor of a classification suggested by the order of the books followed in the English version and in most other translations. The Old Testament literature is made up of historical, poetico-didactic, and prophetic writings, and under these three heads we will arrange what remains to be said on the subject.

Historical Books.—These form two parallel series of sacred history. The books from Genesis to Kings give a continuous story (with some episodic additions) from the creation to the fall of the kingdom of Judah. The book of Chronicles covers the same ground on a narrower plan, contracting the early history into genealogical lists, and occupying itself almost entirely with the kingdom of Judah, and especially with matters connected with the temple and its worship. The narrative of the chronicler is continued in the books, or, rather, book of Ezra and Nehemiah, which incorporates original memoirs of these two reformers, but otherwise is so exactly in the style of the Chronicles that critics are practically agreed in ascribing the whole to a single author, probably a Levite, who, as we have already seen, cannot have written before the close of the Persian Empire. The questions that are raised as to the work of the chronicler belong less to the general history of Biblical literature than to special introduction; we pass on, therefore, to the larger and more important series. The Pentateuch and the so-called earlier prophets form together a single continuous narrative. It is plain, however, that the whole work is not the uniform production of one pen, but that, in some way, a variety of records of different ages and styles have been combined to form a single narrative. Accordingly, Jewish tradition bears testimony that Moses wrote the Pentateuch, Joshua the book named after him, Samuel the book of Judges, and so forth. As all Hebrew history is anonymous—a sure proof that people had not yet learned to lay weight on questions of authorship—it is not probable that this tradition rests on any surer ground than conjecture; and, of course, a scribe who saw in the sacred books the whole outcome of Israel's history would naturally leap to the conclusion that the father of the Law was the author of the Pentateuch, and that the other leaders of Israel's history could not but be the writers of a great part of the Scriptures. A more careful view of the books themselves shows that the actual state of the case is not so simple. In the first place, the limits of the individual books are certainly not the limits of authorship. The Pentateuch, as a law-book, is complete without Joshua, but as a history it is so planned that the latter book is its necessary complement (cf., for example, Exodus xvi, 35; Joshua v, 12; Genesis i, 24, 25; Exodus xlii, 19; Joshua xxiv, 92). In truth, an author who wrote after the occupation of Canaan could never have designed a history which should relate all God's promises to Israel, and say nothing of their fulfillment. But, in its present shape, the Pentateuch is certainly subsequent to the occupation, for it uses geographical names which arose after that time (Hebron, Dan), refers to the conquest as already accomplished (Deuteronomy ii, 12, cf. Numbers xv, 32; Genesis xli, 6), and even presupposes the existence of a kingship in Israel (Genesis xxxvi, 31). And with this it agrees that, though there are marked differences of style and language within the book of Joshua, each style finds its counterpart in some section of the Pentateuch. In the subsequent books we find quite similar phenomena. The last chapters of Judges cannot be separated from the book of Samuel, and the earlier chapters of Kings are obviously one with the foregoing narrative; while all three books contain passages strikingly akin to parts of the Pentateuch and Joshua (cf., for example, the book of Deuteronomy with Joshua xxiii; 1 Samuel xii; 1 Kings viii). Such phenomena not only prove the futility of any attempt to base a theory of authorship on the present division into books, but suggest that the history as we have it is not one narrative carried on from age to age by successive additions, but a fusion of several narratives which partly covered the same ground and were combined into unity by an editor. This view is supported by the fact, that even as now stands the history sometimes gives more than one account of the same event, and that the Pentateuch often gives several laws on the same subject. Of the latter we have already had one example, but for our present argument the main point is not diversity of enactment, which may often be only apparent, but the existence within the Pentateuch of distinct groups of laws partly taking up the same topics. Thus the legislation of Exodus xx-xxiii, is partly repeated in chapter xxiv, and on the passover and feast of unleavened bread we have at least six laws, which, if not really discordant, are at least so divergent in form and conception that they cannot be all from the same pen (Exodus xii, 1-28; xiii, 1-10; xxiii, 18; xxiv, 18; Leviticus xxiii, 5-14; Deuteronomy xvi). Of historical duplicates the most celebrated are the twofold history of the creation and the flood, to which we must recur presently. The same kind of thing is found in the later books; for example, in the account of the way in which Saul became king, where it is scarcely possible to avoid the conclusion that 1 Samuel xi, 1-11 should attach directly to chapter x, 17 (cf. x, 7). But the extent to which the historical books are made up of parallel narratives which, though they cover the same period, do not necessarily record the same events, was first clearly seen after Astruc (1753 A. D.) observed that the respective uses of Jehovah (Lord) and Elohim (God) as the name of the Deity afford a criterion by which two documents can be dissected out of the book of Gen-

esis. That the way in which the two names are used can only be due to difference of authorship is now generally admitted, for the alteration corresponds with such important duplications as the two accounts of creation, and is rarely accompanied through a great part of the book by unmistakable peculiarities of language and thought, so that it is still possible to reconstruct at least the Elohim document with a completeness which makes its original independence and homogeneity matter of direct observation. The character of this narrative is annalistic; and, where other material fails, blanks are supplied by genealogical lists. Great weight is laid on orderly development, and the name Jehovah is avoided in the history of the patriarchs in order to give proper contrast to the Mosaic period (cf. Genesis xvii, 1; Exodus vi, 3); and, accordingly, we find that the unmistakable secondary marks of this author run through the whole Pentateuch and Joshua, though the exclusive use of Elohim ceases at Exodus vi. Of course the disappearance of this criterion makes it less easy to carry on an exact reconstruction of the later parts of the document; but on many points there can be no uncertainty, and it is clearly made out that the author has strong priestly tendencies, and devotes a large portion of his space to the liturgical matters. The separation of this document may justly be called the point of departure of positive criticism of the sources of the Old Testament; and present controversy turns mainly on its relation to other parts of the Pentateuch. Of these the most important are—1. The Jehovistic narrative, which also begins with the creation, and treats the early history more in the spirit of prophetic theology and idealism; containing, for example, the narrative of the fall, and the parts of the history of Abraham which are most important for Old Testament theology. That this narrative is not a mere supplement to the other, but an independent whole, appears most plainly in the story of the flood, where two distinct accounts have certainly been interwoven by a third hand. 2. Many of the finest stories in Genesis, especially great part of the history of Joseph, agree with the Elohim document in the name of God, but are widely divergent in other respects. Since the researches of Hupfeld, a third author, belonging to northern Israel, and specially interested in the ancestors of the northern tribes, is generally postulated for these sections. His literary individuality is, in truth, sharply marked, though the limits of his contributions to the Pentateuch are obscure.

[TO BE CONTINUED.]

Proposals Withdrawn.

NORDBOFF, VENTURA CO.,
CAL., Sept. 10, 1877.

EDITOR OF THE TRUTH SEEKER, Dear Sir: Please say to your readers that change of circumstances, want of timely action, and my increasing feebleness, with the advice of the only friend that has come to help on the undertaking of a Liberal settlement, has induced me to withdraw my proposition as expressed in THE TRUTH SEEKER of Dec. 23, 1876, and the Investigator of April 18, 1877. Indeed, there seems to be little disposition or endeavor amongst Liberals to crystallize their principles in unity of action by bringing up their sons and daughters to properly fill the places of parents dead and gone. Thus the future looks dark, but to the future it must be left. ABRAHAM BRONSON.

Mr. Babcock Adviseth Us.

ST. JOHN, MICH., Aug. 21, 1877.

MR. D. M. BENNETT, Dear Sir: I have no desire that you shall go to Hell, but must say that in my opinion you are traveling in that direction at a rapid pace!

In your "Humphrey-Bennett Discussion," why do you charge so many ministers with having been too familiar with the ewe-lambs of their flocks, and in what way do you propose to remedy the evil? Surely, you would not favor making eunuchs of all the young men who engage in the ministry! God has expressly forbidden that class of persons from entering into the congregation of the Lord (Deut. xxiii, 1), besides, if the law would allow you to do so, you in correcting one evil would bring upon us a greater evil, by depriving our clergy of all spirit, which is so necessary, in order that a sermon may take hold of a wicked congregation. Our clergymen of to-day are well fed, and brimful of "spirit"; and, if I may be permitted to make use of the divine language of God's Holy Book, "They are as fed horses in the morning, every one neighing after his neighbor's wife" (Jer. v, 8). There are some good ministers, and some that are not so good, but you cannot help the matter by parading them before the people. Many of them, like old King David, are men after God's own heart. Without question, Mr. Beecher is of that kind, "except in the matter of Elizabeth."

God commands that we "shall not eat of anything that dieth of itself," but he tells us to "sell it" (Deut. xiv, 21). But our law says if we sell that which is unfit to eat, we shall go to prison, and thereby many are prevented from obeying God's law who otherwise would be glad to do so. God commands that "a witch shall be put to death" (Ex. xxii, 18; Lev. xx, 27), and it is lucky for you and I, Mr. Bennett, that our Christian ancestors obeyed God's commands with such godly zeal that to-day not a single witch can be found throughout the whole land; and it is estimated that in all not less than 100,000 witches in the form of human beings have been tortured and put to death by ministers and Christians, who pointed to the Bible as their authority. Only think how terrible it would be if we of to-day had to be pinched by some old hag of a witch! But, thank God, our fathers have obeyed God's command, and may they now rest in glory!

The Bible has cleared the country of every witch, and still you would have us think it has done no good. The fact is, you are an unbeliever, Mr. Bennett. You ought to associate

more with believers. If you do not know them when you see them, Jesus tells you how they may be distinguished. He says, "And by these signs shall ye know them: in my name shall they cast out devils, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay their hands on the sick and they shall recover" (Mark xvi, 16-19). If you have any doubts as to a man's being a genuine believer in the Bible, God, Christ and the Holy Ghost, all you have to do is to try him.

M. BABCOCK.

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Gems of Thought.

THE prison is shut night and day, yet it is always full; the temples are always open, and yet you find no one in them.

DEATH is but a valet, who, after a hard ride through bog and mud, takes off our dirty garments, and clothes us in purple and fine linen.—*Anon.*

PEOPLE are commonly so employed in pointing out faults in those before them as to forget that some one behind may at the same time be descanting on their own.—*Anon.*

LET me ask, Who died in the most fear, the man who like Jesus exclaims, "My God, my God, why hast thou forsaken me," or Voltaire who peacefully and quietly bade his servant farewell? The question is not who died right, but who lived right. I look upon death as the most unimportant moment in life, and that not half of the responsibility is attached to dying as to living properly.—*Ingersoll.*

ON it rolls—not only the great globe itself, but the life which stirs and hums on its surface, enveloping it like an atmosphere; on it rolls; and the vastest tumult that may take place among its inhabitants can no more make itself seen and heard above the general stir and hum of life, than Chimborazo or the loftiest Himalaya can lift its peak into space above the atmosphere. On—on it rolls; and the strong arm of the united race could not turn from its course one planetary mote of the myriads that swim in space; no shriek of passion, nor shrill song of joy, sent up from a group of nations or a continent, could attain the ear of the eternal silence, as she sits throned among the stars. Death is less dreary than life in this view—a view which at times, perhaps, presents itself to every mind, but which speedily vanishes before the faith of those who, with the heart, believe that they are not the accidents of fate, but the children of Nature, the kind and provident mother of all.—*Harriet Martineau.*

THIS earth is as a table book, and men are the notes; the first are washed out that new may be written. They who fore-went us did leave a room for us; and should we grieve to do the same to those who come after us? Who, being suffered to see the exquisite rarities of an antiquary's cabinet is grieved that the curtain be drawn, and to give place to new pilgrims? And when we have been shown all the amazing wonders of our various frame should we take it to heart that the time hath come to dislodge? This is the unalterable and inevitable decree of the Universe: as we had no part of our will in our entrance into this life, we should not presume to any in our leaving it, but soberly learn to will that which of necessity is; and reverencing the Universe, not repine at its order and laws, which always were and always are so perfectly established, that who would essay to correct and amend any of them, he should either make them worse, or desire things beyond the level of possibility.—*Wm. Drummond.*

MEN that look no farther than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so; and considering the thousand doors that lead to death, do rejoice that we can die but once. It is not only the mischief of diseases, and villainy of poisons, that make an end of us; we vainly accuse the fury of guns, and the new inventions of death; it is in the power of every hand to destroy us, and we are beholden unto every one we meet he doth not kill us. There is, therefore, but one comfort left, that though it be in the power of the weakest arm to take away life, it is not in the strongest to deprive us of death. Certainly there is no happiness within this circle of flesh, nor is it in the optics of those eyes to behold felicity; the first day of our jubilee is death. We are happier with death than we should have been without it. There is no misery but in himself, where there is no end of misery; and so, indeed, in his own sense, the stoic is in the right. He forgets that he can die who complains of misery! We are in the power of no calamity while death is in our own.—*Sir Thomas Browne.*

LET us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the centre of things. Where he is, there is nature. He measures you, and all men, and all events. You are constrained to accept his standard. Ordinarily, everybody in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else. It takes place of the whole creation. The man must be so much that he must make all circumstances indifferent—put all means into the shade. This all great men are, and do: Every true man is a cause, a country, and an age; requires infinite spaces, and numbers, and time fully to accomplish his thought; and posterity seems to follow his steps as a procession. A man like Caesar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to his genius, that he is confounded with virtue and the possible of a man. An institution is the lengthened shadow of one man; as the Reformation of Luther; Quakerism of Fox; Methodism of Wesley; Abolition of Clarkson. Scipio, Milton called "the height of Rome"; and all history resolves itself very easily into the biography of a few stout and earnest men.—*Ralph Waldo Emerson.*

Odds and Ends.

UNLIKE men, women, when they meet, never say, "It has been an age since I saw you." The reason is that a woman's age never changes.

MERCHANTS should now mark their barrels of flour one dollar higher; there is a rumor that a Turkish prisoner has escaped from Russia.

THE State of Virginia wants to put its "paper money on par." Don't overload the old man. Put it on some of the boys; they can stand it.

TILDEN is in London, and the cockneys believe he's the man whose wife used to pick little bits of lint off Mr. Beecher's coat-collar.

GENERAL HOWARD's chase after Chief Joseph is like the old story of the negro and the squirrel. "I got him, boss; no I ain't. He's got me."

It has been observed that the lady with a diamond ring will scratch her nose, in a given period, four times as often as any other woman.

WHEN a girl refuses a young man's proposal to wed she should be careful not to wound his feelings, as mortification is almost certain to set in.

"You can get a dinner with a bathing suit thrown in, for sixty cents, at Atlantic City." But who wants a bathing suit thrown into his dinner?

It may be said that the average restaurant veal pot-pie closely resembles one of Shakespeare's plays, since it is much o' dough about nothing.

WHEN other women think of the number of yards Brigham Young's widow will use for her mourning-dress it sets 'em nearly wild with envy.

A SINGLE fly has 20,000 children. It brings them all up to hum. If, says the *Hawkeye*, a single fly has 20,000, how many must a married one have?

WHEN you kiss a Manayunk girl she holds still until you get through, when she flares up all at once and says, "I think you ought to be ashamed."

SCHOOL is open again, and many boys have once more commenced to think seriously whether there really is anything in the world worth living for.

THE Hillside, Brookside, Seaside and a side of other cheap libraries are announced, but it is likely enough that the subside will shortly be most popular.

THE potato-bug doesn't think of his stomach all the time. He is passionately fond of the odor of exquisite flowers, and his favorite resort is the tuber rows.

A WICKED man killed himself in the lowest level of a Nevada mine, and the account says: "Thus his alleged soul was saved over half a mile of transportation."

"You're a smart fellow," sneered a lawyer to a witness the other day in a Brooklyn court. "I'd return the compliment if I wasn't on oath," replied the witness.

AN exchange says: "Don't tell a married man any joke on the boys, for he'll tell his wife, his wife will tell his sister, and the sister will tell all the rest of the girls."

"HERELIES old Thirty-five per cent; the more he had the more he lent; the more he got the more he craved; the more he made the more he shaved—Great God! can such a soul be saved?"

WHEN Englishmen first gaze upon Niagara they exclaim, "By Jove!" Western men say, "Thunder!" people from the rural districts, "By Jimmie!" and the brides—bless 'em—say, "O, hold me, Gwage!"

"I SAY, boy, is there anything to shoot about here?" inquired a sportsman of a boy he met. "Well," was the reply, "nothing just about here; but the schoolmaster is down the hill yonder—you can pop him over."

"WHAT'S the use of all this sacrifice of human life—this bloody butchery of Turks and Russians?" said a Philadelphia Quaker to a Cincinnati hog-merchant. "I don't know," replied the latter, mournfully, "pork isn't riz any that I can see."

"WHY is this called Jacob's ladder?" asked a charming woman, as he and she were going up the steepest portion of the Mount Washington railroad. "Because," she replied, with a look that emphasized his words, "there are angels ascending and descending occasionally." He squeezed her hand.

A PERSON who was recently called into court for the purpose of proving the correctness of a surgeon's bill, was asked by the lawyer whether the doctor did not make several visits after the patient was out of danger. "No," replied the witness, "I considered the patient in danger so long as the doctor continued his visits."

THE telephone may be well enough as a musical disseminator, but what the country needs is the invention of some sort of musical conductor which may be applied to hand-organs and tin-pan pianos in such a manner as to conduct the "music" noiselessly off and dump it in some out-of-the-way place, where it will not become offensive.

WE don't understand why it is that a constable with a search-warrant, looking for whiskey in a temperance town, can search for five days and never get a smell, while a dry and thirsty man in the same town steps out of his office, walks briskly away, and in three minutes is seen emerging from an adjacent alley, wiping his perspiring mouth with his cuffs.

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TRUTHSEEKER

DEVOTED TO
SCIENCE,
MORALS,

FREE THOUGHT
AND
HUMAN HAPPINESS

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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

THE village priests in Russia read to their flocks every Sunday official despatches from the seat of war.

ONE of the curious kinds of carnivorous plants attracts insects by its aroma, suffocates them by exhaling carbonic acid gas and then digests them.

THERE are five born sisters in a Canadian convent, all of them professed nuns, and they have contributed their combined fortunes, amounting to \$500,000, to the treasury of the nunnery.

ACCORDING to the latest news from London, the Government has granted Mr. Bradlaugh and Mrs. Besant the writ of error for which they applied, and it is therefore considered probable that the verdict against them will be set aside.

"This little affair places him high upon the roll as a most unmitigated, external, internal, and infernal cuss," said Deacon Brower, in a church meeting in Trigg county, Ky. The allusion was to the pastor, who had turned his wife out of doors.

A BALTIMORE lawyer sued his minister for a fee of fifty dollars for legal services, and the jury found that he was worthy of his hire. The clergyman testified that he consulted him as a friend and member of his congregation, and that he did not expect to be charged for it.

If two-thirds of the savings banks, life insurance companies, and trust fund institutions, now calling themselves by such fancy epithets as Safety, Security, Fidelity, and Hope, would change their titles to Risk, Doubt, Fraud, and Smash, the names would be more appropriate.

A MEMBER of the Methodist Church, Superintendent of the Sunday-school, member of the Temple of Honor, and Vice President of the Little Tin Cup Temperance Society, has embezzled his employer. There will soon have to be a change in the style of Sunday-school library narratives.

DESPATCHES from Lourdes are printed every day in the Paris *Union* with such headings as "Three more miracles before midday," "Six more cures effected," and "Four new cases," and then follow the names and addresses of those represented as cured, and descriptions of their ailments. But there is no hope for the poor Pope.

THE following epitaph is said to be on a tomb-stone in a certain English cemetery:

"Here lies the bones of Johnny Konkupod;
Deal gently with him gracious God,
He would with you if he were God
And you were Johnny Konkupod."

THE Rev. Joseph Whittemore, M.D., ex-pastor of the Free-will Baptist church of Mitchell, Iowa, was charged with making improper advances towards a Mrs. Cummings, a sister in the same church and wife of Deacon George Cummings. He was arrested, tried and fined fifty dollars and costs, but he still retains his connection with the church and counts himself one of the faithful.

THE Baptists of Boston are in a snarl over the affairs of Pastor Pentecost and the Warren Street Church. His offense and that of the church is that they have extended the hospitality of the communion table to others than Baptists. Dr. Pentecost has offered his resignation, but his people have expressed their unwillingness to accept it, and say they will stand by him and fight the thing out. The contest promises to be an extraordinary one, and will be both bitter and protracted.

THE Rev. Darling R. Philip alias the Rev. D. Rowland, as he was known in Richmond, Va., has come to grief in Hackensack, N. J. He has been compelled to step down and out after his case was looked into by the dignitaries of the church. The charges against him, are being a fraud, making false representations, assuming a false name, forging papers, preaching stolen sermons, but more especially for the grave offense of making improper advances to Mrs. A. B. Foote and other ladies, one of whom was the daughter of an old sea captain who recently died. Thus they go.

A PIOUS FORGER.—Wm. C. Gilman, a very exemplary young Christian and prominent member of Dr. Houghton's church, who was reared by a pious father under the most rigid religious influences, has proved himself a consummate scoundrel. He has been guilty of enormous forgeries, accomplished by raising certificates of stock, etc. It is thought the aggregate amount of his rascally transactions which are being brought to light will reach the appalling sum of \$500,000. Many banks and brokers of the city will suffer heavily by him. He has absconded. There is nothing like a pious education to give a young man.

THE Baltimore *Mirror* (Catholic) says: "The (Protestant) religious press is no better than the political press. It is ten times worse. For square and persistent lying the preacher-editor distances competition." Slowly but surely Christianity is humanizing its teachers. They only call each other liars now. Two short centuries ago they would have religiously roasted each other over a slow fire. Two short centuries hence they will only make faces at each other perhaps, or politely wave their hands at each other—with their thumb on the tip of their Holy Roman nose. Oh, how these Christians do "love one another"! so to speak.

THE Roman *Gazette della Capitale* says the question of the marriage of priests has been under consideration at the Vatican. It further says that the party which favors the marriage of priests is by no means small, and even counts among its members very many of the upper as well as of the lower clergy. But among them there is a difference of opinion. Shall there be given permission to marry, or shall it be made obligatory to do so? Some incline to the latter, saying that a married parish priest is the strongest guarantee of morality. But there are many others who oppose such a decision. If the question is decided at all, it will be in the sense of permission to marry.

THE *Sunday Democrat* (Catholic) says: "The celibacy of the priest is more fruitful than the happiest unions, for it allows him to touch wounds which parsons dare not probe, and, by keeping watch and guard over the sanctity of marriage, he insures its honor and vitality." Just so. Let a word or two be changed; 'twill read as well: "The celibacy of the *roue* is more fruitful than the happiest unions."—his field of usefulness is larger—"for it allows him to touch wounds which parsons dare not probe,"—inflicted by an injured husband, perhaps—"and, by keeping watch and guard over the sanctity of marriage,"—keeping watch for the husband's departure and guarding against a surprise on his return—"he insures its honor and vitality"—particularly its vitality.

A WOMAN was threatened with expulsion from the Baptist church in Rutland, Vt., for immorality. She thought she had repented, and she did not see why being put on probation would not answer all the requirements of discipline. Finding that the deacons did not take this view, she threatened to make an exposure of one of the deacons. This seemed to work against her in the minds of the deacons, and they reported that she should be expelled. Thereupon, on the report having been made, one of the deacons, who was present with his wife, passed a letter to the pastor. If a lighted bomb had fallen amid the assembly, the commotion which followed the reading could not have been greater, for the letter contained a full confession of crimes. He was, on his own request, expelled. So was the woman.

ANOTHER Sunday-school has added its name to the list of those who are willing to be one of a thousand to contribute \$30 apiece to pay the \$30,000 debt of the American Home Missionary Society. Now only 998 more Sunday-schools remain to be heard from. A wicked and obtuse little Sunday-school boy, on being asked his views about the school to which he belonged subscribing \$30 toward this fund, said: "I don't see what business those old fellows had to run in debt and then come to us young ones and try to make us pay it." Viewed from the boy's standpoint, these sentiments seem eminently correct. Probably the old gentlemen who manage our religious and soul-saving work will hardly look at it as the boy does. The boy's remark, however, suggests a query as to why the managers of any of these religious operations should allow themselves to run in debt at all.

PHILADELPHIA clergymen are exultant over the downfall of Morton, and say that it is a just judgment on the man for his audacity in opening the Exhibition on Sunday. They have as yet made no declaration as to the judgments of Divine Providence on the holders of the Market-street railroad stock, which fell from 150 to 60. As many of these holders were widows, orphans, and other folks who had nothing more to do with the street car company than to ride in the cars on Sundays and other days, just as the clergymen and all other people do, it would be interesting to have some of these learned gentlemen disentangle their providential judgments and see what sins have been visited with Divine indignation, and what have not. It is a well-known fact that the street cars of Philadelphia are crowded on Sundays with devout church goers; and it may be interesting to many people to know that a large proportion of the attendants on meetings which were held by Moody and Sankey in that city rode in Morton's cars to the doors of the building at Thirteenth and Market both on Sundays and during the week.

THE Welsh Methodists, in their annual convention in Wales, resolved on a day of intercession in all their churches "on behalf of fine weather, the cessation of the Turko-Russian war, and the alleviation of the Indian famine." God ought to be ashamed of himself to mismanage this little universe as he evidently does, judging from the prayers of his people. He appears to run the concern in the interest of the devil. What he evidently needs is a few clergymen of all creeds at his elbow to prevent his making so many blunders. A republican form of government should be tried in heaven, with all the latest improvements, including civil service reform. A first-class cabinet could be organized, say Rev. Winslow as Secretary of the Treasury, Beecher, with his "true inwardness," as Secretary of the Interior, Glendinning as Secretary of the Navy, McGhee as Secretary of the State (prison), and Comstock as Postmaster-General. Then what a harmonious Senate could be made of such material as St. Paul, Brigham Young, Luther, Torquemada, Calvin, Mohammed and a few of the popes. God should give the clergy a chance to run the government of the world, with the Bible, Koran, Vedas, etc., as law-books.

AN INTERESTING YOUNG CLERGYMAN.—The Rev. Alfred Thompson of the Free Methodist Church of Elgin, Ill., was placed in one of the cells of the Gregory street, Jersey City, police station last Monday evening. In June he was given leave of absence by his congregation to take a trip to Europe. He told his wife and family that he could not stand the expense of taking them with him, and they remained behind. On the return trip in August last he made the acquaintance on board the steamship of Mrs. Cobham, a pretty brunette. She told him she had deserted her husband, and was going back to New York to remain for a while. The young clergyman volunteered to be her companion, and on arriving in New York they registered at the West Side Hotel in West street as husband and wife. There they remained until Sunday, and then he informed his companion that he intended to start for Chicago, where his family were awaiting his arrival. Mrs. Cobham would have made no objection to his going, but on searching her trunk in the evening she missed her gold watch, chain, two sets of jewelry, several gold trinkets, and eleven English sovereigns. She suspected Thompson at once, and made every effort to have him captured. She was instructed to watch the depots of the Pennsylvania and Erie Railways in Jersey City, and Monday, with Detective Francis, she kept up a vigil at the Pennsylvania Railroad depot, and scanned the passengers for the western bound train as they walked to the cars. Meanwhile Officer Bowe saw a stranger answering the description of young Thompson walk into Lamb's exchange office in Exchange place, and offer in exchange a second class ticket for Chicago for a first-class ticket. He surmised that the stranger was Thompson, and addressing him by name, escorted him to the depot, where he was identified, and thence to the police station. Thompson did not deny taking Mrs. Cobham's valuables, but says that they were freely tendered for acts of friendship. He is a young man of pleasing address, rather good looking, and was dressed neatly in dark clothing.

Events of the Week.

WE have had another week of pleasant fall weather.

GRANT is still being lionized in England. He seems to stand it well.

A \$75,000 fire visited Indianapolis, destroying a block of four-story buildings.

A LARGE fire occurred in Putnam, Conn. The better part of the village was destroyed. Loss, \$200,000.

At a fire in Larabee's Point, Vt., several buildings were burnt and five tons of gunpowder exploded, creating great havoc.

THE Rev. Hubbard Minter eloped from Nelson, Ky., with a girl fourteen years of age, leaving his wife and children in want.

FRANK's celebrated chromo-lithographic establishment in Boston, filled with valuable pictures of all kinds, has been burned. Loss, \$100,000.

A DISASTROUS fire visited Providence, R. I. It was near the center of the business portion of the city, and raged for two or three hours. Several large business houses were burned out. Loss estimated at \$750,000.

MRS. SARAH A. MERKLE, of 46 Barrow street, came to sudden death by taking a dose of extract of belladonna, supposing it to be dandelion. It was bought for dandelion at Schiffelin's wholesale drug house. It was a mistake of one of the clerks.

INTELLIGENCE comes again that one million of poor, unfortunate people in India are dying of starvation. The famine is fearful, and before relief can reach them hundreds of thousands more must die. A terrible picture to contemplate! How can a kind Providence view it with indifference?

At the recent Republican Convention, held at Rochester, Senator Conkling and his friends took ground in opposition to the administration on the question of the Civil Service, etc., and strong speeches were made on either side. Conkling exhibited superior management and executive ability, and carried the day triumphantly by a vote of 295 to 100.

A DISASTROUS conflagration occurred in this city, corner of avenue B and Fourteenth street, early on the morning of the 3d inst. A very large building, the lower part of which was used for stables, was consumed. Eight hundred horses that were in the stables were fortunately saved, but nearly one hundred cars and a large amount of hay and feed were destroyed. The loss is very heavy.

THERE has been a lull at the seat of the Eastern war. Heavy rains have made the mud so deep that the armies move with difficulty. Both sides have been re-inforced, re-victualled, and rejuvenated, and heavy fighting may soon be expected in the vicinity of Plevna. As we go to press dispatches are received to the effect that another heavy battle has come off before Plevna, but the report is not fully credited.

A DESPATCH has been received from the Rio Grande that 600 men with two Gatling guns have crossed over into Mexican territory to extricate Lieut. Bullis from his dangerous position. 1,000 Mexicans are said to be under arms in the vicinity. It will by no means be strange, if complications arise which will lead to a war between the two Republics. The administration is accused in some quarters of wishing for this result to take place.

THE signs of returning prosperity in trade are numerous. More dry-goods, groceries, hardware, clothing, etc., were sold in this city in September than has been done before in the same month for ten years. Southern and Western merchants are here in large numbers, and their purchases have been liberal. The hotels have been full, the streets are crowded with trucks conveying goods, and the railroads are doing more than they have done for years. Western produce is pouring into the Eastern markets to the full capacity of the freight lines. It looks now as though a very large amount of business will be transacted in the next months. The country can probably a season of prosperity.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.
CHAPTER VI.

Outside of the spurious works, further removed from the genuine, were a host of others forged by heretics to support peculiar doctrines, and so plainly indicating their origin as to cause no discussion. Cyril (three hundred and forty-eight years after Christ) endorsed fourteen Epistles of Paul, and Athanasius accepted the Wisdom of Solomon, the Wisdom of Sirach, Esther, Judith, Tobit, the Doctrines of the Apostles, and the Shepherds.

The decisions of the Councils winnowed the vast accumulation of writings. The assembled priests assumed the right of condemnation, and exercised it most unsparingly. Those writings only were accepted as divine which expressed the views of the majority of the Council; but as the Councils were composed of different members whose opinions varied, the decisions of one often reversed those of the others, and books now regarded as of vital importance, for centuries oscillated between canonical and apocryphal.

Having learned by this brief outline the origin of the Bible, the wholly human means of its inception, we ask if the transmission of this holy compilation has been through pure and uncontaminated channels. If the Scriptures are inspired, and contain knowledge man in no other manner can acquire, their value entirely depends on their absolute purity. It is not only essential that they be revealed, but also transmitted uncontaminated.

The Hebrew, in which the greater portion of the Old Testament is written, is the oldest or first developed of the Semitic languages, and its decline had set in when the later prophets wrote. After the exile it ceased to be spoken, and was familiar only to the learned, becoming virtually a dead language. Here is the cause of the veneration for the old books. They were written in a language understood only by the priests, who thus became necessary to interpret their hidden meaning to the people. Those who have studied modern languages of the same family as their own, and have attempted to perfectly translate ideas from one to the other, will appreciate the task of translating this oldest of written tongues. The spirit of the words has wings, and no power can retain it. The difficulty here is augmented by the scantiness of explanatory materials. The Rabbins were not agreed two thousand years ago on the meaning of important passages, yet their traditions are relied on by one school as of great importance, while held in contempt by another.

The old versions have been employed to gain a meaning of the original Hebrew, as well as the Alexandrian, Syriac, Arabic of Rabbi Saadia, Gaon, Vulgate, and Chaldee paraphrases. Not understanding the original Hebrew, the expounder would learn how to correctly translate from the translations made into Greek, Arabic, Syriac, Chaldee, and Latin. If these earlier translators were not inspired equally with the original penman, what surety is there of their freedom from error, or that they express the word of God?

The Alexandrian version, or Septuagint, is of unknown origin, Eichhorn and others having incontestably proved the story of the seventy-two learned Jews producing it at the instance of Demetrius Phalereus a fable. It was not only used by the Greeks, but by the Jews themselves, until in combats with the Christians they were compelled to retreat to the original Hebrew, and finding the version incorrect, began to detest it.

Aquila, in the beginning of the second century, made a literal translation into Greek, which the Jews preferred to the Septuagint. Some of the early Fathers accuse him of falsifying to overthrow the testimony respecting Christ, but others quote him without remark when his text applies to their doctrines better than the Septuagint. The dissatisfaction with the latter version appears from the numerous others constantly being made, for even then the greatest difficulty was experienced in obtaining the real significance of the Hebrew words and phrases. Origen attempted to show the errors by publishing various esteemed versions in parallel columns, to find his labor result in a most fearful corruption of the text. Careless and designing copyists misplaced the names of the versions, omitted or misplaced the critical marks, and passages from other Greek versions, written in the margin, were copied into the body of the work.

This corrupt text reacted on the Septuagint, revisions of which were made with a liberal hand by successive copyists, until it became almost equally corrupt. Lucian and Hesychius, three hundred and eleven years after Christ, wrote a corrected copy, which was considered as the best authority by Jerome, from whom we learn that among the various churches the different editions of the Septuagint were in use. He wrote: "The common edition is different in different places the world over. . . . It is corrupted everywhere to meet the views of the place and time, or the caprice of the transcribers."

Of the Latin versions from the Greek text, Augustine says they cannot be counted. These had become more corrupt than the Greek. Jerome says: "For the most part, among the Latins there are as many different Bibles as copies of the Bible; for every man has added or subtracted according to his own caprice, as he saw fit." He was so disgusted with this sacrilegious transcription that he undertook a Latin version direct from the Hebrew. It met with great opposition at first, but came into general use, and shared the fate of its predecessors in becoming corrupted by the carelessness or design of transcribers.

How easily this was accomplished cannot be comprehended in this age of printed books, when a thousand or ten thousand copies are printed exactly alike. As all the various translations were used, students would write on the margins of their copies corresponding passages and extracts from other versions, and erase and correct when they

thought errors had been made. In transcribing, the zealous believer interpolated or blended passages, omitted or inserted words, often to explain or to adapt the passage to singing. Even pillars of the Church, in order to sustain their dogmas, erased or inserted passages to uphold their doctrines. Those who re-transcribed often placed the marginal notes in the body of the work, or re-corrected from other manuscripts they believed more correct.

The Vulgate having thus become exceedingly corrupt, in 803 Charlemagne appointed Alcuin to correct it, and ordered the reception of his copy.

In the eleventh century, Lanfranc, Archbishop of Canterbury, undertook a new revision; and in the twelfth, Cardinal Nicolaus applied himself to the never-accomplished task. Bacon repeatedly testifies to the failure to improve the corrupted text. The translators and expounders were all human.

With the discovery of printing and the unprecedented multiplication of copies, the necessity of a correct text became of utmost consequence. The Council of Trent at once silenced, in a manner peculiar to infallible power, all discussion by declaring that the Vulgate should be held authentic—the Church furnishing the text—and all private editions should have no authority. At that time, in this same Church-established text, Isidore Clarius pointed out eighty thousand errors. To crown this most stupendous imposition, the Pope, as infallible head of the Church, undertook to furnish the authentic edition both of the Old and New Testaments, which were published as infallible, and to add to or extract from which was pronounced a crime.

After this brief review, in the light of history, what is the evidence of the genuineness of the Bible? The Old Testament was written we know not when or by whom. It is the fragments of literature of an insignificant people, written in a dead language, the key to which is lost. Its translation two thousand years ago was extremely difficult. The New Testament was written at the close of the first and during the second century. Its authors are unknown. Its compilation was accomplished by a most singular method. The divine character of its books was determined by human reason, which rejected and destroyed all those books in any way opposed to the orthodox faith. Thus obtained, the text was corrupted by ignorance, carelessness or design, until—whether Latin, Greek, or Hebrew—it became concealed beneath the accumulated rubbish. From this source the modern translations were made.

Protestantism has worked its way back to the Jewish canon and the Greek, thus illuminating, as it asserts, the errors of translation and transcription; but this is more apparent than real, as the text was corrupted in the original beyond all critical power to renovate. This Catholicism acknowledged, and by a decision of one of its Councils (Trent) declared the Latin Vulgate the absolute Scriptures, which if any one despise, "let him be accursed." The Catholic bows in acquiescence to the Council; the Protestant points scornfully to the proven fallibility of the Councils, and is assured they have no right to issue such a decree. Yet this decree of the majority in Council is the basis on which the New Testament rests its claims to inspiration.

First there were miscellaneous writings read for instruction, but not considered divine. After a century or more they began to be in great esteem and to be slowly collected, the dominant sect holding to those which best agreed with its doctrine, and rejecting the others as spurious. This process continued until a compilation was effected, and the party receiving it had power to decree the collection the only true and inspired writings. Who dare deny that the reception or rejection of one and all of these books, now considered as divine authority, did not rest on human judgment? Is it possible that a direct revelation from God would be subject to such test or accompanied with such obscurity? If God *should* make a revelation, it would come indisputable as the sun of morning, and no holy father, pious priest, or bigoted Council be called on to decide which portions should be retained or rejected. This conclusion follows as a logical necessity. If the early Fathers or the Catholic Councils had power to determine the true from the erroneous, every man now has the same power and the granted right to revoke the decisions of all his predecessors. History reveals the human origin of the books themselves, and exposes the superstition and arrogance of those who collected them, and compelled the acknowledgment of the divine character of their work. They were simply men, often ignorant, always prejudiced by their religion, and the only right they had to sit in judgment was their own conceited bigotry. The whole world is open to every human soul, and none have the right to foreclose their opportunity.

[TO BE CONTINUED.]

J. P. Mendum "Unreliable."

"Permit me again to warn the reader that Infidel writers are not always reliable. . . . He (Mendum) also continues to circulate Macnaught on Inspiration, after the author has reconsidered and repudiated the position maintained in that book. My authority for saying Mr. Macnaught has given up those views are Dr. H. E. Thomas, Pittsburg, Pa., and Dr. Wm. M. Taylor, of New York—both formerly of Liverpool, near Everton, where Mr. Macnaught resided for many years."—G. H. HUMPHREY, in THE TRUTH SEEKER.

Possibly Mr. Mendum has not incidentally met with Dr. Taylor or Dr. Thomas, and therefore could not be expected to know what they have to say about Macnaught; and it is possible under the circumstances that Mr. Mendum may nevertheless be reliable. It is worthy of note also that these reverend doctors are both retained advocates of Christianity, and therefore their testimony concerning it cannot be regarded other than as slightly "unreliable." But suppose it true that Macnaught "repudiated the position maintained in that book"—so did Galileo "repudiate the posi-

tion maintained in his book," that the earth has a diurnal motion and a motion round the sun. He was earnestly persuaded to change his opinions, but it was only the fogot that led him to repudiate. There may have been some small fogots prepared for Macnaught which led him to "repudiate." But as Galileo did not change the solar system by repudiating, neither has Macnaught altered the inexorable truths of his book on Inspiration by "giving up those views." His work is unanswerable; for had it not been unanswerable he himself would have answered it. But he did not, and unless this change of mind came over him like a death-bed repentance, he must certainly have made the attempt to give his better views. It is evident, therefore, that the charge against Mr. Mendum is silly and absurd. Galileo could not repudiate the solar system; the father cannot repudiate his son and by the act change the *de facto* relations of parent and child; and no more can an author repudiate his works in any sense which will make it "unreliable" in those who attribute them to him. Macnaught on Inspiration is unanswered and unanswerable, and perhaps that is what is the matter with Brother Humphrey.

W. S. BELL.

New Bedford, Mass.

Colonel Ingersoll's Review of his Reviewers.

Colonel Robert G. Ingersoll delivered the following address in reply to his critics, in the Grand Opera House, San Francisco. Every portion of the house except the upper gallery was filled, fully three hundred persons being seated on the stage. At the lowest estimate there were 2,800 persons present who listened to the lecture. The Colonel made his appearance a few moments after eight o'clock, and, after introducing his subject, continued speaking uninterruptedly until twenty minutes of eleven o'clock. His eloquent remarks were listened to with the profoundest attention, which was only disturbed by frequent bursts of applause when the lecturer was particularly earnest, or by occasional hisses when he excoriated the holders of the sentiments which he condemns. He began by stating that the object of his lecture was to reply to some of the aspersions of the pulpit and press. He claimed that he represented in part the glorious and holy cause of intellectual liberty, a cause too holy to be touched or smirched and defiled by any single person. What he had said he dared say, because he believed it would make men more just, the father more tender, the mother more loving, the child more affectionate, and the rose bloom in the pathway of every human being.

"What have I said?" asked the lecturer vehemently. "What has been my offense? I have been spoken of as if I were a wolf that was endeavoring to devour the entire fold of sheep in the absence of the shepherd." He repeated his definition of human liberty as laid down in his lecture on the "Liberty of Man, Woman and Child," and asseverated that he believed in Liberty, Fraternity and Equality, and all that that glorious trinity involved and insured. He believed in the trinity of Observation, Reason and Science; the trinity of Man, Woman and Child; the trinity of Love, Joy and Hope; and thought that every man has a right to think for himself, and no other man has the right to debar him of this privilege by torture, by social ostracism, or any of the numerous other expedients resorted to by the enemies of advancement. He asked: "Does God wish the lip worship of a slave? a sneak? of the man that dares not reason? If I were the infinite God, I would rather have the worship of one good man of brains than of a world of such men. I am told that I am in danger of everlasting fire, and that I shall burn forever in hell. I tell you, my friends, if I were going to hell to-night I would take an overcoat with me. Do not tell me that the eternal future of a man may depend on his belief. I deny it. That a man should be punished for having come to an honest conclusion, the honest production of his brain; that an honest conclusion should be deemed a crime and so declared, is an infamous, monstrous assertion, and I would rather go to hell than to keep the company of a god who would damn his child for an honest belief."

"Next I 'preached' that a woman was the equal of man, entitled to everything that he is entitled to, to be his partner, and to be cherished and respected because she is the weaker, to be treated as a splendid flower. I said that man should not be cross to her, but fill the house that she is in with such joy that it would burst out at the window. I have said that matrimony is the holiest of sacraments, and I have said that the Bible took woman up thousands of years ago and handed her down to man as a slave, and I have said that the Bible is a barbarous book for teaching that she is a slave, and I repeat it, and will prove later what I have said. I have pleaded for the right of man, of wife, and of the little child; I have said we can govern children by love and affection; I have asked for tender treatment for the child of crime; I have asked mothers to cease beating their children and take them to their hearts; and for this I am denounced by the religious press and men in the pulpits as a demon and a monster of heresy, who should be driven out from among you as an unclean thing."

"But I should not complain. Only a few years ago I should have been compelled to look at my denouncers through flame and smoke; but they dare not treat me so now or they would. One hundred years ago I should have been burned for claiming the right of reason; fifty years ago I should have been imprisoned and my wife and children would have been torn away from me, and twenty-five years ago I could not have made a living in the United States in my profession—the law. But I live now and can see through it all, and all is light. I delivered another lecture, on "Ghosts," in which I sought to show that man had been controlled in the past by phantoms created by his own imagination; in which the pencil of fear had drawn pictures for him on the canvas of superstition, and tha-

men had groveled in the dirt before their own superstitious creations. I endeavored to show that man had received nothing from these ghosts but hatred, blood, ignorance and unhappiness, and that they had filled our world with woe and tears. This is what I endeavored to show—no more. Now every one has as much right to differ with me as I with them, but it does not make the slightest difference for the purpose of argument whether I am a good man or a bad, whether I am ugly or handsome—although I would not object to resting my case on that issue; the only thing to be considered and discussed is, is what I have said true, or is it untrue?

"Now, I said that the Bible came from the ghosts, and that they gave us the doctrine of immortality of the soul, which I deny. Now, the immortality of the soul, if there is such a thing, is a fact, and therefore no book could make it. If I am immortal, I am; if not, no book can make me so. The doctrine of immortality is based in the hope of the human heart, and is not derived from any book or a creed. It has its origin in the ebb and flow of the human affections, and will continue as long as affection, and is the rainbow in the sky of hope. It does not depend on a book, on ghosts, or superstition of any kind; it is a flower of the human heart. I did say that these ghosts, or the book, taught that human slavery was right, that most monstrous of all crimes, that makes miserable the victim and debases the master, for a slave can have all the virtues while the master can not. I did say that it riveted the chains upon the oppressed, and that it counseled the robbing of that most precious of all boons—Liberty. I add that the book upheld all this, that it sustained and sanctified the institution of human slavery. I did also assert that this same book, which my critics claim was inspired by God, inculcated the doctrine of witchcraft, for which people, through its teachings, were hanged and burned for bringing disease upon the regal persons of kings, and for sousing beer. I did say that this book upheld that most infamous of all infamies, polygamy, and that it did not teach political liberty or religious toleration, but political slavery and the most wretched intolerance. I did try to prove that these ghosts knew less than nothing about medicine, politics, legislation, astronomy, geology and astrology, but I am also aware that in saying these things I have done what my censors think I ought not to have done. But the victor ought not to feel malice, and I shall have none. As soon as I had said all these things, some gentlemen felt called upon to answer them, which they had a right to do. Now, I like fairness, am enamored with it, probably because I get so little of it. I can say a great many mean things, for I have read all the religious papers, and I ought to be able to account for every motive in a mean manner after that, but I will not.

"The first gentleman whom I shall call your attention to is the Rev. Dr. Woodbridge. It seems that when I delivered my lectures the conclusion was come to that 'that man does not believe in anything but matter and force—that man does not believe in spirit.' Why not? If by spirit you mean that which thinks, I am one of them myself. If you mean by spirit that which hopes and reasons and loves and aspires, why, then, I am a believer in spirits; but whatever spirit there is in this Universe I will take my oath is a natural product and not super-imposed upon this world. All I will say is that whatever is, is natural, and there is as much goodness in my judgment, as much spirit here in this world as in any other, and you are just as near the heart of the Universe here as you ever can be. But, they say, 'There is matter and force, and there is force and there is spirit.' Well, what of it? There is no matter without force. What would keep it together unless there was force? Can you imagine matter without force? Honor bright, can you conceive of force without matter? And what is spirit? They say spirit is the first thing that ever was. It seems to me sometimes as though spirit was the blossom and the fruit of all, and not the commencement. But they say spirit was first. What would that spirit do? No force—no matter—a spirit living in an infinite vacuum without side, edge or bottom. This spirit created the world; and if this spirit did, there must have been a time when it commenced to create, and back of that an eternity spent in absolute idleness. Can a spirit exist without matter or without force? I honestly say I do not know what matter is, what force is, what spirit is; but if you mean by matter anything that I can touch, or by force anything that we can overcome, then I believe in them. If you mean by spirit anything that can think and love, I believe in spirits.

[CONCLUDED NEXT WEEK.]

Extract from Victor Hugo.

You, Catholics, claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your ferule, two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think nor even pronounce her name without inexpressible filial grief—Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has, of all the States of Europe, the smallest number of native inhabitants who are able to read! Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world, America; Spain has lost, thanks to you, thanks to your brutal yoke, which is a yoke of degradation, Spain has lost the secret of her power which she received from the Romans—that genius in the arts which she received from the Arabs—that which God gave her. And in exchange for all that you

have made her lose, what has she received? She has received the *Inquisition!* The Inquisition, which has burned upon the funeral pyre five millions of men! Read *History!* The Inquisition, which exhumed the dead in order to burn them as heretics. The Inquisition, which declares children heretics even to the second generation. See what you have done with that focus of light which you call Italy! You have extinguished it. That colossus which you call Spain, you have undermined. The one is in ruins, the other is in ashes. See what you have done for these two great nations?

"The Plural of Majesty."

STREATOR, ILL., Sept. 25, 1877.

D. M. BENNETT: I see that Mr. Humphrey, in his "final letter" to you, quotes the oft quoted, but mistranslated passage in Deut. vi, 4, to prove that the Jews were monotheistic in their religion. The literal translation of this famous verse is: "Hear, O Israel, the Lord (Jahveh) of our Gods (Elohim) is one Lord (Jahveh)," and this is the true rendering. The learned gentleman says *Elohim* is what "the grammarians call the plural of majesty," that is to say: it is *singular*, because it is *plural*. Another reason why it is singular is because "it is always used with singular verbs." This is a mistake; there are numerous instances to the contrary. In Gen. xxxv, 7 will be found one. Other instances might be named, but it is unnecessary.

More anciently than our common Hebrew text, *Elohim* seems to have been used with the plural verb, for Fuerst (Heb. Lex. p. 94) says "the very ancient use of the plural *Elohim* for God is frequent, because the ancients conceived of the Deity as an aggregate of many forces." "At a later period, however, the construction with the *plural* was avoided as polytheistic." Ah! here was the motive—to avoid "the *polytheistic*," and cheat the people, a most worthy idea, doubtless, in the estimation of the worthy Rev. G. H. Humphrey. The thief, however, seldom covers his tracks so completely as to get off undetected. With this explanation of the great Hebraist Fuerst, the learned Rev. Humphrey is welcome to the full benefit of his assertion that "*Elohim* is always used with singular verbs." Doubtless he will feel proud of it.

Elohim is the plural of *Eloh*. This latter, says Fuerst, "is synonymous with *El*, of which it is obviously a farther development" (ibid). He fails, however, to inform us what this "farther development" is. Education and preconceived notions prevented him from reaching the truth. "*Eloh*" is obviously a compound of two syllables—*El* and *oh*. "*El*," as stated by Gesenius (Heb. Lex. p. 49), is a participle of *al*—"to roll up, to twist," and "hence a ram from his twisted horns" (ibid. p. 22). Fuerst (Heb. Lex. p. 91) defines "*el*"—a "ram," and we actually find "*elim*," its plural, translated "*rams*" in Job xlii, 8. "*Oh*," by a rule in Heb., may be converted back to *jah* (whence it was derived that *Eloh* might more euphonically take on the plural termination—*im*), an abbreviation of *Jahveh*, or, as some write, *Jehovah*, a word the LXX render by *Kurios*, the adjective of *Kuros*, which, dropping the Greek termination "*os*," is the Persian "expression for the sun" (Fuerst, p. 702). *Eloh*, is therefore literally in English—RAM-SUN.

Thus have we arrived by a scientific process, every step of which is sanctioned by well-known and approved authorities, at the conclusion that *Eloh* is, when put in plain English, equivalent to *Ram-sun*. Let us still go on, bearing in mind with Reason, "that the great sign that we have attained the truth, is success in combining the texts so as to constitute a logical, probable, concordant narrative." As there is no Ram to join to or come in conjunction with the Sun but Aries, we must conclude that Aries is the Ram meant. His conjunction with the Sun takes place in the spring as the Earth reaches Libra. His apposition, or disjunction, happens six months later, when the positions of Earth and Sun are reversed. Instead of the *Elohim* of summer, the cold *El* parted from the Sun by the intervention of the Earth, makes his appearance. This was the God (*el*) poor Job said he should have denied (Job. 31, 28). But why the plural—*Elohim*? Because the conjunction lasting while Aries and the Sun are on the same side of the Earth, there must be as many *Elohim* as there are days during the "Creation"—Summer.

"The Lord" (*Jehveh*), Fuerst says, "was especially revealed for the older *El Shaddai*" (Heb. Lex. p. 550). The word "*shaddai*" is the plural of "*shad*," the "*breast of a woman*" (ibid. p. 1344), and is another "plural of majesty" (Ges. p. 1037). "*El Shaddai*, therefore, is literally the 'Ram of the breasts,' or Aries during summer. *El Shaddai*—Lord—Jahveh—Summer. Therefore, 'Hear, O Israel: 'The Lord (Summer) of our Gods (summer days) is one Lord (Summer),' is the correct translation.

Take another example: "The Lord God of Israel is from everlasting to everlasting" (Ps. xli, 13). This passage has been badly dealt by. "*Qlam*," translated "everlasting," is from a verb which signifies "to hide, to conceal." Besides, it is preceded, or rather prefixed, by the article "*he*"—the. The contraction, then, is "*the hiding*;" and as the Sun (—the Lord, as proven above), to the people of the north temperate zone, seems to hide himself south of the equator in winter, it is very likely "the hiding" referred to winter. The true rendering, therefore, would seem to be: The Lord (summer) of the Gods (Ram-suns) of Israel, is from "the hiding to the hiding," i.e., is from winter to winter—is Summer!

Again: "The Lord (*Jahveh*) said unto my Lord (*Adoni*), sit thou at my right hand, until I make thine enemies thy footstool" (Ps. cx, 1). The word here translated "sit" has no such meaning. It does not denote rest, but constant motion, or change of place, (see Parkhurst, Gesenius, and Fuerst). Nor does "*neum*" mean "said" as translated, but "*murmuring* or *whispering*" as the gentle zephyrs of

summer. The meaning of this verse is, giving it a free translation: The Lord (Summer) *whispered* by its gentle breezes to Adoni (winter), "*revolve*" to my right hand, while in my turn, I pass away, and thus make myself, thy enemy, thy footstool.

In his recent review of The Science of the Bible, Charles Bradlaugh, of the *National Reformer*, London, don't exactly see that "G D in one language and God or its equivalent in another, each originally meaning something different," "precisely from evidence that the one is derived from the other." This, he thinks is too much for "one who claims to be a Hebrew scholar." The gentleman is mistaken. I affirmed, and still adhere to my opinion, that "God" is a Hebrew word—a synonym of *Elohim*. In "Types of Mankind, p. 561, the writer, speaking of the double account in Genesis, says: "The more salient characteristics distinguishing the two documents are, the words *ELOHIM* in King James' version replaced by 'God;' and *JeHOuaH*, for which our appellative 'Lord' is substituted; neither of these Hebrew divine names being translated." Nott and Gliddon claimed to understand Hebrew.

Perhaps Mr. H. cannot see how the "o" got between the "G D." If so, he is not an adept in Hebrew. However, if he will but correct his misstatement, I will submit to his ridicule, as, if that were argument, Charles Darwin would have died long ago. Respectfully,

M. WOOLLEY.

Book Notice.

THE MARTYRDOM OF JESUS OF NAZARETH. By Isaac M. Wise. Cincinnati, O. Price \$1.00. The author of this little work, an octavo of 134 pages, is a Liberal Jew, and he criticises the New Testament, especially that portion of it relating to the trial and death of Jesus, from a Liberal standpoint. He differs somewhat from Strauss, Renan and other writers, in his opinions, but he explains those differences by the fact that all passages from the ancient rabbinical literature quoted in this work were translated from the originals by himself, and are therefore less liable to be erroneous. Dr. Wise claims to have overcome all prejudice of education and association, and to treat of his subject in a purely objective manner, but nevertheless there is a little vein of bitterness towards Christianity running through the work, which is to be expected under the circumstances.

He handles the Vicarious Atonement doctrine with much vigor. "Among all the myths and tales ever told by the Heathens, Jews or Turks, to base religious doctrines upon them, none has ever been so egregious and pregnant of horror and slaughter as the mythical base of the doctrine of vicarious atonement. . . . If the redemption and salvation of mankind depended upon the martyrdom of Jesus of Nazareth, and God at that particular time had decreed to save the family of man by that peculiar arrangement, then it was a dire necessity that somebody must kill Jesus. So one or more people had to become criminals in order to save the human family; or, in other words, God could not save his creatures otherwise except by the condemnation of some. We will not inquire into God's right or wisdom to make such an arrangement; we will merely say, that this precedent gives us the right to seduce one portion of the human family to crime in order to benefit the other. Every sound reasoner must reject this doctrine as immoral; yet it is maintained to be correct in religion; or, in other words, God may be immoral, man must be moral—i. e., man must be better than his God."

Though his English is somewhat faulty, his ideas are clearly expressed, and his points are well made. For the endeavor to reconcile Christian theology with modern science—though he does not accept Darwinism—he has the heartiest contempt. It must be one or the other, science or theology; it can never be science and theology. They can never assimilate; to mix them would be to lose both. One is pure knowledge, the other is pure nonsense, and the farther apart they are kept, the purer they will remain.

In summing up, he says: "The martyrdom of Jesus of Nazareth has been gratefully acknowledged by his disciples whose lives he saved by the sacrifice of his own, and by their friends who would have fallen by the score had he not prevented the rebellions ripe at Jerusalem. Posterity, infatuated with pagan apotheosis; made of that simple martyrdom a big bubble colored with the myths of resurrection and ascension to that very heaven the telescope has got out of man's way. The simple fact has been made the foundation of a novel myth to suit the gross conceptions of ex-heathens. Modern theology, understanding well enough that the myth cannot be saved, seeks refuge in the greatness and self-denial of the man who died for an idea. Thousands, tens of thousands, of Jews, Christians, Mohammedans, and Heathens, have died for ideas, and some of them were very foolish. But Jesus did not die for an idea. He never advanced anything new to die for. He was not accused of saying or teaching anything original. Nobody has ever been able to discover anything new and original in the gospels. He died to save the lives of his friends, and this is much more meritorious, in our estimation, than if he had died for a questionable idea. But then the whole fabric of vicarious atonement is demolished—which reason does anyhow—and modern theology can not get over the absurdity that the Almighty Lord of the Universe, the infinite and eternal Cause of all causes, had to kill some innocent fellow in order to be reconciled to the human being. However abstractly they speculate and subtilize, there is always an undigested bone of man-god, god-man, and vicarious atonement in the theological stomach. Therefore theology appears so ridiculous in the eyes of modern philosophy. The theological speculation cannot go far enough to hold pace with modern astronomy. However nicely the idea may be dressed, the great God of the immense Universe looks too small upon the cross of Calvary."

The Truth Seeker.

D. M. BENNETT, Editor.

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The Great Religions of the World.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

There was a time when the present race of man was without civilization, without literature, and without religion. Man, at that early period, was but a slight remove from the animal kingdom, from which, possibly, he had evolved; and he was without knowledge or skill, and almost without language and intelligence. He lived in caves or holes that he found or dug in the earth. He had not sufficient intelligence to construct dwellings for himself nor to manufacture clothing to protect him from the scorching rays of the summer sun or the biting frosts and winter's storms. He associated on terms of equality with animals both stronger and weaker than himself, and he struggled with them for the food necessary to sustain life and supply the natural wants of his system. He fled from those stronger animals that sought his life, and preyed upon those that he was able to slay or subdue.

From this primitive era of man's infancy and helplessness he emerged very slowly. His wants compelled him to seek for food and to use means to protect himself from the elements that disturbed him. Having a brain superior to the lower animals, he gradually obtained a mastery over them. He was able to fashion from stones, the limbs of trees, and the bones of animals, such crude implements as he needed to slay the beasts he used for food, and ultimately to dig a little in the ground to plant such seeds as he learned were useful for food, and that he was able to cultivate.

It is probable that the language spoken by man at that remote period was of a very crude and imperfect character, containing but few words or sounds, which served to convey his wishes to his fellows around him. As he spread over the surface of the earth, the forms of language were more or less modified, and different dialects or tongues gradually came into use.

How long ago it was that man stood no higher in the scale of existence than is here indicated, it is impossible to decide with any accuracy; but facts enough have been learned to enable us to determine with approximate correctness that man has lived on the earth more than one hundred thousand years, and probably many hundred thousand years. The science of geology has thrown much light upon this interesting subject. In the strata of rocks which form the crust of the earth, footprints of human beings have been found, and portions of human bones have been discovered, and at such a depth below the present surface of the earth as to render it certain that man lived on this globe many, many thousand years ago. Human bones have also been found imbedded under drift or accumulated earth which, by the action of rivers and streams of water, has been conveyed into caverns where human beings once were buried, and where their bones are found side by side with the bones of mammoths, woolly elephants, cave-lions, cave-bears, cave-hyenas, and other animals which have not been known on the earth for thousands of years. Caverns of this character have been found in various parts of the earth, but one specially in mind is in Brixham, on the south coast of Devonshire, England, which was discovered some twenty years ago. The floor is of stalagmite formation, that is, produced by the slow dropping of water from limestone overhead, the water evaporating, leaving the lime to harden back into stone again. This formation was a foot in thickness, and in it were found the bones of the reindeer and the cave-bear, while below it was a deposit of at least fifteen feet of a loamy mass of earth, in which were found flint flakes or knives used by primitive man, with other implements of stone, which had been shaped and fashioned by the hand of man. In that loam were also found the bones of the mammoth, all of which must have lain there many thousands of years. Below the bed of loam was a stratum of gravel more than twenty feet in thickness, in which again were found the implements of stone, arrow-heads, etc., which had been wrought to some extent by the hand of man during the Stone Age, when they knew nothing of metal, and rubbed the hardest stones into the form of knives, spears, axes, etc. In this gravel were also found the bones of animals long since extinct, as well as human bones. The flakes of flint were known to have been chipped off and finished up by the hand of man, and he had lived at the time the animals lived which many centuries ago disappeared from the earth, whose bones were found imbedded under that stratum of gravel and loam of thirty-five feet. The animals to which those bones once belonged either died in the cavern or upon the neighboring hill-sides, and the bones washed into the cavern by the action of water. This element has been an active and powerful agent in changing the surface of our globe. The gravel and loam overlying the bones and flint instruments found in Brixham cavern, I repeat, were washed in there by water, and since the era when that was accomplished,

that valley has been cut down by the slow action of water one hundred feet lower than the cavern. Now the speed with which the beds of rivers are cut away by the ever-running streams can be pretty accurately calculated. The river Thames, flowing at its present rate, takes 11,470 years to scoop out its valley one foot in depth. At this rate it can easily be understood that it must have required one hundred thousand years for the river flowing through Devonshire to cut that valley down to the depth of one hundred feet.

That man lived on the earth one hundred thousand years ago is proved in various ways. Human fossils are found embedded in rocks belonging to the quarternary class or formation, which geologists prove could not have formed the surface of the earth less than a thousand centuries ago. The stone implements of the character alluded to, and which could only have been shaped by the hand of man, together with human bones, have been found in various caves and caverns, imbedded under a stalagmite formation of such thickness, that by the slow accumulation from dripping lime water must have required the great length of time named to accumulate. The time necessary to cut away miles of solid rock by the action of a river, as in the case of our own Niagara river from Lewiston to the falls, and many other similar instances afford incontestable proofs of the great antiquity of our globe, but which we have hardly time to take under consideration now.

There are very strong evidences that our own portion of the globe—the Western Continent—was a habitable land and was peopled by men long before Europe, Asia, or Africa. Sir Charles Lyell, the eminent geologist, found at the falls of the Ohio, near Louisville, at a low stage of water, a grand display of what he termed an ancient coral reef, formed by zoophytes which flourished in a sea of an earlier date than the carboniferous period, when, he says, "The Alps and their related mountains, and even the Himalayas, were not yet born, for they have on their high summits deep sea beds of the cretaceous period and even of a later date." This fact proves that the country about the falls of Ohio was an old country before Asia emerged from the vast depths of Old Ocean. The coral formations on the Ohio must have taken place in the tertiary period, while the upper crust of the tops of mountains in Asia are of the momulitic formation which accumulated during the cretaceous period, the carboniferous period and mesozoic age intervening between the Devonian and tertiary periods, giving America a much greater age than Asia. There are other strong proofs of the great age of our own Continent which there will now be no time to consider.

That America was once inhabited by a vast and prosperous people the ruins of many cities, together with the mounds found all over the Western country and other unmistakable indications give abundant proofs. Madame Mitchell in "Nature or Poetry of Earth and Sea," pp. 191-3, gives this beautiful and graphic description of the ruins of what she terms an ancient city in Nebraska: "The great image of the deserted city is to be found in the New World, in the midst of the prairies of the Far West; it is gradually disappearing with the bison, the sole relic of a powerful race which merited a better fate. Ruins with ruins; there, over an immense area of North America stretches an infinity of herbage, where the horizon is only defined by the curvature of the earth. Suddenly, without any warning, the ground sinks—descends into an immense cinque, two hundred feet in depth. All vegetation dies; the soil has the whiteness of snow, or the dull gray of feeble, ruinous stones, except where the iron lends them its rich tawny color. Such is the scene of the *Manoises Terre*, the deserts of Nebraska. One might rather call it a dead city, twenty leagues long by fifteen broad. From the prairie the traveler sees beneath tens of thousands of rocks like columns, capped with pyramids. These towers, two hundred feet in height, prevent him from wandering in the narrow passages of labyrinths, which resemble the irregular streets and wynds of some Medieval city. At a distance from these columns resemble massive monuments, to which neither flying buttress, nor turret, nor vaulted portico, nor facades, nor slender pinnacles are wanting. If you descend into the deserted city, whither a colonnade of two hundred feet high conducts you, the illusion gives way to the reality and the magic picture disappears. But in its place is something far more prodigious. You find yourself in a field of tombs; and what? Not of bison, wolves, bears, the present denizens of the savannah; but a sight never seen elsewhere. All the beasts belonging to the eocene formation of the tertiary period, the progenitors of the Siberian mammoth and the mighty mastodon. What a revelation! These bones are a witness that Young America, which aged Asia, from the crest of her Himalayas, looked upon as her daughter, is by many ages the elder! When this antique fauna was pasturing on the prairies, a part of the Old World was sleeping beneath the waters; when the Himalayas and the Alps arose, these guests of the Antique world were already buried, having supplied the age which could furnish them with sufficient land."

Dr. Koch found in the Osage Valley in Missouri the skeleton of the mastodon, and the same is now in the British Museum. He found near the bones flint arrow-heads, a stone spear and some stone axes. The probability is that the aborigines killed the huge beast where they found him mired in the soft earth. Similar bones of mastodons have been found in other localities in Missouri, and other States. In Benton county, Mo., in 1840, stone arrowheads were discovered together with the bones of an entire skeleton of a mastodon. They were found in a layer of vegetable

mould, which was covered twenty feet in thickness with alternate layers of sandstone clay, and gravel. One of the arrowheads lay underneath the thigh-bone of the skeleton, the bone actually resting in contact with it, showing that it could not have been brought there after the deposit of the bone. On Petit Anse Island, Vermillion Bay, La., a piece of basket-work was found two feet below the remains of an elephant and fourteen feet below the surface. Numerous other instances may be cited where bones of animals have been found in this country which for thousands of years have been extinct upon this continent. The proof is also clear that a race of beings lived here when those animals were alive. In White, Warren, and Montgomery counties, Tenn., cemeteries have been discovered in which 100,000 skeletons of a pigmy race were buried, which, when living, could not have been more than three feet in height. That race must long since have passed entirely away. The Ruins in Central America afford ample proofs of the existence of an ancient people that probably many thousand years ago passed off the stage of life. They were a people skilled in sculpture, architecture, and drawing. In almost impenetrable depths of the forests in Central America are found these remarkable ruins of what were once rich and populous cities—how long ago or how they became depopulated is very difficult to decide.

[TO BE CONTINUED.]

Interrogatories to Jehovah.—No. 33.

Great Jehovah, while we have under consideration the book called thy "revealed word," allow us to make a few more inquiries concerning it.

Is it not quite proper that we should examine it critically and obtain all the information about it possible? If it teaches that which is not for the best good of mankind, have we not just grounds for doubting its infallibility, and its emanation from the source of all truth and excellence?

In point of literary excellence does it surpass all other books that men have written? Are its narratives any better told, is its history any more correct, is its philosophy any deeper, its poetry any finer, or its morals any more sound than are found in other books in the world?

In the sacred writings of the Hindoos, the ancient Persians, Chinese, Egyptians, and other nationalities, is there not quite as much voluminousness, quite as much spirituality, quite as much philosophy, quite as much poetical imagery, quite as much purity, and far less of obscenity, far less of vulgarity, far less of war, carnage and bloodshed, than is found in thy book?

In point of antiquity does it not fall far short of what has been achieved by men in other directions? Were not the cuneiform inscriptions of the ancient Assyrians and the inhabitants of Nineveh—brought to light and interpreted within the last few years by the two noted Englishmen, George Smith and General Rawlinson—executed long before thy book was written?

In those cuneiform inscriptions, are not the sources found from whence the Jewish writers obtained the idea of the cosmogony embraced in thy book?

Were not the legends of the creation of the world, of the formation of man and woman, of the temptation and fall, of the great flood of waters which came upon the earth, inscribed in those arrow-head shaped characters long before thy book was written? Did not thy people become familiar with those ancient Assyrian legends and fables during the time of their Babylonian captivity, and did they not carry back those same legends when they returned to their own country?

Did not other Asiatic nations have traditions about an Adam and Eve, or *Adama* and *Hava*, which were regarded by them as the parents of the human race, and of a part of it occupying a certain portion of the earth?

Do not the hieroglyphics of Egypt, which were inscribed upon their ancient temples, obelisks, and pyramids possess a far greater antiquity than does thy revealed volume?

Is it not true that the two forms of written language, the cuneiform of Assyria and the picture writing of Egypt, were used thousands of years before an alphabet was brought into use?

As the Hebrew was written with an alphabet, does it not follow that the Bible was written at a much later date than the arrow-head inscriptions of Nineveh or the hieroglyphics of Egypt?

Is there any proof that any part of the Bible—save perhaps the Gentile book of Job—was written at an earlier date than 700 B.C.?

Does it not appear from thy word that thy written law was not in the possession of thy people until the priest Hilkiah, in the reign of King Josiah, claimed to have found it in the temple?

When the same was read to the King, did it not produce consternation, showing that it had before been wholly unknown?

Was it not quite possible that the priest Hilkiah and his scribes could have gotten up certain manuscripts and called them thy law, and in that character have passed them off upon the King? Has not a similar game been played many times?

When thy people were held seventy years in captivity in Babylon, did they not lose their sacred writings, and when they returned to their own land, were they not under the necessity of getting them up again?

Is not the account of how it was done given in 2 Esdras xiv, how he drank a cupful of something of the color of fire, which made wisdom to grow in his breast and caused his heart to utter understanding, and his mouth was opened

and shut no more? How five men, receiving understanding, wrote visions of the night that were told them; how for forty days they wrote in the day and at night they ate bread, and that during that time they wrote two hundred and four books? Are we to understand that such was the process by which thy book was gotten up?

Were not some of the books of the Old Testament written as late as the time of the Maccabees, 250 B. C.?

As many of the prophets are regarded as being the oldest books in the Bible is it not a little singular that neither of them mention the name of Moses? Had they known that he was for forty years in daily communication with thee talking with thee often face to face, checking thee when thou wert too inconsiderate and hasty and advising thee as to the most proper course to pursue, that he received thy holy law from Sinai and transferred it to parchment, would they not at least have mentioned his name?

Does not this fact, combined with others, go far to confirm the belief that many entertain, that Moses never had a real existence and that like Menes of Egypt, Minos of Greece he was a copy of the ancient Menu of India?

Is it not true that the greater portion of the books of the Old Testament were written after the return of the Jews from their captivity, and were not many of the historical narratives given in them new drafts upon a fertile imagination?

Did not those who returned from Babylon feel the necessity of having a national history and a national religion and having learned much of the Chaldeans, was it not easy for talented priests to get up those books and invent the details therein contained? Would it be any more remarkable than the production of the thousands of other works of fiction which men have written?

When we come down to the New Testament, is it not equally true, that neither thy son nor any of his disciples, the apostles, wrote one of the books therein contained?

Did not nearly two centuries pass away from the commencement of the present era before it was known to any of the early Christian fathers that either of the New Testament books was in existence?

Was not the Christian Father Irenæus near the close of the second century the first who mentioned the existence of either of the four gospels, and was he not fully capable of writing them?

For three or four centuries was it not a source of great contention among the dignitaries of the Church to decide which of the numerous gospels and epistles that were floating about among the believers, equally claiming to be authentic and inspired documents, were genuine, and which spurious?

Were not several councils of bishops and priests called together during the third, fourth and fifth centuries to decide which of the many books that had been written should be accepted as true and which should be discarded?

During these councils did not the most bitter contentions arise and did they not quarrel and fight in the most outrageous manner at times—even to the taking of life—disgracing themselves and the cause they attempted to serve?

When one council had decided what books should be regarded as genuine did not succeeding councils set their decision aside, expunging certain books they had admitted and accepting others which had been discarded?

Were those contentious bishops and priests really a class of men fitted to decide which writings were sent from heaven and which not?

Was there really any proof that the accepted manuscripts were of divine origin any more than those rejected?

Was there the slightest proof that either was of divine origin? Were they not all written by men; did they not all contain the imperfections common to the works of men?

Did they not contain narratives of certain events that had transpired, or was claimed to have transpired, and were they not detailed in the style that men in that age of the world gave their narratives? And were not the letters and epistles written in much the same style that others have written epistles at various periods?

Was there any thing in the style or matter of those writings beyond the power of man to perform? And is it not absurd to ascribe them to a supernatural source or causes when natural causes were at hand and sufficient to produce all that was accomplished?

Is there not enough in the uncertain authorship, the vagueness as to the time when the books were written, the mediocre character of the literary talent displayed in their production, the hundreds of positive contradictions they contain, the crudeness and vulgarity which in many parts is so conspicuous, the great want of truthful and scientific knowledge of the simplest operations of nature everywhere evinced, the unmistakeable indications of human workmanship at all times apparent, and unskilled at that, to make sensible people honestly doubt that the book is the work of an all wise God or that it is of heavenly origin? Are they not quite correct in assigning it the realm of human productions?

[TO BE CONTINUED.]

MR. E. H. HEYWOOD'S "Anti-Death Convention meets in Boston, Sunday and Monday, Oct. 14th and 15th and will hold three sessions per day. It is announced that good test mediums will show that the supposed dead still live and that prophets will explain how both soul and body are destroyed in the hell of established sin." Those who are curious to see how well these promises are fulfilled will of course be on hand at the time named.

Defaming a Dead Man.

That religious paper, the *New York Observer*, of Sept. 27th, has an article of nearly three columns and a half of slander and dirty abuse of Thomas Paine, made up of extracts from Grant Thorburn and several members of the Christian clergy, to prove that Paine led a drunken, "beastly life," and died a "beastly death." The article is filled with villainous falsehoods, and is wholly unworthy of gentlemen, whether Christians or heathens. It is a mere relash of the old lies and slanders which have been retailed by bigoted pious defamers for the past seventy years. The animus of the article may be gathered from its heading, "Tom Paine's Life and Death." Those shouters for Jesus always delight in nicknaming the object of their vindictive hatred "Tom" Paine. By doing so they seem to think they show either argument or ability. From the services Paine rendered this country in its struggle for freedom he is certainly entitled to be treated with common decency. What does it amount to if by the falsehood of a few enemies it can be proved that Paine, a few times in old age, was noticed to be under the influence of ardent spirits. Did a Christian never show a fondness for ardent spirits? If Paine *did* drink too much, does that prove that his reasoning or his positions were false, and that the system of Christianity in not made up of myths, legends, and fables borrowed or stolen from the older pagan systems? We pronounce the slanders in the *Observer* utterly and basely false, as can be easily shown from irrefutable evidence. We presume Col. Ingersoll will reply to the contemptible article alluded to, as it is published in response to his challenge to the *Observer*, but if he does not, we will ourselves undertake to show up its falsehoods and meanness.

How to Write a Letter.

1. If you can't write legibly, get some one who can to write for you.
 2. Write the name of your state, and then, directly underneath, the name of the post-office to which you wish reply or matter directed—but it is unnecessary to give the county unless your Post Office be some new or obscure one, and actually necessary to secure prompt carriage.
 3. Briefly and distinctly state, in the tersest business way, just what you want, then be sure and sign your name.
 4. If you have any communication or inquiries to make, use another sheet of paper.
 5. In sending in subscription money, state whether it be for renewal or for new names.
 6. In changing address, always state the post-office from which you wish it changed as well as the one to which it is to be sent.
 7. In remitting for any sum more than one dollar, send by draft, money order, or registered letter.
 8. Do not enclose the most ragged and worn out script you can pick up, and which you cannot pass at home.
- If our patrons were aware how much time and peace of mind a compliance with the above suggestions would save us they would cut them out, paste them in their memorandums, and consult them every letter they write hereafter. They will appreciate the propriety of our making them when we state that we now have on hand a box of unintelligible letters, some of them not indicating how the money enclosed is to be applied, some without any date or name of post-office, and several without any date, address, or any signature.

MR. CYRUS R. TEED, of Moravia, Cayuga Co., N. Y., from the efforts he is making appears very anxious to meet a foe man worthy of his steel, who will enter with him into a theological controversy upon the subjects of the Bible and Christianity, in a seven day's discussion to be held at the locality above named, beginning on the 12th inst. We hope he may be accommodated, and that it may please some person able to defend the truth to spend seven days in discussion with him. If, however, he should fail in his wishes, and no one offers to meet him, we freely tender him our humble services, and space in our columns to prove the divinity of the Bible and the truth of Christianity. We will grant him every alternate week three columns in *THE TRUTH SEEKER*, and on the intervening weeks we will use the same amount of space in replying to his arguments. We will not only continue the discussion seven days but seven months if necessary. Let the pious gentleman understand that there is one Infidel at least who will meet him in a fair discussion of his pet creeds, and who will also print and lay before an audience of 25,000 readers what he is able to say in defense of his Bible and his revered system of Christianity.

WE HAVE been sending out postal cards to those in arrears, stating the amount of indebtedness and requesting that the amount be forwarded at once. We hope our friends will not let this appeal pass unnoticed. Three fourths of the year is gone and it is certainly time every patron had renewed. We are needing the money or we would say nothing about it. We cannot help regretting that so large a number of our friends insist upon our waiting so long for our money. If prompt payments were made by all hands it would be vastly better for us. The sum we ask for the paper is not so immense as to necessitate the holding back in remitting month after month. Those who do not wish to take the paper and pay for it are requested to inform us. Of course they cannot object to paying for the time it has been sent to them.

By THE time this issue reaches our subscribers, "The Humphrey-Bennett Discussion will be ready to send out to patrons. Several have ordered a dozen copies to begin with, believing that they can sell many more. These orders will be filled at the earliest possible moment, as well orders for a single copy. It will undoubtedly be a good work to sell, and ought to be a splendid campaign document to do effective mission work. As it is a faithful exposition of both sides of the questions of Christianity and Infidelity, it ought to sell well both to those who believe and those who disbelieve. Its low price is also greatly in its favor. Those who wish to buy to sell again will be allowed a liberal discount. Every good salesman or saleswoman can easily sell a dozen volumes. Let the orders roll in.

DR. SARA B. CHASE AT SCIENCE HALL.—This accomplished lady delivered a lecture before the Manhattan Liberal Club, on Friday evening 28th ult. Her reputation as a lecturer and medical practitioner secured a large and appreciative audience. Her subject was Homeopathy, and was treated in such a thoroughly scientific and masterly manner as served to make the usual attempted criticisms, at the close nearly a failure. The Dr. has given particular attention to elocutionary training, and her style as a speaker is seldom excelled. Her course of physiological lectures to gentlemen commenced, in Cooper Institute, on Wednesday evening 26th ult., and will be continued every week during the winter.

It is with deep regret that we announce the death, by pneumonia, of Dr. R. T. Trall, Florence Heights, N. J., Sept. 23d, at the age of about sixty-five years. He had been for many years the champion of the Hydropathic school, and wrote many works on Hygiene and relative subjects, by which his race has been greatly benefited. He was a Radical and advanced thinker in various directions, and did not believe in myths and superstitions. He was a friend to his race, and "the world is better for his having lived."

ATTENTION is directed to the Call for the First Annual Congress of the National League to be held at Rochester, N. Y., on the 26, 27, and 28 inst. It is believed that the attendance will be large, and that it will be a very important convention to the Liberal cause. It is time that the Radicals of the country join together in taking such action in the moral, political and social arenas as will enable them to become a power in the land, effective for good and for the welfare of the entire country.

WE WOULD again announce to our readers that to new subscribers we will send *THE TRUTH SEEKER* and the *Spiritual Offering* for the term of one year for the sum of \$2.50. The *Spiritual Offering* is a sprightly, able, neatly-executed monthly Magazine of forty-eight pages, edited by Nettie Pease Fox, of St. Louis. The two are very cheap at \$2.50. How many are there who, for this trifling sum, wish to avail themselves of a good weekly and a good monthly publication? Send in your names.

WANTED, a copy of a work entitled "Mysteries of Man, or Esoteric Anthropology." Those who have a copy to spare will please inform us of the price, etc.

JAMES S. BEDEL, of Hudson, Mich., is duly authorized to act as agent for us in taking subscriptions for the paper as well as in selling our publications.

Obituary.

Departed this life at one o'clock A. M. of Saturday, Sept. 15, 1877, at the residence of Mr. J. M. Kitchin, in North Vassalborough, Maine, Mrs. CAROLINE P. ROBERTS, wife of Charles L. Roberts, Esq., Yates City, Ill.

She left Yates City for the East in June last, partly to visit her mother, Mrs. Kitchin, and other friends, and partly for the benefit of her health, her lungs having become affected during the past winter. But it was of no avail. Fell disease (pulmonary consumption) had too firm a hold. She was taken down suddenly the last of August, and was not able to return to her home. Deceased had a numerous acquaintance, who were all her friends (to be acquainted with her was to be her friend). She had no creed. To do good was her religion. She believed in a reunion with friends in the spirit land. She was born in Worcester, Mass., on May 4, 1837. She was married November, 1857. She leaves a family of five children to mourn her loss, the youngest of whom is four years of age.

The editor would add to the above a very sincere tribute to the worth of the deceased lady. Her modest, quiet, unassuming manners,—her unselfish devotion to the duties of a wife, a mother, and a member of society, endeared her to all who knew her. It is one of the consolations of life to feel that such a sweet nature is not lost to us. It has blest us here, and lives to bless us in "the sweet by and by." Let the sorrowing ones hope on, and imitate her virtues.—*The Elmwood (Ill.) Messenger*, Sept. 12, 1877.

THE practice of Religion is just like the process followed in an iron foundry. The metal, being melted, is gradually separated from the dross and drops down; so that the vessel made from the metal must needs be good. The way of wisdom is likewise a gradual process, consisting in the separation of all heart pollution, and so by perseverance reason is accomplished.—*Buddha*.

Whoso lives, not regarding the sensuous delights, restraining inclination, knowing to be moderate, faithful, strong—temptation will be powerless against him, as the wind against the rocky mountain.—*Buddha*.

Call for the First Annual Congress of the National Liberal League.

Boston, Sept. 25, 1877.

In obedience to the Constitution of the National Liberal League, organized at the Centennial Congress of Liberals at Philadelphia, July First to July Fourth, 1876, the Directors hereby issue a call for the FIRST ANNUAL CONGRESS of the League, to be held at Rochester, N. Y., October 26, 27, and 28, 1877. The best Hall in the city is engaged for those days. Further particulars, including list of speakers, etc., will be announced hereafter. For information respecting cheap hotel accommodation, reduced fares, etc., apply without delay to Mr. H. L. Green, Salamanca, N. Y.

After the hearing of reports and election of officers for the ensuing year, the most important business of the convention will be to decide whether the National Liberal League shall adopt a political platform and nominate candidates for the Presidential election of 1880; and, if so, whether this platform shall advocate the following principles and measures, to wit:

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, etc.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION ON THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

In order to give to this First Annual Congress of the National Liberal League the representative character befitting the gravity of the questions which will come before it for decision, the Directors suggest and earnestly recommend to the Liberals of the United States that they immediately organize themselves throughout the country in *Local Auxiliary Liberal Leagues*, each of which, on receipt of a charter, will be entitled to send its President, Secretary, and three other members as DELEGATES. A large delegate convention will certainly exert a powerful influence for good. Applications for charters, each signed by ten or more persons and accompanied by ten dollars, will secure them without delay. Charters are indispensable to secure the unity of organization without which efficient co-operation is impossible; but Local Auxiliary Liberal Leagues remain absolutely independent, and recognize no authority in the National League to control their action in any particular. The small fee of ten dollars (which will surely be grudged by no one) is only desired in order to help defray the necessary expenses involved in the conventions and other public work of the National League, which has no salaried officers. Life-memberships of twenty-five dollars, annual memberships of one dollar, and voluntary donations, will also be gladly received for these public purposes. Time presses; and it is hoped that hundreds of new Local Liberal Leagues will be organized forthwith. Any existing Liberal society can be represented in the convention by applying for and receiving a charter in the usual way, and transmitting to the Secretary a certified copy of the following vote:

"Voted, That this society, desiring to co-operate with the National Liberal League in the furtherance of its general and specific objects, hereby declares itself a Local Auxiliary Liberal League, according to the true intent of the Constitution of said National Liberal League, and has duly elected the following persons to represent it at the next Annual Congress of the same; to wit, ————"

Persons desiring full information respecting the history, principles, and objects of the National Liberal League, in the shape of a closely printed book of 190 octavo pages, can obtain it by sending for "Equal Rights in Religion: Report of the Centennial Congress of Liberals." Price (reduced), in advance, paper covers, 75 cents; handsomely bound in cloth, \$1.00.

Address the NATIONAL LIBERAL LEAGUE, 231 Washington street, Boston.

By order of the Directors of the National Liberal League.

FRANCIS E. ABBOT, President.
WILLIAM H. HAMLEN, Secretary.

Organization.

LOCAL LIBERAL LEAGUES—HOW TO ORGANIZE THEM.—COUNTY FREETHOUGHT AND LIBERAL LEAGUE COMMITTEES.

MR. EDITOR: Many local Liberal Leagues are being organized these days in Central and Western New York preparatory to sending delegates to the Rochester Congress, which meets Oct. 26th, 27th and 28th. Some of them are being organized in this way: Ten, fifteen or more Liberals are invited to some private house, and there, without trouble or expense, an organization is perfected, a charter ordered, delegates elected, and as the saying is, "the child is born" with very little "labor." Any earnest Freethinker in any town where there are a few Liberals can organize a League in this manner. If some one of your readers in every town will try this experiment immediately after reading this notice, we can have three thousand delegates at the Rochester Congress. Reader, will you try it?

"FREETHOUGHT AND LIBERAL LEAGUE COMMITTEES."

In accordance with the requirements of the Freethinker's "Article of Associations" the

following County Committees have been perfected; the other counties will be organized soon. These are names to be proud of.

Allegany Co.—Samuel Latta, Friendship; J. H. Clark, Selo; M. M. Tousey, Cuba.
Broome Co.—E. E. Guild, Binghamton; Jos. P. Brown, Binghamton; Abraham Van Cleave, Binghamton.

Cattaraugus Co.—A. L. Brainard, Salamanca; Frederick Larkin, Randolph; J. M. Mathewson, Perryburgh.

Errie Co.—George W. Taylor, Lawton Station; Edwin H. Stickney, Sardinia; Samuel C. Dailley, Marilla.

Genesee Co.—J. D. Richards, Batavia; A. A. Waldo, Alexander; J. W. Seaver, South Byron.
Herkimer Co.—W. J. Lewis, Ilion; George A. Kenyon, Frankfort; Benjamin Haviland, Ilion.

Orleans Co.—Henry Reynolds, Albion; Dr. Thos. Cushing, Barre Centre; C. E. Colburn, Albion.

Schuyler Co.—Capt. D. P. Day, G. C. Hubbard, John Niverson, Watkins.

Tioga Co.—O. H. P. Kinney, Waverly; Gilbert Newell, Owego; Amasa S. Mott, Waverly.

Wayne Co.—Samuel Cosad, Wolcott; Chauncey Misseiman, Lyons; Joseph Fritts, Macedon.
Yates Co.—S. S. Ball, Penn Yan; A. R. Cowing, Italy Hill; O. B. Shaw, Penn Yan.

H. L. GREEN,
C. S. of the F. A. of C. and W. N. Y.

The Old Testament.—Continued.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

It will be remembered that we have already seen that three currents of influence run through the Old Testament development—the traditional lore of the priests, the teaching of the prophets, and the religious life of the more enlightened of the people. Now, in the three main sections of the early history just enumerated we find the counterpart of each of these. The priestly narrative of the Elohist, the prophetic delineation of the Jehovist, the more picturesque and popular story of the third author, embody three tendencies, which are not merely personal but national, and which constantly reappear in other parts of Hebrew literature. Up to the book of Joshua all three run side by side. But the priestly interest found little scope in the subsequent history; and from the time of the Judges we can generally distinguish only sections marked by prophetic pragmatism, and others which, though distinctly religious and even theocratic, are, so to speak, written from a layman's standpoint. The latter comprise a large part of Judges, and by far the greatest part of Samuel, as well as the beginning of Kings. To the modern mind this part of the narrative, which is rich in color and detail, is by far the most interesting, and it is with sincere regret that we pass at 1 Kings xi to a division of the history for which the chief sources—cited as the Chronicles of the Kings of Israel and Judah respectively—treat almost exclusively of the outer political life of the nation. In striking contrast to the uniformity of this narrative are the interspersed histories of Elijah and other northern prophets. These histories are very remarkable in style and even in language; and, containing some of the noblest passages of the Old Testament, form one of many proofs of the unusual literary genius of the kingdom of Ephraim. But how are these various narratives related to each other? This question is not easy to answer. In general, the third or lay element of the history seems to stand nearest to the events recorded, and even, perhaps, to form the direct basis of the prophetic matter; while, occasionally, old lists of names and places, poetico-historical pieces and the like, form a still deeper stratum in the story (poetical pieces in the book of the wars of Jehoshaphat, Numbers xxi, 14; book of Jasher [the upright], Joshua x, 13; 2 Samuel i. Lists like 2 Samuel xxiii). Whether the same hands or only the same tendencies as appear in the non-Levitical parts of Genesis run on as far as the book of Kings, is a question which, though answered in the affirmative by Schrader and others, cannot be viewed as decided. Even the date of these elements of the Pentateuch is obscure; but, in the eighth century Hosea refers quite clearly to passages of both. Thus far there is tolerable agreement among critics; but the Levitical or Elohist history is the subject of violent controversy, which, however, turns mainly on the analysis of the Pentateuch. These contain other elements besides those already enumerated, of which we need only mention the brief code which follows the Decalogue in Exodus xx-xxiii, and the great repetition of the law in a prophetic spirit which occupies the major part of Deuteronomy. Both these codes may be called popular in tone. They are precepts not for the priests, but for the whole people; and the former is the fundamental sketch of the whole theocratic constitution, which the latter develops and to some extent alters. Now, the book of Deuteronomy presents a quite distinct type of style, which, as has been already mentioned, recurs from time to time in passages of the later books, and that in such a connection as to suggest to many critics since Graf the idea that the Deuteronomic hand is the hand of the last editor of the whole history from Genesis to Kings, or, at least, of the non-Levitical parts thereof. This conclusion is not stringent, for a good deal may be said in favor of the view that the Deuteronomic style, which is very capable of imitation, was adopted by writers of different periods. But even so it is difficult to suppose that the legislative part of Deuteronomy is as old as Moses. If the law of the kingdom in Deuteronomy xvii was known in the time of the Judges, it is impossible to comprehend Judges viii, 23, and, above all, 1 Samuel viii, 7. That the law of the high places given in this part of the Pentateuch was not acknowledged till the time of Josiah, and was not dreamed of by Samuel and Elijah, we have already seen. The Deuteronomic law is familiar to Jeremiah, the younger contemporary of Jo-

shiah, but is referred to by no prophet of earlier date. And the whole theological standpoint of the book agrees exactly with the period of prophetic literature, and gives the highest and most spiritual view of the law, to which our Lord himself directly attaches his teaching, and which cannot be placed at the beginning of the theocratic development without making the whole history unintelligible. Beyond doubt the book is, as already hinted, a prophetic legislative programme; and if the author put his work in the mouth of Moses instead of giving it, with Ezekiel, a directly prophetic form, he did so, not in pious fraud, but simply because his object was not to give a new law, but to expound and develop Mosaic principles in relation to new needs. And as ancient writers are not accustomed to distinguish historical data from historical deductions, he naturally presents his views in dramatic form in the mouth of Moses. If, then, the Deuteronomic legislation is not earlier than the prophetic period of the eighth and seventh centuries, and, accordingly, is subsequent to the elements of the Pentateuchal history which we have seen to be known to Hosea, it is plain that the chronology of the composition of the Pentateuch may be said to centre in the question whether the Levitical-Elohist document, which embraces most of the laws in Leviticus, with large parts of Exodus and Numbers, is earlier or later than Deuteronomy. The answer to this question turns almost wholly on archaeological inquiries, for there is, perhaps, no quite conclusive reference to the Elohist record in the prophets before the Exile, or in Deuteronomy itself. And here arises the great dispute which divides critics, and makes our whole construction of the origin of the historical books uncertain. The Levitical laws give a graduated hierarchy of priests and Levites; Deuteronomy regards all Levites as at least possible priests. Round this difference, and points allied to it, the whole discussion turns. We know, mainly from Ezekiel xlii, that before the Exile the strict hierarchical law was not in force, apparently never had been in force. But can we suppose that the very idea of such a hierarchy is the latest point of liturgical development? If so, the Levitical element is the latest thing in the Pentateuch, or, in truth, in the historical series to which the Pentateuch belongs; or, on the opposite view, the hierarchic theory existed as a legal programme long before the Exile, though it was fully carried out only after Ezra. As all the more elaborate symbolic observances of the ritual law are bound up with the hierarchic ordinances, the solution of this problem has issues of the greatest importance for the theology as well as for the literary history of the Old Testament.

[TO BE CONTINUED.]

Ode to Death.

BY G. A. BROWN.

O Death! thou art an endless sleep.
A friendly, welcome guest;
A balm for those who hopeless weep,
A goal where all is rest.

No musty creeds beyond thy bar
Disturb our calm repose;
Thy silent realms a refuge are,
Safe refuge from our woes.

No canting priests can there intrude
And raise up bitter strife;
They cannot break thy solitude;
Their discord ends with life.

Then, unto thee, O Death, we bow,
Where thy decree shall sever
Our thread of life, and on our brow
Affix thy seal—forever.

The Dawn.

BY LUCY BRENNAN.

Arise! thou sluggard; rise with me,
To see the misty morn.
The world is wrapped in mystery,
The day is newly born.

The sky has on her pearly robe,
With vestal, bride-like hue;
O come and see her vaulted globe,
Above the glittering dew.

The air is filled with spiced incense
That quivers on my cheek;
I hold my breath, in vague suspense,
So rapt I cannot speak.

The stars go out like angel hosts
That quickly disappear—
That reveled in their nightly jousts
Until the day appears.

I rush to meet the dawn's first kiss,
As a lover does his bride;
With rapture and with speechless bliss
I greet on every side
The breathless wind the placid wave,
The glittering drops of dew—
Insatiable my soul doth crave
Each day caresses new.

O haste to hear the first glad note
That's warbled in the sky.
The strange, sweet harmony remote
Is welcomed now on high.
Come greet with joy each burst of song
That swells upon the air,
A tribute to the happy throng
In that bright, heavenly sphere.

Come from your matchless domes of art,
To greet the rose-leaf hue,
Whose blended shades will thrill your heart,
And warm upon your view.
The breeze is hushed in marble calm,
And steals the rooseate beam,
A strain from the Æolian psalm
Floats o'er you like a dream.

O come and view the magic scene,
Ye, in your attics high;
The wreathing threads of golden sheen
Are gathering in the sky.
The vapors, like a fancied dream,
Have vanished all away—
O come and see the rosy beam
That flushes the young day.

Liberal Meeting at Freeport, L. I.

An address was delivered at the above place on Sunday 30th ult., by Mr. Rawlings, who pointed out the discrepancies that existed in the four Gospels. He deprecated the idea of a personal God, or that the Bible had any supernatural origin, and while admitting that there was much beautiful reading to be found in the latter, he contended that there was also much that was contrary to reason, common sense, and even decency.

Mr. Hyatt opened with appropriate remarks. The latter as well as Mr. F. H. Molineaux, who are chiefly instrumental in getting up these meetings, deserve great credit for their exertions in the cause of Freethought. Thanks are also due to others in the neighborhood who assist; and it is to be hoped that the work will be successfully continued.

John Chinaman's Religion.

THE DECORATIONS OF A TEMPLE THE CHINESE HAVE ERECTED IN NEVADA.

The *Virginia City Chronicle* gives the following description of how the heathen Chinese conducts his little matters of worship:

During the past forty-eight hours the Chinese have been industriously celebrating one of their numerous heathen festivals. They have erected a building in a vacant lot in H street, and upholstered it in a most astonishing style. On both sides of the door are gigantic figures, about ten feet high, made entirely of colored paper. Each has one leg lifted in air, and they look like two Chinese gods dancing a double clog. Banners and lanterns are displayed on the walls outside, and a lot of burning punk outside suggests the conflagration of a tanyard, or a burnt offering of horse-hoof parings.

Within the temple is an altar covered with burning punk, fruit, varnished hog, incense, and little metallic gods surrounded by feathers and paper ornaments.

The walls are hung with pictures, portraying the terrors of a future punishment and the rewards of a prospective paradise. The Chinese hell was depicted by a sort of brick oven, with big folding doors, at the side of which sat the devil. Subordinate devils were driving the sinner toward the spot, and the big devil, viewing the procession with a look of satisfaction, was just reaching for his forked spear with one hand and taking the keys out of his vest pocket with the other.

Another picture represented the judgment. An immense figure sat at a big desk judging the sinners at his left, and a man in red cast them into a furnace of fire below, as a clerk at the right of the desk checked off their names in a big invoice book.

One picture represented a woman beating the devil over the head with a club, the heathen gods applauding. The joys of paradise were depicted by the Chinese artist by a number of persons sitting on clouds of glory, and gormandizing over roast pig, angels hovering above and fanning off the flies.

A number of Chinese women were in the temple with their children, showing them pictures of sinners being raked into the pits of fire, and the sawing in two of the goddess by the devils. Thus does the orthodox Chinese mother lead her offspring along the paths of righteousness, and warn the heathen kid of the wrath to come.

Is Life a Mode Of Motion?

It can be demonstrated that motion is all-pervading; that absolute rest is inconceivable, and that in whatever form motion may appear, whether as motion or as light, heat, chemical affinity, magnetism, or electricity, all are but phases of one and the same great force, Science, however, does not stop with the enunciation of this truth, but following the same pathway onward is now brought face to face with the greatest problem within the ken of human conception, the question of the nature of life itself. There is something startling and overwhelming in the recognition of the fact that perhaps the greatest scientific minds on earth are keenly pressing forward toward the resolution of this mystery, not as speculators or dogmatists, nor as metaphysical advancers of abstract hypotheses; but progressing step by step, proving and reproving, leaving no by-path unexplored, nor thread loose or weak in the wonderful fabric of facts which are slowly being interwoven. If Bastian and the believers in spontaneous generation are right, then life is the legitimate consequence of chemical affinity, for they claim to have substantiated by the clearest experimental proof that organisms in certain solutions previously free from life are due wholly to the proper chemical composition of such solutions. It is true, then life itself must stand in the same category as light and heat and other sequences of chemical affinity—it is a mode of motion into which other modes of motion are convertible, and reciprocally it would follow that life itself is transformable into other phases of the all-pervading force.—*Scientific American*.

OCTOBER! 'tis a doleful sound,
That smites the sinner's ear;
'Twill bring the wayward parson home,
And raise the price of beer.

"Angels."

Bob Ingersoll says: "Where there is one man living with one woman, and that man loves that woman, and that woman loves that man, there is where the angels love to sit and sing."

What angels? Surely the little curly-haired offspring of a happy union! Perhaps he does not mean that class of angels that spake to Balaam's ass. Such angels don't "sit and sing." They appear only to asses.

Col. Robert, "the angels sit and sing."
We please to praise it up and make it ring.
In all the world it is the greatest thing.
And if we do it right it is no sin.
Des Moines, Iowa, DAVID WRIGHT.

Friendly Correspondence.

M. B. LAWRENCE, Dycusburg, Ky., writes: I am delighted with the debate between you and the Rev. Humphrey. Your opponent deserves great praise for "standing up for Jesus" so manfully, while the majority of his brethren that concede castle, and pulpit. You, he and I will continue to honor our respective causes, as you have done, by treating the subjects of controversy with dignity and sincerity. The debate will make a valuable book when published.

M. B. ORANDALL, St. Catherine, Mo., writes: I have been a steady patron of your paper from its first issue at Paris, and feel like letting you know that I appreciate and fully endorse the religion taught by it. I am a young man twenty years old, striving to secure an education. And when I find that the great Ingersoll, as well as some of the most brilliant lights of the past, graduated from the log school-house, I feel encouraged in my efforts to educate myself. But there is one thing I can be, and am determined to be—and that is, a perfectly free man. I begin life hedged in by no dogmas or creeds, free to question all religions and to fight every error, and believing that persistent and long-continued labor will conquer without the help of any God or Holy Ghost.

WM. F. PORTER, Philadelphia, Pa., writes: I am highly pleased with my copy of the "Collection," and for "the life of me" cannot conceive how you can afford it so cheap. Forward me the "Champions" soon as out. I find Amberley's "Analysis" a book of rare merit, and one deserving of an immense circulation. You must be the most indefatigable worker of all our Liberal publishers. You are earning a name that will shine for generations. But few realize the good you are doing through your paper and other publications; and as knowledge becomes disseminated they will be sought after more than now. Old Theology, with the other humbugs, is fast losing ground with this generation, and must finally die out of the beliefs of men.

ROBERT FURLONG, Tomales, Cal., writes: Having read one or two copies of your paper, I am fully convinced of its merits as an advocate of Free thought and Liberalism. Believing that such a journal is worthy the support of all who entertain Liberal views, I am anxious to read more of the truths it expounds, and to see its circulation extended. Viewing it the light of progress it is gratifying to know that we have such an able champion of intellectual freedom in general circulation in the United States. It will serve greatly to enlighten the people by teaching them to think for themselves, and to more carefully examine the basis upon which rests the tottering structure of theology. Enclosed find one dollar for which please send me half a dozen copies, different numbers, of THE TRUTH SEEKER for distribution among my friends. The balance in Tracts and Leaflets, all assorted.

JOSEPH LE CLERO, Noble, Kan., writes: Paine said that tyranny, like hell, was hard to conquer; and I would add that selfishness is harder to conquer than tyranny and hell combined. Christianity to-day is dead. It is only the cement of selfishness which keeps it united as an organization. The preacher preaches for pay. His sermons are adapted to the pockets of his flock. He preaches to please his hearers, well knowing that should he attack any popular fallacy he would have but few hearers and dimes. He appeals directly to the most selfish feelings of the human heart by promises of a blissful immortality which he offers for a little faith. Faith is so cheap, and the reward so great, that it is no marvel that all the ignorantly selfish become good Christians. But it does not tend to prevent their being good rascals at the same time. Those Christians, like Rev. Humphrey, who claim their system of faith has done so much for civilization and science, puts me in mind of an old fable. It was about a fly and a span of horses drawing a heavy coach up a steep hill. The fly would light now on one and then on the other of the horses, and when they would stop it would take a drop of blood out of their flanks. After hard work the coach was drawn up the hill, the driver stopped the horses, and immediately the fly began to say, "Now let us rest! See what I have done! The coach is up the hill!"

Humphrey-Bennett Discussion.

BY G. W. HALL.

Dear Brother Bennett, I pray you be still, Good Brother Humphrey can't swallow the pill; Too much for a dose; it needs a great while To swallow this monster with such a long tail. If he were impressed with truth's shining rays, He could not contain so much even three days; Truth or a falsehood, 'twould be all the same, If doubting the source from whence the truth came.

If none are so blind as those that won't see; The labor is lost, for you will not agree; It is lost upon him if not upon others, And doubtless on all of theology's brothers. He's "joined to his idol," then why try to part Superstitious bigotry without a heart, That cares not for truth and reason or sense, From which they receive a poor recompense.

Though you have piled up a mountain of truth, Dating from present to "creation's" youth, Gathered from bibles and histories of men; Still he will doubt, contradict you, and then Doubt all the sages, even Mahomet, Turn to his idols, as dogs to their vomit, Gulping down errors, love nothing so well As the God of the Hebrews that sends men to Hell.

Keep neither lance nor sword nor any deadly weapon.

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THE evil man is to be avoided, though he be arrayed in the robe of all the sciences, as we flee from the serpent, though it be adorned with the Kantha jewel.—*Wasana.*

ARTIFICIAL virtues that are no virtues, that make no soul wiser or better, purer or happier, take the place of manliness, intelligence, and use. Human beings meet by thousands, and cry out to deaf gods; they build sumptuous temples, and employ men to retail to them ancient fables, while they sternly reject living and important facts.—*Wm. Denton.*

OH, the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring naught but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, without feeling a compunctious throb that he should ever have warred with the poor handful of dust that lies mouldering beneath him?—*Washington Irving.*

ALL the religions of the world forbid examination, and are not disposed that man should reason upon them; it is authority that wills they should believe in God; this God is himself founded solely upon the authority of some men, who pretend to have a knowledge of him, and to be sent to announce him to the earth. A God made by men, has, without doubt, occasion for men to make him known to men.—*D'Holbach.*

Do no work but the work of charity and truth.

Contract no friendship with the hope of gain. Judge not thy neighbor. Love all men equally. Perform not thy meditations in public places. Make no idols of any kind. Lend not unto usury.—*Siamese Sayings.*

THE worshiper never rises beyond that which he adores. His gods are his highest conception of wisdom, goodness, and power. Like a young and ardent lover, he invests his beloved deities with every adorable attribute, every desirable quality, and every admirable charm that his mind can invent or his fancy imagine. And this perfect embodiment of his highest ideal, he worships, and cannot, as a matter of course, rise higher than that ideal.—*Mrs. E. D. Slenker.*

OUT of mud springs the lotus flower; out of clay come gold and many precious things; out of oysters the pearls; the brightest silks to robe fairest forms are spun by a worm; bezoar from the bull, musk from the deer are produced; from a stick is born flame; from the jungle comes sweetest honey. As from sources of little worth come the precious things of earth, so is it with hearts that hold their fortune within. They need not lofty birth nor noble kin. Their victory is recorded.—*Buddha.*

BARBARITY, caprice; these qualities, however nominally disguised, we may universally observe, form the ruling character of the deity in all regular religions. Even priests, instead of correcting these depraved ideas of mankind, have often been found ready to foster and encourage them. The more tremendous the divinity is represented, the more tame and submissive do men become to his ministers; and the more unaccountable the measures of acceptance required by him, the more necessary does it become to abandon our natural reason, and yield to their ghostly guidance and direction. Thus it may be allowed, that the artifices of men aggravate our natural infirmities and follies of this kind, but never originally beget them. Their root strikes deeper into the mind, and springs from the essential and universal properties of human nature.—*David Hume.*

THE human mind, blinded by theology, has scarcely advanced a single step. Man's religious systems have rendered him dubious of the most demonstrable truths. Superstition influenced everything, and served to corrupt all. Philosophy, guided by it, was no longer anything more than imaginary science; it quit the real world to plunge into the ideal world of metaphysics; it neglected nature to occupy itself with gods, with spirits, and with invisible powers, which only seemed to render all questions more obscure and more complicated. In all difficulties they brought in the Divinity, and from thence things only became more and more perplexed, until nothing could be explained. Theological notions appear to have been invented only to put man's reason to flight, to confound his judgment, to deceive his mind, and overturn his clearest ideas of every science.—*D'Holbach.*

BLESSED is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows; draining off the sour, festering water gradually from the root of the remotest grass blade; making, instead of the pestilential swamp, a great fruitful meadow with its clear flowing stream. How blessed for the meadow itself, let the stream and its value be great or small! Labor is life; from the inmost heart of the worker rises his God-given force, the sacred celestial life-essence; from his inmost heart awakens him to all nobleness, to all knowledge, self-knowledge, and much else, so soon as work fitly begins. Knowledge! the knowledge that will hold good in working, cleave thou to that; for Nature accredits that, says yea to that. Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all an hypothesis of knowledge; a thing to be argued of in schools, a thing floating in the clouds, in endless logic vortices, till we try it and fix it. Doubt, of whatever kind, can be ended by action alone.—*Thomas Carlyle.*

Odds and Ends.

A COLORED preacher in Chicago says of Solomon: "King Solomon he had three hundred wives and seven hundred other lady friends."

SOME rash fellow says that giving the ballot to women wouldn't amount to much, for none of them would admit that they were old enough to vote until they were too old to take any interest in politics.

A LITTLE boy having stolen a can of milk, his mother took him to task about it and inquired, "What were you going to do with the milk, any way?" "Steal a dorg to drink it," replied the depraved urchin.

A BURLINGTON preacher discoursing about Peter and Paul, a few days ago, remarked that they were a "good pair." Without opening his eyes the deacon in the first pew said: "Take the pot; ace high's all I've got."

SAID a young lady to an admirer: "Hush! beware of the torpedo." And when he asked her for an explanation, with filial unkindness she replied that it was a name she had applied to her mother because she blew people up so.

"IS HE a good doctor?" asked one gentleman of another, speaking of an acquaintance. "Well," replied the other, "people call him so; but as far as my experience goes, if I was a patriotic man, and there was going to be a long war, I should like him to have charge of the enemy's wounded."

I TALKED with a minion from Her Majesty's dominion, Says I, "Where are you going?" "To Hide a hoe," says he. Says I, "What are you going to hide a hoe for?" "I didn't say hide a hoe; I said Hide a hoe," says he. Says I, "Spell it." "I-d-a-h-o," says he. "Oh," said I "Idaho." "Yes," said he, "Hide a hoe."

"WHAT would be your notion of absent-mindedness?" asked Rufus Choate of a witness whom he was examining. "Well," said the witness, with a strong New England accent, "I should say that a man who thought he had left his watch at home, and took it out of his pocket to see if he'd got time to go back and get it, was a little absent-minded."

AN Irishman called at a printing-office one day with an advertisement and, with commendable foresight, inquired what it would cost. He was informed that for one insertion the price would be two dollars, and subsequent insertions seventy-five cents each. "Well, sur," said he, "you may give me two subsequent insertions, if you please."

A RELIGIOUS body having resolved to build a church, the pastor went about begging zealously for funds wherewith to erect it, and he accepted not only the widow's mite but the child's mite also. In the school one Sabbath, while instructing the children, he compared himself to a shepherd, and then inquired what the latter did with his flock. One literal minded little chap promptly replied, "He shears 'em!"

INTERRUPTED TABLE TALK.—The other evening the Rev. Mr. Philacter sat down at the tea table with a very thoughtful air and attended to the wants of his brood in a very abstracted manner. Presently he looked up at his wife and said:

"The Apostle Paul—"
"Got a' nawful lump on the head 'satternoon," broke in the pastor's son, "playin' base ball. Bat flew out of player's hand when I was umpire and cracked me right above the ear an' dropped me. Hurt? Golly!" and the lad shook his head in dismal but expressive pantomime as he tenderly rubbed a lump that looked like a billiard ball with hair on it. The pastor gravely paused for the interruption and then resumed:

"The Apostle Paul—"
"Saw Mrs. O'Ghemine down at Greebaum's this afternoon," said the eldest daughter, addressing her mother. "She had on that same old everlasting black silk, made over with a vest of lilac green silk, coat-tail-basque pattern, overskirt made with diagonal folds in front, edged with deep fringe; yellow straw hat, with black velvet facing inside the brim, and pale blue flowers. She's going to Chicago."

The good minister waited patiently, and then, in tones just a shade louder than before, said:

"The Apostle Paul—"
"Went in swimmin' last night with Harry and Ben, pop, and stepped on a clam-shell," exclaimed the youngest son; "cut my foot so I can't wear my shoe; and please can't I stay ter home to-morrow?"

The pastor informed his son that he might stay away from the river, and then resumed his topic. He said:

"The Apostle Paul says—"
"My teacher is an awful liar," shouted the second son; "he says the world is as round as an orange, and that it goes round faster than a circus man can ride. I guess he hain't got much sense."

The mother lifted a warning finger toward the boy, and said "sh." Then the father resumed:

"The Apostle Paul says—"
"Don't bite off twice as much as you can chew!" broke out the eldest son, reproving the assault of his little brother on a piece of cake. The pastor's face showed just a trifle of annoyance as he said, in very firm, decided tones:

"The Apostle Paul says—"
"There's a fly in the butter!" yelled the youngest hopeful of the family, and a general laugh followed. When silence was restored the eldest daughter, with an air of curiosity, said:

"Well, but pa, I really would like to know what the Apostle Paul said."

"Pass the mustard," said the pastor absently. Then the committee rose and the Senate went into executive session and soon after adjourned.—*Burlington Hawkeye.*

Truth Seeker Tracts.

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NEAR BROADWAY.

Notes and Clippings.

E. P. WHIPPLE says, "To many of our present young students exegesis means practically exit-Jesus."

BABYLON, L. I., is the only place on the globe of that name—the ancient city of Assyria having long since "fallen."

THE Imperial Princess of Japan, who was aunt of the sun, related to the moon, and mother-in-law to a few stars, is dead.

COLONEL ROBERT G. INGERSOLL promises if possible to attend the Congress of Liberal Leagues, to be held in Rochester the 26th, 27th, and 28th of this month.

WHEN the death of Thiers was announced to the Pope, he simply remarked "Good Riddance." We will have the privilege of saying that in connection with him ere long.

WITHIN a few weeks many Indian relics have been taken from a mound on the farm of Richard Lawrence, near Seneca Falls. They comprise the skeleton of an Indian, a rifle, tomahawk, copper kettle, knife, a long metal pipe, beads, flint-lock, etc.

IT is said a couple of poor people in Europe are soon to join in matrimony, to wit, Baron Edmond Rothschild of Paris, to Adele Rothschild, of the Frankfurt branch of the family. They will have to start in housekeeping with the paltry sum of \$100,000,000.

THE father of a tall Howard family, living somewhere in Kentucky, is six feet four inches in height; the mother is six feet one inch, the sixteen sons range from six feet three to six feet eleven, and the ten daughters average six feet two. They are long for this world.

A LETTER from Rome states that the Pope eats and digests well, but has a constant tendency to sleep, through weakness. He has running sores on his legs, and a painful tumor. He no longer walks, and says mass seated. He is evidently near his end. His physicians doubt his living two months.

THE strongest inducement ever offered to a congregation was held out by a Pennsylvania parson. "We have a collection this morning," said he, "and for the glory of heaven, whichever of you stole Mr. Reed's sheep, don't put anything in the plate." There was an unusually large contribution that day.

A CORRESPONDENT of the Montreal Witness, who has visited Guibord's grave, writes: "The marble tablet inserted in the large stone has been hammered at with stones and totally spoiled. In a short time the inscription will be totally illegible, and when I saw it it could not be read, being covered with filth."

"SUFFER LITTLE CHILDREN TO COME UNTO ME."—All last winter Moody and Sankey sang, at their Boston revival, "Sowing the Seed," and "What Shall the Harvest Be?" The census takers have been around, and report 461 illegitimate births in Boston this year, and "Still there's More to Follow." The Bostonians are wondering whether this harvest is a legitimate or an illegitimate result of the revival.

COL. ROBERT INGERSOLL holds strong opinions concerning cookery. He says that cooking is one of the fine arts; that it takes far more sense to be an excellent cook than a tolerable lawyer; and that he is a good cook himself and has no other accomplishment of which he is so proud. And he adds, with what may be called emphasis: "There ought to be a law passed making it a crime punishable with imprisonment in the penitentiary to fry beef-steak." He evidently prefers his broiled.

THE New York Ledger says: "If there be a public speaker in this country who needs the advantage of study, it is Mr. Moody. We are, however, afraid that, when in Chicago, he studied with too much intensity peculiar ways of collecting debts, at the expense of other and more important studies. Some people may, perhaps, think that 'these be harsh words.' But we never publish anything in the Ledger that we have not good reasons to believe to be true. Moody was unquestionably an uncommon shoe dealer when he was in Chicago. However, a punster might say, in his favor, that even then he was collecting the payment for soles."

THE Rev. Willis N. Bowman, pastor of the Morrisana M. E. church, was recently arranged in the Harlem police court on a charge of Beecherism. Since then the church has been divided on the question of dismissing the pastor; but he has won many of the flock to his side, and has begun a weeding-out process. Among those who have taken an active part against the pastor is John T. Cooper, a steward in the church, who went to law after charging that the pastor had made improper advances to his daughter. Pastor Bowman then preferred a charge against Cooper for not appealing to the presiding elder. A council tried Cooper recently. Cooper tried to appear before the body with his lawyer, but both were excluded. Cooper and his wife and daughter were dismissed from the society. Pastor Bowman is said to have remarked that he is no worse than his Brooklyn fellow preacher.

A WESTERN correspondent writes thus of the Rev. Mr. Loring, of Osage, Iowa. He had been the habit of calling often upon one of the Sisters, Mrs. Hawley, and the frequency of his visits aroused the suspicions of her husband, and he decided to watch a little for the clerical gentleman, and one day on going suddenly into the house he found Loring and his wife (Mrs. Hawley) in the bedroom together, when he told them in a positive manner that if they did not own up he would kill them on the spot. They then confessed to holding improper connection together. Loring was pastor of the Congregational church, and Mr. Hawley was deacon in the same church. In excusing her criminality she stated that Loring had assured her that there was no sin in the matter so long as they were not found out, and that Christ had said that his lambs shall lie down together. He was fond of obeying that injunction.

THE COLORADO CARDIFF GIANT.—A telegram from Denver, Col., dated Sept. 27, contains the following: "Mr. Conant's discovery of the petrified missing link or statue of ancient man was yesterday exhibited for several hours. Crowds poured in and gazed with varied emotions upon the giant as he lay on his back on boards, encircled by a sound, temporary fence, to keep hands from injuring him. Prof. Semper, of Wurtemberg, Germany, says he does not believe the figure to be of paleontological origin, nor a petrification, and says in fossiliferous remains generally it is easy to trace the outline between the bone and the flesh, the substance connecting the joints being different from the substance on the body, and there is more difference between the substance on the body and limbs and that connecting them than is found in the substance connecting the legs, for instance. The remains should be more shrunken, and, if a petrification, should have hair. Dr. Dennison says one arm from the elbow to the wrist is longer by an inch than the other. The arm is out of proportion to the legs; also the neck, hips and head are not proportioned. The abdomen, high in dead persons, falls to a level with the hips. The substance is said to dissolve in nitric acid. The majority think it is a piece of statuary or clay image of very ancient origin. Semper says the head is similar to the heads of the ancient Aztecs. It is certainly a great curiosity, and, if not a fraud, a most wonderful, awe-inspiring figure. If it is a petrified human body, the four inches of tail will go far to sustain Darwin's theory and supply the 'missing link.'"

HAPPY LAND CHAPEL is in the parish of Worsley, England, and the happy family of saints, instead of reigning in glory, fight like cats and dogs. Its worshippers have been attached to the Methodist Free Church until recently, when, by a majority of two, the trustees resolved to transfer the chapel to the Wesleyan body. Three weeks ago the two factions came to blows during the afternoon service. The appearance of the minister appointed to conduct the service by the Wesleyan body was the signal for the uprising of one of the recalcitrant trustees, who demanded his authority for being present. An attempt to pull the minister down led to a free fight. There was hooting, shouting, whistling, and screaming for five hours. Every time the minister attempted to conduct the service, he was interrupted with cries of, "Pull him out of the pulpit," and "Start up! There is a Happy Land." At five o'clock there was a truce, each party agreeing not to take advantage of the other's absence until the hour for evening ser-

vice. The minister remained at his post and took tea in the pulpit. At six o'clock the chapel was crammed, and hostilities were resumed with redoubled violence until dark, when the gas was cut off and the congregation dispersed in confusion.

THE Paris correspondent of the New York Times writes as follows concerning the Freemasons in Europe: "Lately some of the militant members of the Grand Orient have been attacking religion, or rather Christianity, and many have been trying to abolish God and the idea of the immortality of the soul. At the last meeting of the Grand Orient they took a long step in advance in this direction. They put on record a declaration that Freemasonry acknowledged no creed or sect, and that henceforth its device would be 'Liberty, Equality, Fraternity.' This seems very simple, but in reality it is the negative of all religious ideas, and the triumph of the Freethinkers. One who is not a Mason may be permitted to ask what the Prince of Wales will do when one step more—already meditated let me say—has been taken. At no distant period he must become the 'Defender of the Faith,' the head of a sect, and how can he remain at the head of the Masons and of the Church at the same time?"

THE wife of Rev. William P. Brooks, of St. Louis, while fumbling among the Bibles, tracts and hymn-books that he had packed in a bag in readiness for a tour as an evangelist, found a bundle of letters addressed to him. She observed that the language was affectionate, and that the handwriting was that of Sister McDonald, an active member of her husband's church. A few hours later Sister McDonald called. Sister Brooks, with the fury of a tigress, shook the intercepted letters in her face, and accused her of trying to alienate the affections of her husband. Sister McDonald denied the authorship of the letters, but the wife seized a cow-hide which she had procured for the purpose, and laid it on the shoulders and arms of Sister McDonald with all the force she could command. The assailed sister was not disposed to take her punishment with patience, and she fought back with fists and finger-nails. It was a desperate combat, ending in a victory for the wife.

THE lecture season is well under way. Beecher is making from \$200 to \$500 a night in the West. Wendell Phillips has hitherto confined his lectures almost entirely to New England, but this year he will make a Western trip. Mrs. Livermore has two new lectures this season—one on "Harriet Martineau," and the other on "The Coming Man." Among the candidates for lyceum honors is Collector Simmons of Boston. He will talk about "Reforms." Burdette, of the Burlington Hawkeye, will probably come East in December. James T. Fields has numerous engagements in New England. This will be Jouquin Miller's last season on the platform. Gough's popularity holds out wonderfully, and he has far more engagements than he can fill. His new lecture will be on the reform movements of the day. Josh Billings will give his lectures as usual, going as far as Texas. The Rev. Robert Collyer has obtained two Sunday's leave of absence from his church, and will spend the time in lecturing in New England. Will Cariton will probably come East in November.

SOME of the ministers in this city are still crying against the people whom they call "Sabbath breakers." The ministers ought by this time to have reached the point of knowing that there is only one thing for them to do; namely, to keep the Sabbath themselves if they think it ought to be kept, irrespective of what other people may say or do. If it is the solemn belief of the ministers that on Saturday cooking enough should be done to last over Sunday, that no riding, driving, or pleasuring of any kind should be indulged in on that day, then adhere strictly to their doctrine. No one will molest them or make them afraid. But let them not seek to enforce these narrow and Puritanic restrictions upon more sensible people. The world is advancing. Old institutions become modified. They fade away and others more suited to the time we live in take their place. Whether a man shall walk or ride on Sunday, or whether he shall eat a hot dinner or a cold one, is a small matter compared with whether he tells the truth, defrauds no man, is a good husband, father, son, and citizen, and loves to do good rather than evil.—Telegram.

Events of the Week.

A \$50,000 fire occurred at Gouverneur, N. Y. A large number of buildings destroyed.

BISHOP COXE is again trying to destroy Turkey with a poem filled with holy dynamite.

THE election returns show that Ohio has gone Democratic by about 15,000 majority, and Iowa has gone Republican by 30,000.

THE large steamship England of the National Company's line was seized by the U. S. revenue officers for smuggling goods into this port, to the detriment of our revenue.

THE special session of Congress has convened. The contest for Speaker has been active. Randall is ahead, but his opponents are working hard for his defeat.

SENATOR MORTON's health is declining and indications point towards his early death. It is not at all probable that he will ever again occupy his seat in the United States Senate.

AN old man about seventy years of age who had escaped from the Bloomingdale insane asylum jumped off High Bridge, a distance of 132 feet, and died immediately upon striking the water.

JOHN LUAY, a tramp, wishing to be sent to the work house for the winter, threw a paving stone through a \$200 window at 61 East Twelfth street. He told Justice Morgan that he was starving.

JOHN JACKSON MOONEY, of Williamsburg, 36 years of age, shot his brother-in-law John Mooney. The ball hit the head and fractured the skull. It grew out of an old family quarrel. The shooter was arrested.

GAMBETTA has been prosecuted the second time by the French government. This time it is for causing the streets to be placarded with his manifesto. The government seems to take great pleasure in annoying him.

COOLER weather is upon us. A few frosts have taken place in the past week, and one severe storm, which stirred up things and made them lively both on land and water. Several shipwrecks were caused and a few lives lost. A part of Brooklyn was flooded with water.

ANOTHER heavy battle has been fought by the Russians and Turks. This time it was in the vicinity of Kars. The Russian loss is reported at 15,000 and the Turkish at 2,000, though the Russian account says 6,000. By the preparations being made on both sides it is surmised that heavy fighting will soon come off in the vicinity of Plevna.

A STONE weighing forty tons fell from a cliff at Carr's Rock, near Port Jervis, N. Y., and struck a freight train of forty-five cars, dividing the train near the centre. One car struck, loaded with grain, was completely demolished. Thirteen cars left the track but were not badly injured. Had they gone a few feet further they would have gone down a precipice of one hundred feet.

THE PIOUS GILMAN'S FORGERIES.—Gilman's second safe has not yet been opened, and the secrets it is expected to reveal are still matters for conjecture. The delay is caused by the difficulty of gathering all the creditors at the opening. The forger is still believed to be in the city, and one of the persons interested in his apprehension said yesterday, "I could put my hand on his shoulder at any moment." It is given out that the compromise overtures have fallen through by reason of the inability of the criminal's relatives to pay the par value of the forged scrip. Gilman will soon come out of his hiding-place, and give himself up to justice. It is by this time out of the power of the New Yorkers who have been victimized by Gilman to condone his offense. The country as well as the town is represented in his forgeries. It is now known that he defrauded a Connecticut woman to the extent of \$12,000. Another fair customer intrusted him with United States bonds for registration, and is mulcted accordingly. As her property is not large, the loss is severe. It is believed that these are only representatives of a number of sufferers through Gilman's frauds.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER VII.

MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH.

If the Jews had not made a beginning, some other nation would have offered the requisite organs, and those organs would have guided the advance in precisely the same manner, only transferring to some books, now probably lost, the sacred character which is still attributed to others.—*Comte*.

ALL civilized races of men have books which they regard as sacred, and to which they refer their knowledge of moral law and the foundation of religion. Such books are accepted as direct revelations from their God. They all—Vedas, Shaster, Koran, Testament (Old and New)—make one claim of divine origin, its consequent infallibility, and that they are absolutely essential for man's understanding of the will of his Maker.

As the Bible is more intimately related to us, and as we regard no other volume as sacred, it may be regarded as a type of all others. We shall reach the conclusion, if we investigate this realm over which superstition has spread for immemorial time her forbidding pinions, that mankind have derived little benefit from their moral codes except as they have comprehended them by their intellect. Man's moral progress has been and is equivalent to intellectual growth. Until moral truths become the property of the intellect they remain barren beliefs, or united with superstition are productive of great evil.

In the vast volume of universal history not one page can be pointed out wherein Christianity contributed to social or intellectual advancement. On the contrary, it has invariably arrayed itself with the Old, and by every possible means sought to retard humanity's growth. This is its necessary position; it is a part of the Old, and must battle for it. Claiming the infallibility conferred by direct inspiration, it cannot retract. Its creed renders growth impossible. A perfect God writes word by word a perfect infallible revelation for infinite time and generations. Such a revelation cannot expand—it is complete and finished. To add thereto is to blemish. Thus presented, the Church divides on the method of its interpretation. The Protestant gives to each man the right to interpret for himself. In this it is most illogical; for how is a finite, imperfect, fallible being to interpret and comprehend an infinite, infallible revelation? When the right of reason is granted, the finite and fallible status of the Bible is acknowledged. The right to reason presupposes the right to receive or reject; for of what use is reason unless this right is granted? Protestantism founders in this absurdity. Really occupying the identical grounds of Catholicism, it grants the right to reason, but refuses the right of rejection; it says: "Believe, or be damned." Reason may exercise itself on the Bible, but in such a manner as to receive it. If infallible, reason is needless—if infinite, it is impossible. Protestantism denies both these qualities when it assumes the right of private judgment and breaks the path for radical infidelity. If Luther, Calvin, or Melancthon has the right to protest against Rome, Beecher, Murray, or Parker may protest against them, and the end is a universal individual protest, there being as many sects as persons, and thorough and complete individualization.

Catholicism maintains the severest logic. It stifles reason at the beginning. It truly says finite man cannot comprehend an infinite revelation; hence God has chosen teachers to interpret his revelation; the priesthood is as necessary as the Bible itself; to ordinary men it is a book written in a foreign tongue, and the inspired priest only can translate and apply it to mortal wants.

How far has the intellectual life of the race been benefited by the Bible? It cannot claim scientific accuracy or knowledge, for it accepts the views of Nature received by the rude and savage Semitic people. They believed the world to be a perfectly square and flat island floating on the water beneath the firmament. It was stationary, and the sun, moon, and stars revolved around it. This is the accepted theory of the Bible, and so understood by its believers, and scarcely three centuries have passed since the man would have been burned who dared to assert otherwise. Its cosmogony is that of conjecturing ignorance. Did not God know that his world was a ball, and the sun—not the earth—was the central body? Knowing these facts, he writes the very reverse in his revelation, leaving those whom he seeks to enlighten by his revelation to discover the truth by painful research.

It is urged that this is a wrong view of the intentions of the Deity. He adapted his words to the comprehension of the savage Hebrew. He would not have been understood had he spoken in the phrase of modern science. He adapted his words to their comprehension. This revelation, then, becomes a special affair for the exclusive benefit of a small tribe, and cannot be urged on the present; for if intended for infinite generations it must have infinite extension and application.

It is interesting to trace the progress of ideas and the slow yielding of the interpretation of the Bible. From the dawn of Science to the present a constant battle has been waged. Every new truth is fought to the death, and after the Church finds it cannot withstand it, it turns and claims it for its own. Geology dealt the death-blow to the Mosaic cosmogony. The earth created in six days? Turn over the leaves of the great rock-volume, stratum reposing upon stratum for fifteen miles of crust, replete with vestiges of organic beings, once swimming, flying, creeping, or walking, successively evolved while millions of millions of ages rolled away. A billion years is but a single swing of the pendulum which marks the progressive evolution of worlds. Geology and Genesis can never be reconciled. The story is not an allegory, but an attempt of the ignorant savage

mind to account for phenomena it did not comprehend. It is the same with all its pretended explanations, as witness that of the rainbow. It is not the sunbeam painting itself on the descending drops of the shower, but a sign set by God after the Flood for the comfort and assurance of Noah, and for a thousand years this interpretation prevailed. Now we know that a thousand of ages before Noah's time, on the wild and desolate shores of the new red sandstone the winds blew the raindrops, and can we suppose that when those dark showers rolled away, and the low sun shone on their pearly drops, no rainbow gorgeously decorated their dark garments?

After the great battle waged on the intellectual field, it is again urged that it is not to teach science, not for intellectual progress, but as a revelation of morals, the Bible was given to man. It was taken as a standard for the intellect as long as the claim could be maintained, and only by compulsion did it relinquish its blighting grasp. Is there better foundation for its claims as the sole teacher of moral truth? Does it teach any truths man would not have arrived at without its aid? It is claimed that it does, and the same claims are made for all sacred books. Against this assertion, so arrogantly maintained, a volume of extracts, wise sayings, and proverbs might easily be compiled from classic writers and the records of remote and even barbarous peoples, which would be in every respect equal or superior to the Bible. What is there in the famous Sermon on the Mount not well known before the first century? Confucius, more than five hundred years previously, taught a code equally pure. The vaunted Golden Rule was expressed by the Chinese sage, and about the same time by Pythagoras in Greece. Were not the ancients moral? Witness their laws and customs. Do they not present lives favorably comparable with the most shining examples of Christian virtue? Plato and Socrates were equal in forgiveness of enemies, in patient endurance of suffering, in all the virtues bestowed by religion on any Christian saint.

But it is said, although the ancient sages wrote wisely and spoke truthfully, though their lives put to blush those of a vast majority of Christians, they could not agree respecting the foundation of virtue, the ultimate object towards which it should be directed, or in what man's happiness consisted. This is a singular objection from the Christian world, who never could agree, with all the light of their revelation, on these same questions, who from the apostles' time have disputed with word and sword, and are now divided into more than a thousand contending sects.

Nothing is more obvious than the independence of ethics of revelation. Revelation is only its accidental expression. This is proven by the fact that all moral truths expressed in the Bible were clearly recognized for indefinite time before its presentation. It abounds in precepts good of themselves, though not original with it, but as a moral code it is exceedingly imperfect. So far from pointing man to the eternally true and right, in the hands of its interpreters it has taught the opposite of truth and blinded those who would see. It advocates slavery. The chosen men of God are slaveholders. He urges them to battle, assists them to gain the day, and directs them how to divide the spoil of captive wives, mothers, and maidens. If in the terrible ordeal of slavery through which we have passed, the slaveholder found consolation anywhere, it was in the Bible. He fought under the direct command of God, who cursed Ham, and his posterity, and declared it just that they should be bondsmen and bondswomen for all time. So directly did the Bible oppose anti-slavery that its only agitators threw it down and trampled it in the dust.

It upholds capital punishment. Its code is a code of vengeance, and although the great thinkers of the day, one and all, oppose the death penalty, and the refined sense of the age revolts at it as a relic of barbarism, the prejudice created and sustained by religious education founded on the Bible preserves it as a black and dismal blot on our civilization. It holds woman in her present unequal position with man, and sets itself directly in the way of her advancement. One of the most startling miracles recorded in the Old Testament is the standing still of the sun and moon to enable the Israelites, pushed on by God, to slaughter their enemies. A religion of peace? The millions that have perished in its wars are a minority of those who have fallen victims to the stake, the gibbet, and nameless instruments of torture, or suffered a thousand deaths in reeking dungeons, with iron links festering their flesh, without appeal and without hope. The Church has arrogated to itself the authority to do for the living as it believes their God does for nine-tenths of the dead—created a hell, and carried out his commands by commencing those tortures which he will intensify and continue forever.

[TO BE CONTINUED.]

Notes from the Lecture Field.

SALT LAKE CITY, Sept. 25, 1877.

D. M. BENNETT, *Dear Friend*: You will excuse me for not writing before and I will make amends for the future.

Since leaving my home in San Jose, about the tenth of July, I have kept my face steadily to the East, giving from four to ten lectures at various points on my line of travel.

I have had uniform success in reaching the ear of the people, and trust I have added my mite to the great force which is beating against the walls of superstition.

I reached Salt Lake the 18th, and have given my fifth lecture to large and intelligent audiences. The Liberals here are men of influence and moral courage, and are deserving of great credit for the gallant fight they have made against the pollution which has cursed body and soul of this people.

Mrs. Hardinge Britten, on her way to California gave

one lecture here the Sunday preceding my arrival. With general acceptance I close my course of lectures here to-morrow night, and hope to be in Cheyenne next Sunday, and in Omaha the Sunday following, reaching Chicago about the 15th of October.

Find enclosed seven names for THE TRUTH SEEKER with cash for one year's subscription.

Hoping to report again soon, I remain,

Your fellow worker, J. L. YORK.

Col. Ingersoll's Review of his Reviewers.

CONCLUDED.

"The next critic who assailed me was the Rev. Mr. Kalloch. I am going to show you what I can withstand. I am not going to say a word about the reputation of this man, although he took some liberties with mine. [Prolonged and thrice-repeated applause.] This gentleman says negation is a poor thing to die by. I would just as lief die by that as the opposite. He spoke of the last hours of Paine and Voltaire and the terrors of their death-beds; but the question arises, Is there a word of truth in all he said? I have observed that the murderer dies with courage and firmness in many instances, but that does not make me think that it sanctified his crime; in fact, it makes no impression upon me one way or the other. When a man through old age or infirmity approaches death the intellectual faculties are dimmed, his senses become less and less, and as he loses these he goes back to his old superstition. Old age brings back the memories of childhood. And the great bard gave even in the corrupt and besotted Falstaff—who prattled of babbling brooks and green fields—an instance of the retracing steps taken by the memory at the last gasp. It has been said that the Bible was sanctified by our mothers. Every superstition in the world, from the beginning of all time, has had such a sanctification. The Turk dying on the Russian battle-field, pressing the Koran to his bosom, breathes his last thinking of the loving adjuration of his mother to guard it. Every superstition has been rendered sacred by the love of a mother. I know what it has cost the noble and the brave to throw to the winds these superstitions. Since the death of Voltaire, who was innocent of all else than a desire to shake off the superstitions of the past, the curse of Rome has pursued him, and ignorant Protestants have echoed that curse. I like Voltaire. Whenever I think of him it is as a plumed knight coming from the fray with victory shining upon his brow. He was once in the Bastille, and while there he changed his name from Francis Marie Aloysius to Voltaire; and when the Bastille was torn down "Voltaire" was the battle-cry of those who did it. He did more to bring about religious toleration than any man in the galaxy of those who strove for the privilege of freethought. He was always on the side of justice. He was full of faults, and had many virtues. His doctrines have never brought unhappiness to any country. He died as serenely as any one could. Speaking to his servant, he said, "Farewell, my faithful friend." Could he have done a more noble act than to recognize him who had served him faithfully as a man? What more could be wished? And now let me say here, I will give \$1,000 in gold to any clergyman who can substantiate that the death of Voltaire was not as peaceful as the dawn. And of Thomas Paine, whom they assert died in fear and agony, frightened by the clanking chains of devils, in fact, frightened to death by God—I will give \$1,000 likewise to any one who can substantiate this absurd story—a story without a word of truth in it. And let me ask, Who dies in the most fear, the man who, like the saint, exclaims: "My God, my God! why hast thou forsaken me?" or Voltaire, who peacefully and quietly bade his servant farewell? The question is not who died right, but who lived right. I look upon death as the most unimportant moment of life, and believe that not half the responsibility is attached to dying that is to living properly. This Rev. Mr. Kalloch is a Baptist. He has a right to be a Baptist. The first Baptist, though, was a heretic; but it is among the wonders that when a heretic gets fifteen or twenty to join him he suddenly begins to be orthodox. Roger Williams was a Baptist, but how he, or any one not destitute of good sense, could be one, passes my comprehension. Let me illustrate:

"Suppose it was the Day of Judgment to-night and we were all assembled, as the ghosts say we will be, to be judged, and God should ask a man:

"Have you been a good man?"

"Yes."

"Have you loved your wife and children?"

"Yes."

"Have you taken good care of them and made them happy?"

"Yes."

"Have you tried to do right by your neighbors?"

"Yes."

"Paid all your debts?"

"Yes."

"And then cap the climax by asking:

"Were you ever baptized?"

"Could a solitary being hear that question without laughing? I think not. I once happened to be in the company of six or seven Baptist elders (I never have been able to understand since how I got into such bad company), and they wanted to know what I thought of baptism. I answered that I had not given the matter any attention, in fact I had no special opinion upon the subject. But they pressed me and finally I told them that I thought, with soap baptism was a good thing.

"The Rev. Mr. Guard has attacked me, and has described me, among other things, as a dog barking at a train. Of course he was the train. He said, first, the Bible is not an immoral book, because I swore upon it when I joined the

Free and Accepted Masons. That settles the question. Secondly, he says that Solomon had softening of the brain and fatty degeneration of the heart; thirdly, that the Hebrews had the right to slay all the inhabitants of Canaan according to the doctrine of the survival of the fittest. He says that the destruction of these Canaanites; the ripping open by the bloody sword of women with child was an act of sublime mercy. Think of that! He says that the Canaanites should have been driven from their homes, and not only driven, but that the men who simply were guilty of the crime of fighting for their native land—the old men with gray hairs; the old mothers, the young mothers, the little dimpled, prattling child—that it was an act of sublime mercy to plunge the sword of religious persecution into old and young. If that is mercy, let us have injustice. If there is that kind of a God I am sorry that I exist. Fourthly, Mr. Guard said God has the right to do as he pleases with the beings he has created; and, fifthly, that God, by choosing the Jews and governing them personally, spoils them to that degree that they crucified him the first opportunity they had. That shows what a good administration will do. Sixthly, he says polygamy is not a bad thing when compared with the picture of Antony and Cleopatra, now on exhibition in this city. I will just say one word about art. I think this is one of the most beautiful words in our language, and do you know, it never seemed to me necessary for art to go into partnership with a rag? I like the paintings of Angelo, of Raphael—I like those splendid souls that are put upon canvas—all there is of human beauty. There are brave souls in every land who worship nature grand and nude, and who, with swift, indignant hand, tear off the fig leaves of the prude. Seventhly, it may be said that the Bible sanctions slavery, but that it is not an immoral book if it does. Mr. Guard playfully says that he is a puppy nine days old; that he was only eight days old when I came here. I'm inclined to think he has overstated his age. I account for his argument precisely as he did for the sin of Solomon, softening of the brain, or fatty degeneration of the heart. It does seem to me that if I were a good Christian and knew that another man was going down to the Bottomless Pit to be miserable and in agony forever I would try to stop him, and instead of filling my mouth with epithet and invective and drawing the lips of malice back from the teeth of hatred, my eyes would be filled with tears, and I would do what I could to reclaim him and take him up in the arms of my affection.

"The next gentleman is the Rev. Mr. Robinson, who delivered a sermon entitled 'Ghost against God, or Ingersoll against Honesty.' Of course he was honest. He apologized for attending an Infidel lecture upon the ground that he hated to contribute to the support of a materialistic showman. I am willing to trade fagots for epithets and the rack for anything that may be said in his sermon. I am willing to trade the instrument of torture with which they could pull the nails from my fingers for anything which the ingenuity of orthodoxy can invent. When I saw that report—although I do not know that I ought to tell it—I felt bad. I knew that man's conscience must be rankling like a snake in his bosom that he had contributed a dollar to the support of a man as bad as I. I wrote him a letter, in which I said: 'The Rev. Samuel Robinson, My Dear Sir: In order to relieve your conscience of the stigma of having contributed to the support of an unbeliever in Ghosts, I herewith enclose the dollar you paid to attend my lecture.' I then gave him a little good advice to be charitable, and regretted exceedingly that any man could listen to me for an hour and a half and not go away satisfied that other men had the same right to think that he had."

The speaker went on to answer the argument of Mr. Robinson with regard to persecution, contending that Protestants had been guilty of it no less than Catholics; and showing that the first people to pass an act of toleration in the New World were the Catholics in Maryland. The reverend gentleman has stated also that Infidelity had done nothing for the world in the development of art and science. Has he ever heard of Darwin, of Tyndall, of Huxley, of John W. Draper, of August Comte, of Descartes, Laplace, Spinoza, or of any man who has taken a step in advance of his time? Orthodoxy never advances; when it does advance, it ceases to be orthodoxy.

A reply to certain strictures in the *Occident* led the lecturer up to another ministerial critic, namely, the Rev. W. E. Ijams.

"I want to say that, so far as I can see, in his argument this gentleman has treated me in a kind and considerate spirit. He makes two or three mistakes, but I suppose they are the fault of the report from which he quoted. I am made to say in his sermon that there is no sacred place in the Universe. What I did say was: 'There is no sacred place in all the universe of thought; there is nothing too holy to be investigated, nothing too sacred to be understood, and I said that the fields of thought were fenceless, that they should be without a wall.' I say so to-night. He further said that I said that a man had not only the right to do right, but to do wrong. What I did say was: 'Liberty is the right to do right, and the right to think right, and the right to think wrong,' not the right to do wrong. That is all I have to say in regard to that gentleman, except that, so far as I could see, he was perfectly fair and treated me as though I was a human being as well as he."

The speaker sarcastically referred to the slurs thrown upon him by his reviewers, who have claimed that his theories have no foundation, his arguments no reason, and that his utterances are vapid, blasphemous, and unworthy a reply. He said that their statements and their actions were sadly at variance, for, while declaring him a senseless idiot, they spent hours in striving to prove themselves not

idiots; in other words, in one breath they declared that his views were absolutely without point, and needed no explaining away; while in direct rebuttal of this declaration, they devoted time and labor in attempts to disprove the very things they called self-evident absurdities.

Turning from this subject, Mr. Ingersoll read numerous extracts from the Bible, with interpolated comments. He claimed that the Bible authorized slavery, and that many devoted believers in that book had turned the cross of Christ into a whipping-post. He did not wish it understood that he could find no good in believers in creeds; far from it, for some of his dearest friends were most orthodox in their religious ideas, and there had been hundreds of thousands of good men among both clergy and laymen. History has shown no people more nobly self-sacrificing than the Jesuit Fathers who first visited this country to proselyte among the Indians. But these men and their like were better than their creeds; better than the book in which their faith was centered. The Bible tells us distinctly that the world was made in six days—not periods, but actual, *bona fide* days—a statement which it iterates and reiterates. It also tells us that God lengthened the day for the benefit of a gentleman named Joshua, in other words, that he stopped the rotary motion of the earth. Motion is changed into heat by stoppage, and the world turns with such velocity that its sudden stoppage would create a heat of intensity beyond the wildest flight of our imagination, and yet this impossible feat was performed that Joshua might have longer time to expend in slaying a handful of Amorites. The Bible also upholds the doctrines of witchcraft and of spiritualism, for Saul visited the witch of Endor, and she, after preparing the cabinet, trotted out the spirit of Samuel, said spirit kindly joining in conversation with Saul without requiring the aid of a trance medium. The speaker then quoted at length from Leviticus concerning wizards and evil spirits, described the temptation of Christ by Satan, and the driving of devils from man into swine. He sneered at the rights of children as biblically described, citing the law which sentenced them to be stoned to death for disobedience to parents; the almost sacrifice of Isaac by his father, and the actual murder of Jephthah's daughter, asking if a God who could demand such worship was worthy the love of man. He next referred to the conversation between God and Satan concerning the man Job, and of the reward given to the latter for his long continued patience. His three daughters and his seven sons had been taken from him merely to test his patience, and the merciful God gave him in exchange three other daughters and seven sons, but they were not the children whom he had loved and lost. The Bible represents woman as vastly inferior to man, while he believed, with Robbie Burns, that God made man with a prentice hand, and women after he had learned the trade. Polygamy, also, was a doctrine supported by this pure and pious work; a doctrine so foul that language is not strong enough to express its infamy. The Bible taught, as a religious creed, that if your wife, your sister, your brother, your dearest friend, tempted you to change from the religion of your fathers, your duty to God demanded that you should at once strike a blow at the life of your tempter. Let us suppose, then, that in truth God went to Palestine and selected the scanty tribes of Israel as his chosen people, and supposing that he afterward came to Jerusalem in the shape of a man and taught a different doctrine from the one prescribed by their book and their clergy, and that the chosen people, in obedience to the education he had prepared for them, struck at the life of him who tempted them. Were they to be cursed by God and man because the former had reaped the harvest of his own sowing?

At a few minutes before eleven o'clock the speaker brought his address to a close, with a happy compliment to San Francisco and her people. He spoke about two hours and a half.

From the Index.

Wanted—A New Conscience-Party.

AN APPEAL TO ALL PATRIOTS AND LIBERALS.

FELLOW-CITIZENS: The time has arrived for holding the First Congress of the National Liberal League; and the Directors, in fulfillment of the duty imposed upon them by the Constitution, have issued a public call for the assembling of this convention at Rochester, N. Y., Oct. 26, 27, and 28, 1877. Questions of the gravest import, both to the Liberal League and to the nation, will be submitted to the members of this convention for free discussion and equally free decision.

The first of these questions is this: Shall the consistent advocates of secular government, as represented by the National Liberal League, now boldly take the necessary initial steps towards the formation of a great national party, by adopting an independent political platform and nominating candidates for the Presidential election of 1880?

The second question—provided the first question is answered by the convention in the affirmative—is this: Shall the platform adopted present the following principles and measures?—

"I. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, etc.

"II. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

"III. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system and to permit no child within its limits to grow up without a good elementary education."

These questions must be answered by the convention itself, to which they are simply submitted by the Directors; and it is greatly to be desired that the Liberals of the country may send a sufficiently large delegation of their best and wisest representatives to insure a deliberate, intelligent, and patriotic answer. Convinced as I am of the paramount importance to the future welfare of my country of the three great principles above stated, and equally convinced that they can be practically established by nothing short of a further and higher development of the National Constitution, I am urged by a sense of duty to plead their cause at once in these columns—not at all as President of the National Liberal League (for I have no right to speak officially in this matter), but simply as an American citizen whose whole mind and heart and soul are enlisted on their behalf. Bear with me then, fellow-liberals, while I address myself directly to your consciences and your intellects, and set forth as best I can the reasons why you are called upon by true patriotism to take a new, bold, and seemingly audacious step.

Last year, at the Centennial Congress of Liberals, I opposed in advance the idea of the new League's going into politics as a distinct party, with platform and candidates. A few weeks were enough to teach me better. In the Senate of the United States, an amendment to the Constitution was proposed which, if it had passed both houses, would have covertly but effectually recognized the Divine Authority of the Bible as the Word of God in the Constitution itself, and destroyed its secular character as completely, though not as ostentatiously, as if the "God-in-the-Constitution" party had carried out their whole programme. This insidious and infamous measure received in the Senate a vote of 28 in its favor to only 16 against it, and thus barely failed to get the requisite two-thirds majority. Often had I heard it confidently boasted, by Liberals who derisively or pityingly smiled at all warnings of danger from the Christian Amendment movement, that the whole country would rise in indignation, if that bigoted scheme were ever seriously broached in Congress; and, not unnaturally, I looked to see some signs of this promised popular rebuke, now that the bigots had almost succeeded in carrying this very scheme through the Senate. But I looked in vain. Nobody seemed to understand what had happened, or what a fatal disaster the cause of religious liberty had so narrowly escaped. Here and there a solitary journal, wiser than the rest, pointed out the rock on which the precious secularity of the Constitution had been so nearly wrecked; but (what filled me with amazement) most Liberals themselves appeared just as blind to this threatened shipwreck of their cause as others were indifferent to it, and were unable to see "what harm the amendment would have done." From that time the immediate necessity of a new *conscience-party in politics*—one that should make it a sacred duty to educate their fellow-voters in the alphabet of religious freedom and equal rights—became evident. There is no way to do this, no way to get the attention of the giddy and thoughtless public, except the resolute way of putting the truth into a political platform, nominating worthy candidates to represent it, and refusing to vote for any others. It is not with any expectation of carrying the next Presidential election that I have come now to favor such a course; to success of that sort I confess I am indifferent. But I see the terrible ignorance which pervades this nation respecting equal rights in religion and the only permanent safeguards of religious liberty; I see the terrible peril to which this ignorance exposes us, as revealed with startling plainness in the nation's narrow escape last year from an orthodox amendment of the Constitution. All possible objections to the contrary, notwithstanding, it is in my opinion a solemn duty for the resolute friends of secular government to form now a new conscience-party, invincible by the truth of its ideas and the justice of its measures, willing to risk defeat at the poles rather than to be longer silent or unheard, and inspired by omnipotent moral enthusiasm to raise a standard of principles which shall at last compel the homage of mankind.

So much for the general movement proposed: now for the principles which constitute its life. The first and central of these is the *total separation of Church and State*, which implies that the State exists for itself, and not for the Church, and has its foundation in the right of every national community to administer their secular affairs by exclusively secular methods. The second is *national protection for national citizens*, and necessarily follows from the acknowledgment of the reciprocal secular obligations of the nation and the citizen—the nation claiming supreme allegiance from the latter, and being bound in return to afford that personal protection which is the only just warrant for the claim. The third is *universal education the basis of universal suffrage in this secular republic*, and affirms the impossibility of sustaining secular republican government without virtue and intelligence in the people. These three principles are really one and the same; each implies the other two; and no clear or logical mind, having affirmed the first, will long hesitate to affirm the rest.

Now the Constitution of the United States is wholly built on the first of these three principles, that Church and State ought to be totally separated; it totally separates them so far as the government is theoretically concerned, though it fails to give explicit and adequate guarantees for this separation in practice. To seek such guarantees, therefore, and to claim the faithful application of this underlying principle of the entire Constitution, is the high duty of every patriot who understands the true spirit of secular popular government. Surely I need not dwell long on a point so plain and elementary.

But the second principle of the three—that the national citizen is entitled to national protection is not yet fully recognized in the Constitution. Abroad, in foreign lands, the United States government acknowledges the obligation to

protect its own citizens by the whole power of the nation, if necessary; but at home it does nothing of the sort. Here at home it turns over to the separate State governments all responsibility for protecting United States citizens in their fundamental personal rights; and if any State refuses or neglects to afford such protection, the oppressed citizen can get no redress from the national government. Yet the national government claims from every citizen his supreme allegiance—taxes him, conscripts him in war, demands of him the last great sacrifice of life in its own defense! There is a fatal defect in our political system. If the nation as such claims supreme allegiance from the individual citizen, and forbids him to yield his supreme allegiance to his own particular State, then it is bound, *as a nation*, to protect him in return, and not to evade this sacred duty by turning him over to his State without appeal. We are no nation at all, if this reciprocal obligation of supreme allegiance, on the one hand, and personal protection, on the other, is not acknowledged and discharged. That the American people are inflexibly resolved to be a nation in the true sense of the word was settled forever by the great civil war; and it is only a question of time how soon they will acknowledge the obligation they have thus assumed toward the individual citizen. Local self-government for local purposes, and national government for national purposes—that is the true and accepted theory of free institutions; but the personal protection of the citizens, in their fundamental individual rights, is to-day erroneously classed among the *local purposes* of State government. This is a great and perilous mistake. The towns and counties of each State to-day enjoy local self-government; but it is the State itself, not the towns or counties, that is responsible for the personal protection of the citizen, and that discharges the obligation through its own State courts. All that is needed is to carry out more thoroughly this same system, and, without violating in the least the principle of local self-government, extend the arm of national protection over the individual citizen. Not until this is done shall we become a true nation; not until this is done has the national government any right to demand from its citizens their supreme allegiance. But this *will* be done, and every far-seeing national patriot will seek to hasten the day.

The great principle of national protection for national citizens has immediate and momentous applications to the living questions of the day. Let me point out a few of them.

1. Every friend of **EQUAL RIGHTS IN RELIGION** should be heartily in favor of this principle; for it will protect him, as he is not now protected, in the enjoyment of these rights. The National Constitution is strictly secular, and gives no shadow of excuse for the violation of equal rights in religion; whereas almost all the State Constitutions, in some of their provisions, more or less deny them. The rights of free conscience and free thought are the most precious of all rights, dearer than life or property to all who cherish a noble self-respect; and for the protection of these rights, above all others, the individual citizen must look at last to the power which claims his supreme allegiance—that is, the nation, and not the State.

2. Every friend of the **FREEDMEN** should be heartily in favor of this principle. The Southern question is not yet settled. Thoughtful men have no quarrel with the policy of "pacification and reconciliation" of President Hayes; but this policy does not settle the grave questions involved. From the day when the slaves of the South were emancipated by the national government, the people of the North have recognized and felt the obligation thereby imposed on the nation to protect these poor creatures in their fundamental rights. President Grant tried to discharge this obligation by bolstering up Republican State governments at the South by means of the army. This experiment failed, naturally enough; that is not the way by which a republican nation must protect its citizens. President Hayes has withdrawn the troops, as was right under the circumstances; no other course was, in fact, open to him. But how is the question left? The nation is utterly unable now to protect the freedmen in their individual rights; yet millions of citizens are vaguely and uneasily conscious of their obligation to do so *as a nation*. Universal handshaking is a very good thing; every true patriot rejoices in the prospect of restored good-feeling between the South and the North. But all this effusive demonstration of amity leaves unanswered the grave question which lurks in the background: how is the nation to protect the freedmen whom it has emancipated? For this question President Hayes has no answer. He can only point to the thirteenth, fourteenth, and fifteenth amendments of the Constitution, which do not protect the freedmen as individuals, but only forbids certain kinds of State legislation. He can only hope that the separate States, to which this duty is now solely entrusted, will faithfully protect the freedmen in their individual rights. In case of any failure, however, to protect these rights, the nation cannot interfere at all, unless the oppression takes the shape of formal State laws. Is this enough? Are the American people willing to leave a question of such magnitude, involving their own moral obligations to the poor and feeble, in such a state as this? They cannot protect the freedmen by the United States army, nor is that the way desired by any large-minded patriot. But they can do it, and ought to do it, by the United States courts; and therefore every friend of the freedmen ought to favor this great principle of national protection for national citizens through the national courts.

3. Every friend of **WOMAN SUFFRAGE** ought to favor heartily the same great principle; for women have been already recognized by the Supreme Court as citizens of the United States, and, if all such citizens are equally protected by the nation in their equal political rights, women-citizens will enjoy all the political rights of men-citizens, including that of suffrage. Moreover, this platform of the

National Liberal League, if successful in the appeal to the people, will *secularize the State* at the same time that it *enfranchises women*, and thereby remove the greatest objection felt by so many Liberals to this latter step—the objection that woman suffrage would tend to favor the designs of those who aim to Christianize the State. Is it not a great gain to put the woman suffrage movement into such a shape that it shall command the hearty support of all who believe in secular government? If the friends of the woman suffrage movement comprehend the principles and truly practical interests of their own cause, they will be ready, and more than ready, to give their heartiest support to the political platform now proposed, and sustain the movement on its behalf to the utmost extent of their power.

These and other practical consequences which would follow the success of the platform to be submitted to the National Liberal League ought to insure a vast vote in its favor at the polls; and this will be the ultimate result, if the League should now take the field on its behalf. I have not touched on the third principle—that which would make the nation require every State to sustain good public schools, just as some of the States to-day require the towns to do so. This is the only way to solve the educational question at the South efficiently, yet without military force. The nation has the highest right—that of self-preservation—to require that all its own citizens shall be decently educated; and the day is approaching when this abstract right will be intelligently and effectively asserted.

Fellow-Liberals, I have briefly and inadequately pointed out the chief bearings of the principles advocated in the platform which is, I hope, to be the subject of your own grave deliberation and action at Rochester. I appeal to you, with a strength of earnestness which I am powerless to express, to step forward bravely and assert these great principles in the hearing of the whole American people. I appeal to you to form a new conscience-party for the maintenance of those ideas and noble measures which are now indispensable to the national welfare. This is no narrow or crack-brained enterprise; it is nothing but the sober dictate of the purest and most enlightened patriotism. Think for yourselves on the subject here so imperfectly presented; follow no man's whims or dreams, but rather the noblest promptings of your own highest nature; and be sure that, however misjudged or abused, you will enjoy the proud consciousness of having labored unselfishly in your generation for the welfare of your country and your race.

FRANCIS E. ABBOT.

The Truth Seeker.

D. M. BENNETT, Editor.

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Interrogatories to Jehovah.—No. 34.

Great Jehovah, are there not many characteristics appertaining to thy revealed word, not yet alluded to, which are well calculated to shake the confidence of thinking people in its divinity?

While it narrates the occurrence of many events impossible to have taken place in unison with the laws of the Universe, which are never superseded, does it not omit to state important eras and events which have had a certain existence?

Does not the Bible fail to say anything about the upheaval of mountains and continents which is now well-known to have occurred from time to time since the earth existed?

By the marine deposits, sea-shells, etc., which have been found on the summits of the highest mountains in the world, like the Himalayas in Asia and the Alps in Europe, and many of the mountains and hills on this continent, have we not conclusive proof that they once emerged from the bed of the ocean?

Were they not by the forces in the interior of the earth projected, rapidly or slowly, from beneath the waters of the ocean to the altitude they now occupy?

Have not these mighty upheavals occurred at various times over the entire surface of the globe? Do not all the mountains and hills over the earth, in the strata of rocks, gravel, clay, etc., afford the clearest proofs that upheavals have taken place?

While islands and continents have sunk beneath the waters of the oceans, have not others arisen in other localities? Have not these changes taken place on the earth for thousands of years?

Does the Bible contain any allusion to these momentous events, or does it intimate that anything of the kind has ever occurred?

Does it make the slightest allusion to the Glacial Period, when, in the long ago, from about the 40th degree of north latitude to the pole, both on the Eastern and Western Hemisphere, immense masses of ice, rocks, gravel and clay, moved by the action of water, were carried to great distances, to be finally melted by the action of the sun's rays, depositing the rocks and earths thus removed, to be left as "drift," by which term such deposits are now known?

Are there not abundant proofs in the rubbed, worn, scratched and polished surfaces of rocks where such drift is found that those immense bodies of ice, rocks and earth did move from place to place in the manner described?

Does not the silence of the Bible upon this important subject show conclusively that the writers of the book had no knowledge that there ever was such an era in the history of the globe? If the writers knew aught of it, should they not have said something about it, even though it preceded by thousands of years the advent of man upon the earth?

Is it not a little singular that the great Continent of America, extending nearly ten thousand miles, embracing all varieties of climate, and destined to be the home of millions of the human race, was wholly unknown to the writers of thy book?

If they drew their inspiration from the source of all knowledge and truth, how is it that so important a matter, so connected with the life of man on the earth, was never alluded to?

Is not this silence respecting America more noticeable when the fact is taken into consideration that there are very strong proofs that America is the oldest part of the globe, and that it existed as a continent long before the Himalayas or the Alps had been raised from the depths of the ocean, and when we have the clearest reasons for thinking that it was populated by civilized and cultured people who built cities and executed works of art at a time earlier than when the Bible was written?

Are not the errors and inaccuracies of the Bible sufficient to cause thinking people to doubt its divine origin? Is it possible that with thee there is a possibility of making mistakes and committing errors?

Were not all the books of the Bible copied and re-copied many times? and is it not true that they were mere transcripts of transcripts, with errors and changes creeping in with every new copy made?

After what is called King James' translation was published, in 1611, was it not found by Bishops Tenison and Lloyd that thousands of errors had crept in?

In 1689 did not Dr. Blayney correct a multitude of errors that had not before been discovered? and did he not reform the text in many places and correct the defective chronology in many instances?

In view of the great numbers of errors the book contained, did not the British and Foreign Bible Society, after issuing and circulating millions of copies, declare that a faithful examination of it gave rise to serious doubts as to whether it can truthfully be called the Word of God?

Did not the American Bible Society, in 1847, appoint a committee of its members to prepare a standard edition of King James' version free from errors, and did they not prepare such an edition, correcting, as they confessed, twenty-four thousand errors? and did not the fear of the consequences of making so many changes alarm them so greatly that they decided to defer making the corrections? and are they not to this day continuing to circulate in vast numbers a book which, by their own acknowledgement, contains twenty-four thousand errors?

Is it not true that the Bible Revision Committee in England, which for nearly ten years has been industriously engaged in making changes and improvements in thy revealed word, given out the information that the present version contains some one hundred and fifty thousand errors of one kind and another?

When they shall have completed their work, and the changes are all made, when they shall have the improved Word of God all completed, is there not danger that it will be so changed from the Bible we knew in our childhood that we can scarcely recognize it as the same production?

If the book is right now as it has been accepted for two hundred and fifty years, will it still continue to be right when such a great number of changes shall have been made in it? If it is a divine and perfect production, can it possibly be right to tamper with it so extensively?

Let us ask, again, when the fact is brought to our minds that so many errors exist in thy book, is it not enough to destroy all belief in its being directly from thy brain and thy hand?

Can it be possible that the highest confidence and veneration can always be cherished for a book that requires such extensive doctoring, tinkering, and remodeling?

Is not the influence which the Bible has exerted on woman a great argument against its divinity? Has it not placed her in subjection to the opposite sex and persistently held her in that degraded position?

With a few exceptions, were not the women of the Bible mere slaves to the male sex? and were they not regarded as ministers to the sensual passions of men? Was the disposition anywhere shown to accord to woman the position in society and in the affairs of life that justly belongs to her?

In view of the fact that the Bible has recognized polygamy, which at best is a relic of barbarism, is not that quite enough to shake one's belief in its divinity? Can it be possible that the great father of all goodness connives and co-operates with that vile institution?

Did not many of thy most marked favorites, among whom may be named Abraham, Jacob, Gideon, David, Solomon, and others, openly practice polygamy? and is there an instance where thy word ever discountenanced them on account of their indulgence in the degrading practice of having a plurality of wives?

Could men be really first-class patriarchs and saints who were so sensual that their passions could not be gratified short of from five to one thousand different women?

Has not the Bible damaged its claim to divinity by its advocacy of human slavery? Does it not recognize in numerous instances that unrighteous institution?

Can it be possible that a being who is equally the kind parent of all races and peoples should lavish all his favors on one special race, and willingly see others subjected to slavery and oppression without lifting a finger or saying a word to prevent it?

Is not slavery wholly incompatible with divinity, as it is with true humanity, and is it not an axiomatic truth that a book which recognizes and authorizes the slavery of one human being to another, or of one race to another, cannot come from a divine source?

Is not the partiality and favoritism for particular individuals and a special race of men that is all through to be seen in the Bible, a strong proof that it is not of divine origin? Can the kind providence, who is as much the parent of one as of another indulge in partiality and unjust preferences? Should not his love and kindness be bestowed upon all his children alike? Is not the very fact that the claim for this kind of favoritism is set up strong presumptive proof that it is all the invention of the people thus supposed to be favored?

Is not the sanction which the Bible gives to murder, war, and bloodshed, another strong proof that it is not the out-breathing of divinity? Are we for a moment to believe that the Divine Being could take pleasure in cruelty, the taking of life, the shedding of blood, the extermination of whole races of men, and the devastation of whole countries by war and desolation?

Must it not be obvious to every person who has a clear conception of Deity that narratives that teem with the details of carnage, pillage, massacres, bloodshed, wars, and wholesale murders, are the work of a semi-barbarous, unprogressed people, rather than an emanation of the divine Mind?

Has it not been the effect of the Bible to retard science, and hold its devotees in the belief of crude errors—or rather to prevent their knowing the truth—about the age and form of the earth, the magnitudes and distances of the heavenly bodies, the nature and chemical qualities of the primates or simple forms of matter, of the eternal union between matter and force, of the laws of chemical affinity in the formation of all components forms of substance, and much else in that direction? Is it not opposed to the nature of divinity to purposely keep men in ignorance and darkness?

When we find in that book the strongest proofs of ignorance about the substance of which the earth is composed, about the stratified formation of its crust, about its great age, its connection with the planetary system, including the sun; about the vast number, vast size, and vast distance of the fixed stars or suns, are we not fully justified in concluding that the creator of all, who must necessarily know all about it, had nothing to do with the getting up of the book?

Is it not a proof that Divinity had little to do in writing that book when the fact is borne in mind that it recognizes and approves of human sacrifices, as in the case of the sons and grandsons of Saul, and "those devoted to the Lord," as described in Leviticus xxxii, 28, 29? Is not the great severity evinced toward witches or those supposed to be bewitched, saying they should not be suffered to live, etc., a clear proof that there was no divinity in the injunction, very little humanity, and a great deal of ignorance, superstition, and cruelty?

[TO BE CONTINUED.]

An Evening With the Ghosts.

By special invitation we passed the evening of the 8th inst. at a Spiritual seance presided over by Mrs. Maud E. Lord, medium, at the residence of Mr. Phillips, 222 W. 37th st. It is possible that a portion of our readers may think we were in poor business, and that those two hours were worse than thrown away. Others, again, may be interested in a description of the seance and of our experience there. For the benefit of the latter class we will narrate what occurred, and trust all will accord us the credit of giving a candid statement.

The circle consisted of sixteen persons, all of whom, with the exception of one individual, were strangers to us. Chairs were placed in a circle some ten feet in diameter. It brought the chairs so close together that they nearly touched each other. In these the visitors were seated, male and female alternately, so far as practicable, though the males were in a majority. We clasped hands all round. Mrs. Lord sat in a chair in the centre of the circle, and she was so near those in the circle that by putting forward our feet we could touch hers. A portion of the time we guarded her feet with our own to be assured that she remained seated in her chair. When we were not thus acting as sentinel, another performed the same service. The gas was extinguished, and the room was as dark as midnight.

There were no persons in the room save those in the circle and Mrs. Lord. The doors had been locked so none could enter, and it was nearly impossible for any one to enter the circle, even were they in the room. Mrs. Lord, to give assurance that she took no part in any manifestations that might be made, kept constantly striking the back of her right hand into the palm of the left. This could be plainly heard by all present, and gave them assurance that her hands were so occupied that she could not lend them to other business.

In a very few moments after the room was darkened, a guitar, which had been placed against our knee, was taken and played upon. After tuning it for a few minutes, it floated over our heads near the ceiling and in various parts of the room. It was also placed in the laps and on the heads of several in the circle. A bouquet of flowers which

a gentleman had brought with him was several times carried round and held to the nose of each individual, allowing him to inhale its odors. We were also fanned vigorously with a large palm-leaf fan.

Numerous moving lights were seen, of different sizes, from the size of a pea to that of a person's head, and from one foot to eight feet from the floor. Some of these were quite brilliant and others were dim. Voices were heard all around the circle, which were believed to be the voices of spirits. These varied in distinctness; some were faint and hard to be distinguished, others distinct and easily understood.

Hands touched us repeatedly, sometimes patting the knees, sometimes grasping the hand. Our own hand was touched repeatedly, sometimes very gently with soft, warm, velvety fingers which seemed hardly like human fingers, and once our hand was grasped firmly and shaken with vigor. Our beard was pulled and stroked caressingly. By our knee we heard a voice speaking these words: "My own papa." We know not who uttered the words, but we lost a little daughter who died in early infancy. The touches in this connection were very gentle. A plainer and louder voice clearly spoke this name, "Mary Jane Bennett." We will remark we had a lovely sister by that name who died in childhood, forty years ago.

Several songs were sung, among others "The Sweet By and By." We remarked that it was popular music here and perhaps the spirits were equally well pleased with it. In a moment we distinctly heard a voice very near us say, in what appeared to be a man's voice, "There is a sweet by and by in the future."

A Mr. Cottrell from Boston received numerous attentions from what purported to be little children of his who had died. They spoke to him several times, sat in his lap, took a pencil from his pocket and handed it to a man on the opposite side of the circle; took his watch from his pocket and wound it up with the key and returned it to his pocket. Those present could hear the winding.

One feature of the demonstrations was that two or more of what were claimed to be spirits seemed to be operating in different parts of the circle at the same time, and the voices alluded to were heard at the same instant when Mrs. Lord was speaking or when she was engaged in conversation with some one. It appeared to be impossible that she could have produced the voices, the lights, the repeated sharp rappings, that were heard on the guitar as it remained stationary or floated in the air, or touched and shook hands with persons in different parts of the circle at the same moment. We are positive that she did not move from her seat during the sitting. What produced the phenomena that occurred we will not presume to say. It may not have been the spirits of departed friends, but still that theory would seem as probable as any other. It is very easy to cry out "fraud," but that does not explain it to our satisfaction. We feel convinced that Mrs. Lord did not practice fraud that evening, and that she had no accomplice there who did. Let those who have curiosity in the matter test it for themselves when opportunity serves.

"Common Sense."

Col. Peterson, having had the misfortune to be burned out in Paris, Texas, and to lose all his type, etc., has moved *Common Sense* to St. Louis. The number for Oct. 1 has been issued from that city, and in it we are sorry to notice a not very friendly allusion to ourselves. Mr. Peterson blames us for publishing a brief letter from a personal friend, noticing the death of Charles Stephenson, another friend. We had not the slightest intention of stirring up the ire of a *Common Sense* man, or the faintest desire to say aught to his injury. The obituary notice alluded to merely said that Stephenson contracted the disease that caused his death while traveling North from Texas, and incidentally stated where the details of the journey could be found. For printing this letter Col. Peterson charges us with seeking to "advertise Stephenson's filthy pamphlet." We sought to do nothing of the kind. The obituary notice was read over hurriedly and given place in our columns like any other similar communication. We had no more intention of hurting Peterson than of hurting the Sultan of Turkey. He speaks of the short communication as having been "written ostensibly by an irresponsible renegade named Morgan R. Nichols." We cannot envy a man his disposition who can speak in that manner of a worthy young man, or who will speak of another young man, who is dead and unable to defend himself, as "the lying dog that Bennett got to write verses for his hybrid song book, and of whom he is now trying to make a dead lion." This sentence teems with venom and injustice. We have not attempted to lionize our deceased young friend Stephenson. We simply announced his death—that is all. We never met him, but corresponded with him frequently, and came to regard him as a friend. He was a talented young man and a clear-headed Freethinker. From those who knew him best we learn that he was a young man of good character and principles. When we were soliciting contributions for the "Truth Seeker Collection," Stephenson, though far gone with consumption, generously responded and sent us several excellent pieces. He was a good poet, and we will submit it to those of our readers who have the Collection whether his contributions are not worthy a place in that volume. We entertain much respect for the memory of this young Liberal who laid down his life in early manhood, and we can see no justice, no honor, in polluting that memory by calling him "a dog."

Neither can we see why the editor of *Common Sense* should say of the obituary referred to that it was *ostensibly*

written by Nichols. Is there any doubt about his having written it? Does the gentleman think *we* wrote it? If so, he is greatly mistaken. We did not write a word of it, and barely read it before it was in type. It was written by young Nichols, *ostensibly* or not *ostensibly*. We have a personal acquaintance with Morgan R. Nichols. We regard him as an intelligent, industrious, worthy young man, and are confident that we can produce the affidavits of one hundred men of good character, who have known him from boyhood, who will testify to the same effect, and that he is not an "irresponsible renegade."

If to be compelled to leave his bigoted father's roof rather than yield his honest convictions in the principles of Freethought; if to thus go out at an early age into the world to buffet life's vicissitudes by himself; if to make a long, wearisome journey to Texas by the advice of an editor of a Liberal paper, only to have his young hopes blasted, constitutes a "renegade," then Nichols is a renegade. But Webster defines renegade to be "a common vagabond, a worthless or wicked fellow." In this sense Nichols is certainly not a renegade. We cannot see the propriety or justice of applying epithets to young men of good reputation, especially after they are dead and unable to speak in their own defense.

"Beyond the Veil."

We have now in process of preparation, and to be completed in the course of a month, a beautiful volume bearing the above title, which we are bringing out for two friends in California—namely, Mrs. Luna Hutchinson, of Bishop Creek, and Mrs. Francis H. McDougall, of Merced. It is decidedly a Spiritualistic work, and purports to be written through inspiration by the two ladies above named and dictated by the spirit of Percy Beverly Randolph. It treats elaborately and beautifully of the spirit homes "beyond the veil," and of the subtle forces which permeate both the sub-lunary and the spirit worlds. Much of it is written in poetical, flowery language, and will be read with peculiar interest by all believers in a life beyond the grave. It will contain a steel engraving of P. B. Randolph. It will be printed on fine paper, with beautiful type and neat binding. It will be such a book as many will be glad to read. A 12mo volume. Price, \$1.50 by mail. Orders may be addressed to either of the ladies named or to D. M. Bennett, 141 Eighth st., New York, and they will be promptly filled when the book is out.

ON SUNDAY last J. W. Stillman, of this city, delivered a Liberal lecture at Wright's Hall, at Freeport, on Long Island. His subject was from the text in Job, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" His discourse was an able examination into the arguments, pro and con, of the existence of God, and he came to the conclusion that there is no valid proof of the existence of any God outside of the Universe.

THE first of a series of three meetings in the interest of labor, is to be held at Science Hall on the Eve. of Thursday, the 18th, and will be continued on Thursday evenings. The main discourse, is on "The Labor Revolt," by Miss C. A. Blodgett, followed by ten-minute speeches by others.

Science and Religion.

FROM A LECTURE BY PROF. FELIX ADLER AT FLORENCE, MS.

A great conflict is raging. The battle between science and the old religious beliefs has been waged now for years and years, and is not by any means over yet. We are entering a new age, with new conceptions and new ideas. These conceptions, called the new ideal, offer a rich mine of generous motives and make us stronger and greater men. The old ideal, especially that of the Middle Ages, is passing away steadily from among us. It was a supernatural, transcendental idea, which regarded man as an exile from the kingdom on high, hoping continually to return there, if he only passed his life here in prayer and devotion, and dismissed from his mind all earthly cares and troubles. Slowly and by degrees have we learned to appreciate Nature in its true light. We have found that the human body is not alien to the mind within it. The new ideas makes us regard ourselves as the sovereigns and creators of the world, and presses us onward to new and better thoughts, while the old ideal emphasizes prayer and supplication. In these supplications a request was often made to the Deity as if he were a man. There were also prayers for rain, for good crops, and plenty of children, that the villages might be populated. In many American churches to-day prayers are offered on certain occasions that must be considered not only an insult to our intelligence but also a direct contradiction of the belief in an all-wise Providence. When people pray in time of drouth for a moderate rain, or at any time pray for seasonable weather, the modern view of the new ideal enters its emphatic protest against these prayers. The laws of Nature are never broken. The rains and winds follow their bidden course, regardless of prayers. The world is a cosmos, and to pray for its disarrangement is simply monstrous. It is to pray for its destruction. The very men who profess to believe in an all-wise, great Ruler, are the very first to belie their professions by indulging in such prayers. The disarrangement of a single part of the machinery would destroy the harmonious working of the whole. The new ideal teaches that as time proceeds all will be better. Mankind will submit with better grace and dignity and greater fortitude to the inevitable. It teaches us to look forward in ages yet to come to a race of men bright and stronger than those ever seen. In the remote future these men will reap what we have sown, and they will gather the fruition of our labors. The old ideal professed to see in the past ages the very best that was ever given to man. The oracles then spoke, and whatever they uttered was regarded as imperishable truth. Not so says the new ideal. It does not throw its contempt upon the entire past, but while gauging it at its true value, it nevertheless looks to the future with great hope.

The Old Testament.—Continued.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

And now a single word on the way in which these various elements, mirroring so many sides of the national life, and dating from so various ages, came to be fused into a single history, and yet retained so much of their own identity. The Semitic genius does not at all lie in the direction of organic structure. In architecture, in poetry, in history, the Hebrew adds part to part instead of developing a single notion. The temple was an aggregation of small cells, the longest Psalm is an acrostic, and so the longest Biblical history is a stratification and not an organism. This process was facilitated by the habit of anonymous writing, and the accompanying lack of all notion of anything like copyright. If a man copied a book it was his to add and modify as he pleased, and he was not in the least bound to distinguish the old from the new. If he had two books before him to which he attached equal worth, he took large extracts from both, and harmonized them by such additions or modifications as he felt to be necessary. But in default of a keen sense for organic unity very little harmony was sought in points of internal structure, though great skill was often shown, as in the book of Genesis, in throwing the whole material into a balanced scheme of external arrangement. On such principles minor narratives were fused together one after the other, and at length in exile a final redactor completed the great work on the first part of which Ezra based his reformation, while the latter part was thrown into the second canon. The curious combination of the functions of copyist and author which is here presupposed did not wholly disappear till a pretty late date; and where, as in the books of Samuel, we have two recensions of the text, one in the Hebrew and one in the Septuagint translation, the discrepancies are of such a kind that criticism of the text and analysis of its sources are separated by a scarcely perceptible line.

Poetical Books.—The origin of some leading peculiarities of Hebrew poetry has been recently referred to by Assyriologists to Accadian models; but, however this may be, the key to the whole development of the poetical literature of Israel is found in the same psychological characteristics of the race which are impressed on the vocabulary and grammatical structure of the language. The Hebrew tongue is sensuous, mobile, passionate, almost incapable of expressing an abstract idea, or depicting a complex whole with repose and symmetry of parts, but fit to set forth with great subtilty individual phases of Nature or feeling. It is the speech of a nation whose naturally quick perceptions minister to an emotional temperament and an imperious will, which subordinates knowledge to action and desire, and habitually contemplates the Universe through the medium of personal feeling or practical purpose. To speak with the philosophers, the Hebrew character is one of predominant subjectivity, eager to reduce everything to a personal standard, swift to seize on all that touches the feelings or bears directly on practical wants, capable of intense effort and stubborn persistence where the motive to action is personal affection or desire, but indisposed to theoretical views, unfit for contemplation of things as they are in themselves apart from relation to thinker. In the poetry of such a nation the leading current must necessarily be lyrical, for the lyric is the natural vehicle of intense and immediate personal feeling. The earliest Hebrew poems are brief, pregnant expressions of a single idea, full of the fire of passion, full, too, of keen insight into Nature, in her power to awake or sustain human emotion; but recording this insight not with the pictorial fullness of Western art, but in swift, half-formed outlines, in metaphor piled on metaphor, without regard to any other principle of proportion or verisimilitude than the emotional harmony of each broken figure with the dominant feeling. Such a poetry could not but find its highest scope in the service of spiritual religion. The songs in Exodus xv and Judges v prove the early origin of a theocratic poetry; but the proper period of Hebrew psalmody begins with David, and its history is practically the history of the Psalter. Here, as in the case of historical books, we have to begin by questioning the tradition contained in the titles, which ascribe seventy-three Psalms to David, and, besides him, name as authors Asaph, the sons of Korah, Solomon, Moses, Heman, Ethan. Again the tendency is to refer as much as possible to familiar names. There is no reason to believe that any title is as old as the Psalm to which it is prefixed, and some titles are certainly wrong; for example, the author of the elegy on Saul and Jonathan could not possibly have written Psalm lxxxvi, which is a mere cento of reminiscences from other poems. On the other hand, the titles are not purely arbitrary. They seem to supply useful hints as to the earlier collections from which our present Psalter was made up. The Korahite and Asaphite Psalms may probably have been derived from collections in the hands of these families of singers; and the so-called "Psalms of David" were very likely from collections which really contained poems by David and other early singers. The assertion that no Psalm is certainly David's is hyper-skeptical, and few remains of ancient literature have an authorship so well attested as the eighteenth or even as the seventh Psalm. These, along with the indubitably Davidic poems in the book of Samuel, give a sufficiently clear image of a very unique genius, and make the ascription of several other poems to David extremely probable. So, too, a very strong argument claims Psalm ii for Solomon, and in later times we have sure landmarks in the Psalms of Habakkuk (Habakkuk iii) and Hezekiah (Isaiah xxxviii). But the greater part of the lyrics of the Old Testament remain anonymous, and we can only group the Psalms in

broad masses, distinguished by diversity of historical situation and by varying degrees of freshness and personality. As a rule the older Psalms are most personal, and are not written for the congregation, but flow from a present necessity of individual (though not individualistic) spiritual life. This current of productive psalmody runs apparently from David down to the Exile, losing in the course of centuries something of its original freshness and fire, but gaining a more chastened pathos and a wider range of spiritual sympathy. Psalm li, obviously composed during the desolation of the temple, marks, perhaps, the last phase of this development. The epoch of the return was still not without poetic freshness, as some of the so-called "Songs of Degrees" (Pilgrim Songs?) prove. But on the whole the Psalms of the second temple are only reflections of old ideas, cast mainly in directly liturgical form, or at least embodying the experience of the nation rather than of the individual. The date of the latest Psalms is much disputed. Most lines of evidence suggest that the collection was complete before the latest books of the canon were written, but many expositors find in individual Psalms (xlii, lxxiv, lxxix, lxxxiii, etc.) clear traces of the Maccabee age. [TO BE CONTINUED.]

Letter from Colorado.

DENVER, COL., Sept. 12, 1877.

MR. EDITOR: I have recently had the pleasure of reading your edition of 1877, of the "Age of Reason," price 75 cents. It is in a very convenient size and form for a missionary work, and if circulated largely is calculated to liberalize the people and to emancipate them from their abject vassalage to ignorant church rule. I greatly revere the memory of Thomas Paine, and regard him as an honor to the human family. History does not furnish his parallel in those leading qualities of mind and heart that go so far to make the truly great man. Nor are the fruits of his untiring efforts for the welfare of his fellow-men less remarkable or less to be cherished—especially by the the American people—than the spotless memory of the man himself. More than any other man he might be called the founder of our system of government. It originated in his genius, and his counsels and courage through the revolution were never wanting in the grand struggle to carry the idea of perfect self-government to its full function. And today, while the church befools the memory of the man whose genius conceived and whose courage greatly aided to give them a government so liberal that it even allows them to slander the founders of that government, we behold the sad spectacle of a class of men pretending to be God's elect, divinely appointed, to declare his will to man, and yet who do not hesitate to belie their mission by slandering the man who said—and meant it too—"The world is my country and to do good my religion."

Mr. Paine struck a blow at superstition it will never recover from. Well might he have said that, "Where opinions are free, either in matters of government or religion, truth will finally and powerfully prevail." Every day the Church is becoming more liberal. One by one their absurd dogmas are being renounced by the more intelligent of its followers, and day by day we can note the fast-increasing speed of freethought ideas. The freethinkers of the world may therefore take courage. The ball of universal emancipation is rolling onward at an ever-increasing momentum. The progress of liberal ideas has been greater in the last decade than it was the twenty-five years preceding. In some of the mountain towns of Colorado the freethinkers outnumber five or ten to one the diminished following who are led by faith. It must be that the liberal strongholds are in the West and East. The time is fast approaching when old fogys must take a back seat or none at all; the latter more probably.

Catholic Doctrine.

Our Roman Catholic friends object to the public schools as "godless;" theirs were left to infer are godly. In their schools the young are nourished with pure doctrine, are guarded from error, and taught the lessons of duty and charity. So confident are American Catholics of the superiority of their educational system that they have made every possible effort to secure for it the aid of the public funds. Here and there, as in Minnesota, they have obtained the control of district schools, and have supplied them with their own text-books. Fortunately a text-book is occasionally issued which discloses the spirit of their teaching without disguise. Such a one has lately come under our notice, which has appeared, not in far-off Minnesota, but of all States in the Union, in Maryland, where it is claimed the Church illustrated its tolerant spirit in the early legislation of the colony. The volume is one of a series entitled, "Familiar Explanation of Christian Doctrine, adapted for the Family and more advanced Students in Catholic Schools and Colleges," published in 1875 by Kreuzer Brothers, Baltimore, and sanctioned by Archbishop Bayley. Lesson XII, is called, "No Salvation Outside of the Roman Catholic Church." The questions and answers run thus:

Q.—Since the Roman Catholic Church alone is the true Church of Jesus Christ, can any one who dies outside of the Church be saved? A.—He can not.

Q.—Did Jesus Christ Himself assure us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic Church? A.—He did when He said to His Apostles, Go and teach all nations, etc.

Q.—What do the fathers of the Church say about the salvation of those who die out of the Roman Catholic Church? A.—They all, without exception, pronounce them infallibly lost forever.

A little further on may be found the following:

Q.—Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic Church are not saved? A.—There are several. They can not be saved, because—1. They have no divine faith. 2. They make a liar of Jesus Christ, of the Holy Ghost, and of the Apostles. 3. They have no faith in Christ. 4. They fall away from the true Church of Christ. 5. They are too proud to submit to the Pope, the vicar of Christ. 6. They can not perform any good works whereby they can obtain heaven. 7. They do not receive the body and blood of Christ. 8. They die in their sins. 9. They ridicule and blaspheme the mother of God and His saints. 10. They slander the spouse of Jesus Christ—the Catholic Church.

Again, page 97:

Q.—Now, do you think God the Father will admit into heaven those who thus make liars of His son Jesus Christ, of the Holy Ghost, and the Apostles? A.—No; He will let them have their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars.

Q.—Have Protestants any faith in Christ? A.—They never had.

Q.—Why not? A.—Because there never lived such a Christ as they imagine and believe in.

Q.—In what kind of a Christ do they believe? A.—In such a one of whom they can make a liar, etc.

Q.—Will such a faith in such a Christ save Protestants? A.—No sensible man will assert such an absurdity.

Q.—What will Christ say to them on the day of judgment? A.—"I know you not, because you never knew me."

Again, page 104:

Q.—Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? "Whose sins you shall forgive, they are forgiven them." A.—No, for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity.

Q.—What follows from this? A.—That they die in their sins, and are damned.

These are the lessons instilled by Catholic teachers in the minds of American youth. . . This is not the teaching of an obscure priest, but of Archbishop Bayley, who is next to the American cardinal in churchly dignity. A Catholic school worms out of the public treasury an appropriation, and this is the faith to the building up of which the money is applied.—*Harper's Weekly*.

Sunday.

The following, from the editorial columns of the *Telegram*, is an indication of the attitude of the daily press towards Christian encroachments upon the rights of the people:

There are certain religious people in this city who are anxious to have the old-fashioned Puritan Sunday restored. They insist that on Saturday cooking shall be done for two days instead of for one; that the baker and the milkman shall be prohibited from vending their wares upon the Lord's Day, and that all men who profess to reverence the Sabbath shall shave themselves and black their boots before midnight of the last day of the week. Of course we suppose they would extend these principles into all the departments of life. They would suspend all Sunday traffic. They would stop the steamboat, the locomotive, and the street car. They would keep at home or in church the thousands of people who evidently enjoy themselves at Coney Island and the score of other lovely places near New York every fine Sunday in summer and autumn.

Well, gentlemen, after you had made all these changes and plumped the old Puritan Sunday down upon us, what would you have gained? You may, by such tyrannous measures, stop people from enjoying themselves on Sunday, but you cannot make them go to church. And who would want to go to church to listen to such sermons as you would preach to them—sermons made up of a howl and a snuff, addressed to sinners whom you divinely damn? Remember that the world moves, society progresses. We have improved upon the sort of Sabbath which our forefathers brought over in the Mayflower and planted upon the rocks of Massachusetts. Then we went to church three times a day and ever so many times a week. Now most of us find it quite enough to do to digest one good sermon on the Sabbath. In fact, one very good sermon is quite as much as any minister ought to be required to prepare during each week. If more is demanded of him, you force him into perfunctory work, and extract from him merely a string of homilies without heart, originality, intellect, or common sense.

We have advanced immensely upon the Sabbaths of our forefathers, and the sooner they understand it who are clamoring for a return of the old Puritan Sabbath the better. Our children, instead of being reared to hate Sunday, often look forward to it as a day of rest and innocent pleasure. We go even further, and claim that what is spitefully called the "Continental Sunday" is a much more reasonable way of satisfying the needs of a cultured and intelligent man than was the old Puritan Sabbath. The world of New York contains too many pious fossils, who forget that this is the nineteenth century, when common sense has ousted sanctimony.

In an account of a camp-meeting of Spiritualists at Cassadaga Lake, Chautauqua county, Sunday, Sept. 16th, the *Chautauqua Farmer* has the following. We have ourselves had the pleasure of listening to Bro. Harter, and were greatly pleased with his eloquence, genial spirit and hearty earnestness. But hear the *Farmer*: "The Rev. J. H. Harter of Auburn, N. Y., was introduced, and although the audience was apparently becoming weary, they all seemed compelled to stay, even after the train which was to carry them home had arrived and

its departure expected at any time, still the crowd lingered, and his burning words of eloquence stirred the hearts of all. Mr. Harter seems to have great control over his audiences, and when he closed moved them to tears. Again, with his sparkling wit the words echoed and re-echoed with applause. The speaker was often interrupted during his address with applause, which sometimes seemed to be nearly deafening, but with a gesture of the hand he commanded quiet, and in a moment they were lost in admiration of his eloquence. We hope Harter will visit this vicinity, and if he speaks within a hundred miles of Willow Dale grove, we will venture the assertion that there will not be a dozen who heard him Sunday and who can get there, but what will hear him. Come again, Harter, and speak to us once more."

Mrs. Woodhull Vindicated.

Mrs. Woodhull and her sister having been harshly attacked in two of our city papers, we deem it only fair to give place to the following:

NEW YORK CITY, Oct. 3, 1877.

To the Editor of THE TRUTH SEEKER:

MY DEAR SIR: I have made a few remarks here, which I hope will find a place in your most valuable paper. I am a constant reader of the morning and evening papers of this city, and on looking over the *Evening Telegram* of September 10th past I saw an article in it headed, "Mrs. Woodhull in England," which attracted my attention. I read it all through, and must say I was astonished to see the language made use of in it about two innocent young ladies, Mrs. Woodhull and Miss Claflin, her sister, who, I presume, never did any harm to the editor of that paper or any one else. In order to vent his spleen and gratify his wicked disposition, he said they were now in London preparing to announce doctrines they had before advocated here, and which had given them such great notoriety throughout America. That statement he knew was false when he wrote it; and why he wanted to spit out his spite upon those ladies is what I cannot understand, unless it was because they had exposed, through the columns of their paper, his beloved friend, Henry Ward Beecher, in his wicked free love and adulterous conduct and principles that had so disgraced him and all his friends. I think now he would be glad to have the people think that those ladies once advocated the same principles and doctrines; but in that he will be most woefully mistaken. They are high-toned young ladies, of rare attainments, talent, and ability, and move in the best class of society here and elsewhere. They denounce with scorn and contempt free love and all its doctrines and principles and those who advocate it, Henry Ward Beecher included, and the editor, if you please. He speaks of them again as being in a new field in which to vent their opinions, of which, he says, the world is ignorant. What he could mean by such insinuations and language is what I cannot understand. They are not Mormons nor advocates of free love doctrines and principles; but true Americans, and they live uprightly and deal honorably with all people.

In the same article he speaks of marriages in England, and says that the people there think the marriage of one man to one woman is sufficient. That is just what I believe in, and so do those ladies; but his devoted friend, Henry Ward Beecher, does not believe in it; and if all is true I hear of him, he is following his footsteps, doctrines, and principles, to the very letter. Not wishing to go into a further detail of his motives and principles, that are so fully and clearly understood by the people here, I will just say I do hope he will mend his ways and become a better man.

An article similar to his about those ladies appeared in the *New York Herald* on the 28th day of June 1876, the next morning after their lecture in the Academy of Music in the city of Brooklyn, couched in language that I was astonished to see. For why the editor of that paper should have gone there and made such a report and then published it was a wonderment among the people who read it, and was truly astonishing to all those who were there and saw and heard the lecture; for they all knew it was false and libelous in every sense of the word. The Brooklyn papers, however, spoke very proper and honorably of them and their lecture, and from the tenor of the papers I think they denounced the article with scorn and contempt. Since then I have seen a number of articles in the *Herald* that I think would never have appeared had James Gordon Bennett, Sr., been living. The last one that attracted my attention was headed, "The Death of the Democratic Party; killed by Samuel J. Tilden." Who ever heard of such a falsehood and folly? I now think the editor of the *Herald* will soon become as notorious throughout the United States and elsewhere for his free-love and Mormon principles as ever Henry Ward Beecher or Brigham Young did. What will appear next let us wait and see.

B. CLAFLIN.

SALT LAKE CITY, UTAH, Sept. 30, 1877.

MR. EDITOR: Dr. J. L. York of San Jose, California, has delivered a course of lectures in this city, and at the close of the course to-night before a crowded house in the Liberal Institute it was unanimously resolved,

"That Dr. J. L. York, by his eloquent, forceful and uncompromising lectures, has won the esteem and secured the thanks of all liberals in this community."

"That the resolution be forwarded to THE TRUTH SEEKER, Investigator, Banner of Light and Religio Philosophical Journal, for publication."

Will you be good enough to publish the resolution. Dr. York is unique as a speaker, full of fire, without any cant, gesture and voice full of expression, tearing down all shams and building up again with morality, virtue and and progressiveness.

He is on his way to the East and you may be certain in all the large centres will do excellent work before very large audiences. We want such men. Good, eloquent, earnest, powerful men, will be to the front nowadays, and this man is all this. Yours very truly,
WM. H. HOLMES.

Friendly Correspondence.

"P. H. S." South Pueblo, Col., writes: I have just noticed Bro. Humphrey's advice to you to read Hugh Miller's "Testimony of the Rocks" to learn the whole truth about the Deluge. This reminds me of what happened to me when a teacher of a large Bible-class in a Baptist Sunday-school. The subject of our lesson was the Deluge. In preparing for the expected expounding I studied Hugh Miller's explanation that the Deluge was confined to a comparatively small part of Southern Asia, as mankind had not yet become widely dispersed. One bright young girl listened attentively to my wise explanation until I had finished, when she asked, "So the Deluge only extended to the mountains in the Southern part of Asia?" "That is all," I replied. Then she asked, "How long was Noah building the ark?" "One hundred and twenty years," I answered. "Well," she rejoined, "I don't know, but doesn't it look to you as though, if you had been Noah, about the time the flood was to commence you would have taken your animals and driven them just over the ridge where there wasn't any flood?" Can Bro. Humphrey get around this obvious, common-sense upsetting of Mr. Miller?

JAMES S. BEDEL, Hudson, Mich., writes: If there is one thing that pleases me above all others and truly interests me, it is the "Humphrey-Bennett Discussion." Every one who reads my paper says that you have driven Mr. Humphrey to the wall. His case is lost beyond a doubt. This discussion has been of immense value to our cause and has materially strengthened the admiration of our readers for THE TRUTH SEEKER, which is bound to succeed because its matter is adapted to the wants of the people. To a person unaccustomed to reading it, it may seem rather harsh, but when one begins to compare it with facts, and finds that every sentence is full of truth and will bear a careful investigation, that feeling lessens at once and respect takes its place. I am on the watch-tower and am doing all I can for you and for the cause. THE TRUTH SEEKER is bound to succeed because it has science and truth for its companions. Wherever it is read it is tearing up the old landmarks of superstition, breaking down the barriers to progress, and paving the way for our fellow-beings to follow; and if its teaching are faithfully carried out, it will lead up through wisdom's paths, where superstition, bigotry and intolerance can never come.

Special Notices.

Spermatorrhoea.

Dr. R. P. Fellows' warranted cure should be in the hands of those suffering from this LIFE-WASTING disease. It is an external application and has made one thousand permanent cures, and some of them were in a terribly shattered condition: had been in insane asylums, many had falling-sickness fits; others on the verge of consumption, while others, again, had become foolish and hardly able to take care of themselves.

DR. R. P. FELLOWS,

The discoverer of this valuable remedy, and who uses it exclusively in his practice, is acknowledged to be the most skillful physician in all Private, Chronic, and Sexual Diseases living. Terms extremely moderate in all cases. Address, with stamp, Vineland, N. J., where he is permanently located.

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HEAR the verbal protestations of all men: nothing so certain as their religious tenets. Examine their lives; you will scarcely think they repose the smallest confidence in them. —*David Hume.*

As the sun of science lifts the curtain of the Dark Ages, the ghosts which credulity paints upon the background of the night disappear; and the superstitious tremble for the fate of their gods. —*Isaac T. Lloyd.*

Who is blind? He who is bent on doing what he should not. Who is deaf? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time. —*From the Hindoo.*

The creed which accepts as the foundation of morals, utility or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. —*Mill.*

OUR moral sentiments do not proceed from, but long precede our ethical systems; and it is usually after our characters have been formed that we begin to reason about them. It is both possible and very common for the reasoning to be very defective, without any corresponding imperfection in the disposition of the man. —*Locky.*

THE realm of death seems an enemy's country to most men, on whose shores they are loathly driven by stress of weather; to the wise man it is the desired port where he moors his bark gladly, as in some haven of the Fortunate Isles; it is the golden west into which his sun sinks, and sinking casts back a glory upon the leaden cloud track which has darkly besieged his day. —*Lowell.*

THINKING people look back with horror upon the blood tracks left in history by all creased religions, most especially by that one of them called Christianity. The very name of it is a falsehood. Christ is a Hindoo god, grafted on the Nazarene, Jesus. Really, the whole of this world's faiths are but modifications of the star worship of the Chaldeans. To all thinking minds all the deities and their families, all the celestial courts and their angels and demons, are absurd follies. —*Anon.*

I REGARD the dignities of kings and princes as the motes in a sunbeam; the value of gold and jewels, as that of a broken platter; dresses of the finest silks I regard as the scraps of silk given as presents. I regard the collective chiloecism as the letter "A." The different expedients in religious practice I regard as a mere raft to carry over the treasure. I regard the state of perfect mental equilibrium as the true standing ground, and all the various forms of apparitional existence as the changes of vegetation during the four seasons. —*Buddha.*

THERE is not a truth taught in the Bible that was not taught by pagans and heathens thousands of years before that book ever had an existence. They had the truth, but failed, even as we now do, to live wholly up to its teachings. There are great and good men all over the world, and always have been. Among the noblest and best men we have to-day are our scientists and philosophers. They give their whole lives to the search after facts and truths, but believe in nothing beyond or outside of matter, motion, and force. —*Mrs. E. D. Stenker.*

It is necessary that woman as well as man should come up to the scientific needs of the age, and she can never do that until she learns, as man has done, to subjugate sentiment to sound sense and make reason the master of her emotions. That will seem to many a hard and unwomanly doctrine to promulgate—the de-thronement of love, the subjugation of that which has hitherto been thought the thoroughly feminine element, sentiment and tenderness. But remember, I do not say or mean the destruction of them, only the relegating of them to their now proper secondary position. —*Sara A. Underwood.*

THE statesman is the leader of a nation, the warrior is the grace of an age, the philosopher is the birth of a thousand years; but the lover, where is he not? Wherever parents look around upon their children, there he has been; wherever children are at play together, there he will soon be; wherever there are roofs under which men can dwell, wherever there is an atmosphere vibrating with human voices, there is the lover, and there is his lofty worship going on, unspeakable, but revealed in the brightness of the eye, the majesty of the presence, and the high temper of the discourse. —*Harriet Martineau.*

THE whole scene of objects which we now behold will very shortly be replaced by others of similar mode. Let us reflect with what celerity the scenes of life are shifted; things glide along unceasingly like a rapid stream; the natural action is producing continual change; causes and effects are infinite in variety, and nothing is in a fixed and permanent state. Matter is transformed from one form or substance to another, in an infinite operation. He who contemplates these perpetual changes and vicissitudes, thus rapidly rolling on, like one wave upon another, will entertain but an humble opinion of mortal affairs. In short, the universal movement sweeps everything before it into the ocean of eternity and oblivion; the mutability of forms, but permanency of mode, is the attribute of the Universe. —*Marcus Antoninus.*

Odds and Ends.

"A ROSE by any other name" would not smell as wheat. Make an oat of this.

A BOY can have as much fun around a bonfire made of an old straw hat as a man can have in seeing a hotel burn.

FOR catching young mocking-birds a Baton Rouge man has been fined ten dollars. "Oh, lie—10 to the mocking-bird."

AN eagle shot in Wisconsin the other day was found to have twelve bullets in him. It must have been a balled eagle.

"MY luck," said a Bohemian, "is bad that I believe if I should invest in some soap, washing would go out of fashion."

To make a girl love you, coax her to love somebody else. If there is anything that a woman relishes it is to be contrary.

WHEN a new minister, and unmarried at that, comes into the parish, it is remarkable what an interest all the young ladies take in the parsonage.

A CONNECTICUT woman who has lost five husbands in powder-mill explosions is about to marry a sixth, who is also a powder-mill operative.

A GEORGIA paper says: "The water-courses in this county are so low that the fish are obliged to stand on their heads in order to sustain life."

A SPINSTER lady of fifty remarked that she could go alone at six months. And her hateful brother had to remark that she'd been going alone ever since.

"DON'T show my letters," wrote a Rockland young man to the young lady whom he adored. "Don't be afraid," she replied, "I'm just as much ashamed of them as you are."

THE man who at a meeting recently so vociferously sang, "I would not live always," was afterwards seen sauntering down a lane at the top of his speed pursued by a spitz dog.

SOME one said to Victor Hugo once upon a time: "It must be very difficult to write good poetry." "No, sir," replied the poet, "it is either very easy or utterly impossible."

IRISH boatman (to timid Teuton):—"Och, niver mind what they're bin tellin' ye about the boat. She do capsize aisy, it's true, but that's nothing; she rights herself again in a jiffy."

WHEN an acquaintance says, "How are you?" and rushes by without waiting for a reply, it isn't worth your time to follow him more than half a mile to let him know that you are well.

A GROCER being solicited to contribute to the building of a church, promptly subscribed his name to the paper in the following manner: "John Jones (the only place in town where you can get eleven pounds of sugar for a dollar) 25 cents."

A KANSAS man purchased a revolver for his wife, and insisted on target practice so that she could defend her house in his absence. After the bullet was dug out of his leg and the cow buried he said he guessed she'd better shoot with an axe.

A YOUNG damsel of Lichfield, Ill., sent seventy-five cents and a postage-stamp in reply to an advertisement which appeared in an Eastern paper of "How to make an impression," and received for an answer, "Sit down in a pan of dough."

"DOCTOR, my daughter seems to be growing blind, and she's just getting ready for her wedding, too. O dear me! what is to be done?" "Let her go right on with the wedding, by all means. If anything can open her eyes, marriage will."

AN old citizen in a country village, on having a subscription list handed him toward purchasing a new hearse for the place, thus excused himself: "I paid \$5 for a new hearse near forty years ago, and me and my folks hain't had the benefit of it yet."

AN honest yeoman of very correct habits who was told that if he smoked one cigar less a day for two years he could save money enough, principal and interest, to buy a good farm, has made himself sick as death every day for the past two weeks trying to learn to smoke. Thus is the path to honest industry beset with difficulties.

KEEN and cutting words, or even trifling incivilities, indulged in at the expense of counsels, have sometimes met with swift retribution. Plunkett was once engaged in a case, when, toward the end of the afternoon, it became a question whether the court should proceed or adjourn till the next day. Plunkett expressed his willingness to go on if the jury would "set." "Sit, sir, sit," said the presiding judge, "not 'set'—hens set." "I thank you, my Lord," said Plunkett. The case proceeded, and presently the Judge had occasion to observe that if such were the case, he feared the action would not "lay." "Lie, my Lord, lie," exclaimed the barrister: "not 'lay'—hens lay."

"If you don't stop your coughing, sir," said a testy and irritable judge, "I'll fine you \$100." "I'll give you two hundred if you can stop it for me," was the ready reply.

CURRAN was one day addressing a jury, when the judge, who was thought to be antagonistic to his client, intimated his dissent from the arguments advanced by a shake of his head. "I see, gentlemen," said Curran, "I see the motion of his Lordship's head. Persons unacquainted with his Lordship would be apt to think this implied a difference of opinion, but be assured, gentlemen, that this is not the case. When you know his Lordship as well as I do, it will be unnecessary to tell you that when he shakes his head there is really nothing in it."

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Notes and Clippings.

SEVERAL greenback men were elected to the Legislature in Maine.

THE great political parties of the near future will be the working people and the capitalists.

IN Rome there are 355 Catholic churches, 14 Protestant churches, and 4 Jewish Synagogues.

MRS. HEN appears among the members of the Minnesota Methodist Convention. She's a lay delegate.

TAX-PAYERS, workmen and greenbackers' parties are rapidly organizing and combining all over the country.

OSTRICH raising is lucrative in South Africa. They easily tame, and yield their crops of feathers in fourteen months.

THE United States has more miles of railroad than Germany, Russia, Turkey, Great Britain, France and Italy combined.

ALTHOUGH the Brazilian law recognizes the death penalty, the present Emperor has never yet consented to sign a death-warrant.

IN eleven and three-quarter years we have fattened the purses of bond-holders in gold interest, \$1,422,057,577, or \$121,000,000 per year.

THE Chinese language is spoken by about 350,000,000 people. The English language is spoken by from eighty to eighty-five millions.

THANKS to Mr. Beecher, whose nephew Gilman is, we learn what kind of a sin raising insurance stock certificates is. It is a "generic sin."

THE Terre Haute Express calls the greenback dollar "the people's dollar, the fighting dollar, that saved the country, while gold and silver sneaked away."

"GYPSY CHRISTIANS" is the well-chosen name given by a prominent religious paper to those people who wander from one church to another without any settled habits of permanence.

A DISPATCH from Calcutta says the cost to the government of India in consequence of the famine is \$15,000,000, or \$15,000,000. How immense must have been the suffering by the starving millions!

SOMEBODY has published anonymously at Leibnitz a book showing that the Colorado beetle, the phylloxera, the locust, and the cattle plague are the apocalyptic horsemen mentioned in Revelations vi, 2-8.

IT is positively becoming dangerous for pillars of the church and ornaments of society to be caught with stolen money in their pockets. Even the putting of a part into the collection plate on Sunday seems to have lost its efficacy. *N. Y. Sun.*

THE Rev. Brooke Herford, of Chicago, has been preaching on "Broken Banks and Mortgaged Churches." The subject is an appropriate one for the times, especially in view of the fact that so many deacons and elders of mortgaged churches are cashiers and defrauders of broken banks.

THE asinine clergy of Philadelphia are still hammering away at the management of the Permanent Exhibition for keeping the display open on Sundays. Poor devils of sinners are left to shift for themselves while the turrets of the building are bombarded with special sermons. *—Telegram.*

A NEW sect called "the Purifiers," belonging to the Greek Church, has sprung up in Russia. Their leading doctrines are that all persons must marry on coming of age; that the husband must be subordinate to the wife, and recognize her as the head of the family; and that once a week he must confess his sins to his wife.

THE Methodist speaks of a minister who thought that his whiskers stood in the way of his obtaining the blessing of perfect holiness. So he shaved them off one Saturday night, and on Sunday told, with smoothly-shaven cheeks, of what a blessing he had received. It adds, however, that in a few months afterwards this brother appeared with a fuller crop of beard and whiskers than he had ever before worn. He had learned that holiness and hair had but little to do with each other.

MISS MINNIE E. HODGES, who has just resigned the position of cashier and money order clerk in the Des Moines, Iowa, Post-Office, handled and paid out during six years \$4,000,000, and never made a mistake of a cent. At times she had charge of the whole office, with twenty-five and thirty clerks under her direction.

PROF. GORINI of Milan has just invented a new and very cheap apparatus for cremating, which was recently tried on an old man of sixty-three, and worked admirably. In less than three hours there was nothing left of him—not even the slightest odor. The Professor has received many urgent requests for his services. The fuel used cost only sixty cents.

DURING the last nine months the United States exported to England 86,132,730 pounds of fresh beef, and 1,833,850 pounds of mutton. The total exports of meats to the Old World for the period mentioned amounted in value to \$11,226,560. There were also exported 12,328,630 pounds of butter and 75,917,443 pounds of cheese, an increase in these lines of 33 per cent. over 1876.

At a recent lecture in this city, the lecturer in speaking of Beecher's "bread and water" sermon, related the following incident: "Mr. Beecher gets from \$50,000 to \$80,000 per year for his sermons and lectures. On one occasion he was drinking wine with Mrs. Victoria Woodhull. He was to deliver a temperance lecture the next evening. Victoria asked him how he could drink so much wine and then talk temperance. He replied that he took wine for the inner man; that it was the outer man that was going to lecture to the people.

BROTHER BOTT, the Baptist pastor in Philadelphia who was disfellowshipped by the association for unbecoming conduct with a young lady, has not been disciplined by his church. He is no longer pastor, yet he retains his membership in the church. The association now disfellowships the church on account of its refusal to investigate the charges against Bott. The difficulty is that some of the brethren and sisters have an unwholesome fear of Bott, and dread the consequences of a thorough investigation of his irregularities. Strangely enough, too, a large number of the sisters have unflinchingly espoused his cause.

THE site of the petrified forest of California is about one thousand feet above the sea level, and lies in the same trend with the Geysers, Mount St. Helena and the thermal springs of Calistoga. A recent visitor says that, geologically, it is one vast lava bed, in which the trees lie as they were thrown, probably thousands of years ago, by some convulsion of nature. The trees are in fragments, many of which have been converted into charcoal, others into lignite, and others into beautiful specimens of jet. Where the heart of the tree had decayed, the cavity is filled with opal, a form of lustrous uncrystallized silica, containing water. Chalcedony, another form of the silica, but clear and limpid, is found in other cavities. No top has been petrified, and only here and there a root.

BROTHER MOODY's town of Northfield provides a scoff at his work in the person of Mrs. Annie A. Preston, who writes to the *Congregationalist* that his revivals there have had no lasting good. In his first season he was aided by Sankey, Bliss, and Whittle; yet, she says, there were only forty ostensible conversions. Last summer he labored there again, but not a single sinner repented. But here is the worst of it: "People in Northfield nowadays have more to say about Mr. Moody's new residence, servants, visitors, games, music, dinners, toilets, horses, carriages, sheep, and other stock than about his religion. It is devoutly desired, however, that Mr. Moody's home influence will yet end in great good. He quite impressively stated in the pulpit on the Sunday above mentioned, while expressing his disappointment at the meagre results of his last two summers' stay, that it was like pounding on a rock here in Northfield; but," said he, "I mean to keep pounding, pounding, pounding."

A STATEMENT is going the rounds of the press about an up-town church which needed repairs, whose trustees, finding the amount subscribed was short of what was needed, made up the requisite sum by betting on St. Paul and

Milwaukee railroad stock. This may have been a little irregular, but was no worse than holding a church fair with the attendant side shows of raffles, grab-bags and other petty swindles. But another and sadly different case of church repair has recently come to light. A well-to-do church needed enlargement and refurbishing, at an expense of several thousand dollars. Part of the needed money was raised in cash, and for the rest notes were given by the trustees. The repairs were finished about a year ago, and the notes are now falling due. Instead of having made other provisions to meet these notes, the trustees are meeting them out of the regular income of the church, and so completely using it up that the pastor has had to go without his salary. Probably that course is better than repudiation or gambling to raise the money.

SUNDAY IN SCOTLAND.

The face of kind Nature is fair;
But our system obscures its effulgence:
How sweet is a breath of fresh air!
But our rules don't allow the indulgence.
These gardens, their walks and green bowers,
Might be free to the poor man for one day;
But no, the glad plants and gay flowers
Mustn't bloom or smell sweetly on Sunday.

What though a good precept we strain,
Till hateful and hurtful we make it!
What though, in thus pulling the rein,
We may draw it so tight as to break it!
Abroad we forbid folk to roam,
For fear they get social or frisky;
But of course they can sit still at home
And get dismally drunk upon whiskey.

Then, though we can't certainly tell
What mirth may molest us on Monday,
At least, to begin the week well,
Let us all be unhappy on Sunday.

—Lord Neaves.

THE Methodists are trying to find out what becomes of all the probationers who are partially converted at camp-meetings and elsewhere, and taken into the church on trial. It seems that about half of them drop out, and can no more be found than stray pins and needles. With many of them the case is the same as that of the colored brother who, on being asked if he belonged to the church, said: "Well, I did kind o' belong; for I joined for six months on approbation, but dey said dey didn't like my behavior, so dey let me off in two weeks." A great many of the probationers who slip out after a brief trial are converted again at the next camp-meeting or revival exercises which they attend, only to fall from grace again after another short experience. This operation is repeated from year to year, as all outsiders are supposed to be proper subjects of converting grace. Thus there are some unsteady and gushing brethren, or rather half-brethren, who have been converted a dozen times or more, each time with more fervent protestations that they never will backslide any more. As church members these folks do not amount to much.

A CLERICAL VILLAIN.—The reverend Alfred Thompson, pastor of the Primitive Methodist church of Elgin, Ill., was, on the 16th inst., in General Sessions, sentenced by Recorder Hackett to five years' imprisonment in the State Prison at Sing Sing for stealing. Last spring his church granted him leave of absence to go to Europe for his health. On the return voyage he became acquainted with a fascinating lady, a Mrs. Cobham, the wife of another clergyman. Upon landing they stopped at the West Side Hotel, and she claims that he went to her trunk and robbed her of her money and jewelry. He claimed that she presented it to him, and asserted that the relations between them had been very intimate. "Do you mean to say," inquired Recorder Hackett, "that your relations with her were improper?" "Well replied the clergyman, with a leer, 'we all do such things more or less.' 'And are you a minister of the Gospel?' 'Yes,' Mrs. Cobham, upon being recalled, denied the improper relations. When sentence was pronounced, the Recorder said, 'Stand up and beset me! Well, sir; a more filthy beast I never met with, and a more depraved clergyman I never saw. I am sorry I cannot give you a severer sentence than five years in the State Prison at hard labor.' The Rev. Alfred Thompson smiled grimly as he retired between two officers.

Events of the Week.

ANOTHER week of charming Autumn weather.

THE yellow fever is rapidly spreading in South Carolina and Florida.

A \$100,000 fire occurred at Whitby, Ont., which originated in the upsetting of a lamp.

SENATOR MORTON is said to be improving, and has been removed to Indianapolis.

ONE hundred and ninety Apaches surrendered to Gen. Pope at Wingate, Arizona.

THE centennial of Burgoyne's surrender was celebrated at Saratoga on Thursday, the 17th.

WAR appears to be imminent between the British government and the Afghans of Asia.

IT is reported that Theodore Tilton recently called upon Elizabeth and remained several hours.

ANOTHER planet, of the eleventh magnitude, has been discovered by Prof. Peters, of Clinton, N. Y.

CHIEF JOSEPH has at length surrendered to Gen. Miles. It cost our government many thousand dollars to get him.

THE Triennial Congregational Council met in Detroit on the 17th but Henry Ward Beecher was left out. He was not a member of it.

THE cigar makers are on a big strike. If they do not make another cigar in twenty years it will not discommode us in the least.

THE railroad magnates, Vanderbilt, Scott, Garrett, and Jewett, have decided to advance the rates of transporting grain from the West to the East.

THE elections in France on Sunday resulted in the choosing of 314 Republicans and 201 Conservatives. Gambetta was elected by an overwhelming vote.

ANOTHER defalcation. George T. Plume, a highly respectable and somewhat pious Wall street broker, has proved a defaulter to the tune of from \$150,000 to \$300,000, which creates a commotion in financial circles. Many parties lose heavily.

THE statement in this column last week that Congress had assembled was premature. It is true now, however. Congress has assembled, Randall has been elected Speaker, and the President has sent in his message, which, by the by, is brief.

A GREAT battle between the Russians and Turks has been fought in Armenia. The key to the Turkish positions was taken by storm. Mukhtar Pasha's army was routed and they retreated in disorder. After two hours engagement the Turks gave way and the Russians captured some thousands of prisoners and many cannon. It was the most important victory the Russians have gained and looks as though the Turks were placed at great disadvantage. Kars will soon be besieged.

THE extra pious and religious scoundrel Wm. C. Gilman, saw fit to give himself up and to confess himself guilty when arraigned before Recorder Hackett for forgery in the third degree, and was sentenced to five years hard labor at Sing Sing. It was an affecting time. His lawyer wept, the prosecuting attorney wept, and even Recorder Hackett wept when he sentenced the religious and unscrupulous villain. Such tender sympathy is not evinced when a poor devil is tried for stealing a coat to keep him from freezing, or a ham to keep his family from starvation.

ANNIE LOWMY, aged 14, and Jennie Golden, aged 13, of Chicago, tired of being confined in that small city, thought they would like to see more of this wide world; and, having heard much of Brooklyn, they fancied if they could once get there they would find excellent situations, and everything would be lovely. They accordingly left their homes clandestinely and by one way and another made their way to Brooklyn, but found that city far inferior to the one they had anticipated finding. After wandering about day after day, wearied and homesick, they were glad to avail themselves of the offers of the police to send them back to their homes.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER VII.

For the Bible, it is claimed that the human mind could not unaided have arrived at its moral code. Surely the mind of man could not have obtained a just conception of the angry, jealous Jehovah, whose garments were dyed red with the blood of the slain; his creation of the world in six days and then resting; his creation of life and light before he created the sun; his creating man perfect, and man's becoming a most pitifully imperfect work; his drowning all the world except eight souls, who became worse than those destroyed; his self-sacrifice on the cross as the only means of reclaiming a moiety of mankind from the innate and all-powerful principle of evil. This only can be learned by such a revelation. After its acquisition, it requires thousands of years to rid mankind of its incubus. At this stage of the discussion we ask, *can* a book bring new moral truth to man? Can he be taught that which is not inherent in his constitution? The horse cannot comprehend mathematics because the mental qualities necessary are dormant or absent, nor can it understand moral relations for the same reason. The same is true of man. Unless he has the moral qualities, moral truths would fall as unappreciated before him as the animal. He must first possess these moral qualities in order to receive a revelation, and possessing them, they evolve moral truths, and a revelation is not required.

Do not understand that I cast reproach on the Bible. I place it with the sacred books of other races—the Avesta, the Shaster, the Vedas, the Koran—and consider them all as equally creditable records of the strivings and spiritual experiences of childish and savage men to fathom and comprehend the mysteries of the spiritual universe within and the illimitable universe without. One has no more right to command belief than another. Truths are beautifully expressed by all, but no new ones are revealed. They repeat what is inherent in the constitution of man. If all sacred books were blotted from the world this day, not a single truth would be lost. The reception of or acquiescence in an ethical system, in order to work a lasting benefit, must not be by belief, but by knowledge. The system must meet an intellectual development competent to understand and make it its own. It is asserted that the simple belief has power to elevate. Most mischievously false is the assertion. Belief is a dead dogma, and if the believer advances, it is not from the power of his belief, but by intellectual progress. This is demonstrated by the results of missionary labors. Glowing narrations are published of conversions of the natives of the farthest islands of the sea, and the glorious results wrought by the Bible amongst the savages of the frozen north or the burning equator. The zealous missionaries appear to think baptism of the natives indicative of their reception of Christianity. "Blessed be!" say they, "wherever thou goest, civilization and innumerable blessings follow." Oh, missionary! it is not with the Bible that civilization goeth forth, but with the self-reliant Anglo-Saxon. Are savage men changed to Christians? Nay; they vanish like frost before the sun of intelligence. It is not conversion, but the terrible, inevitable law of extinction which is brought into operation. The Red Indian, from a race holding a vast continent, has become a remnant fast expiring—not driven westward, as is poetically said, but *dying* out, as the wolf and deer, on the place of their birth.

The *Missionary Herald* says that "only seven per cent of the population of Ceylon (2,000,000) should profess Christianity, and that only two per cent should be Protestant Christians, will be melancholy facts pregnant with solemn reflections to many of our readers."

Again: "If ours is the day of small things, what can we say to India with her 200,000,000 against our 2,000,000 and her less than half a million Christians, say one fourth of one per cent, against our seven per cent."

"The account Mr. Munger (missionary) gives of the present state and prospects of the Mahratta mission is *not* encouraging. Less than a dozen persons constitute his Sabbath audience, and these are from his own family, and the Christian household connected with the mission."

Of the Chinese missions the *Herald* says, "The pig-tail celestials of the flowery kingdom do not take very kindly to Christianity. With twenty-four missionaries and fifteen native helpers in China, the American Foreign Mission organization reports the baptism of the first convert."

The *Daily Witness*, Montreal, 1866, says: "There are now twenty-five Protestant missionary societies laboring in India. These societies maintain about five hundred and fifty missionaries, and expend annually in that country not far from \$1,550,000.

The Spaniards converted the swarming population of Mexico and Peru; where now are their converts? A charming story, highly suggestive, is related of an Aztec tribe. They were readily persuaded to demolish their idols and set up the cross in their places, and Cortez left them, fully persuaded that they were true believers. It so happened that one of his horses was disabled and left with them. Alas for the worship of the true God! The superstitious natives, connecting the unknown animal with the power of the white man, worshiped it as a deity, gave it flowers and savory viands; and when it pined and died on such inappropriate diet, its afflicted worshippers reared its effigy in stone, and a century later, when the Franciscans came to preach the Gospel, they were astonished to find this image of a horse occupying the highest place in the temple, and devoutly adored as the god of thunder and lightning. The native mind found its level in worship, despite the efforts of the conqueror to force the mystification of the Trinity on the untutored intellect. Were the Aztecs converted? They are gone, and not one remains to

read the hieroglyphic tablets of their ancestors. Is the Bible more deadly than the rifle?

One of the most active and zealous missionaries on the African coast confessed that he never converted a single African. Once he thought he had succeeded, but his new convert, on being informed that he must deny himself a plurality of wives, at once denied his religion. Dr. Livingston says that forty missionaries were sacrificed to the deadly climate of Africa before a single convert was made. After the vast outlay of missionary labor, there is not an important Christian community of their founding constructed of heathen elements. The churches of China and Japan are founded on sand, and despite the intellectual culture and resources of the Jesuits, crumbled. The battle between Christianity and the great Asiatic religions—Buddhism, Brahminism, and Islamism—has not been more fortunate. Islamism has gained the ascendancy in Africa, and is fast conquering that continent.

Mr. Hutchins gives the results of ten years' attendance at a mission school on the west coast of Africa in the answer of his servant when asked what he knew of God: "God be very good; he made two things—one, sleep; and the other, Sunday, when no one has to work." He says that after scores of years of intercourse with European traders and missionaries, the Africans still cling "to their gis-gis, jujus, and Fetishism with as much pertinacity as they did many hundred years ago. . . . Here we have all the appliances of our arts, our sciences, and our Christianity, doing no more good than did the wheat in the parable, that was sown among briars and thorns. To attempt civilizing such a race before they are humanized appears to me beginning at the wrong end." Hamilton Smith remarks, "Even Christianity of more than three centuries' duration in Congo has scarcely excited a progressive civilization." No people have more direct communication with Europe than the Africans, amongst whom Christian bishops achieved renown in the times of the primitive fathers, and in modern times numerous missionary stations have been maintained at great sacrifice of money and of life, yet no visible effect has been produced towards civilizing the black race. The people of the torrid zone find in the picturesque and passionless teachings of Moslemism greater satisfaction than in the colder and more intellectual forms of Christianity. Where Christianity is apparently received, it proves in the end only a form, and its transcendent doctrines are changed into crudest Paganism. Humboldt saw in the Cordilleras a savage crowd dancing and brandishing their war-hatchets around an altar where a monk was elevating the Host. They simply transferred their war-dance around a fire to an altar. Savary states that no Indian has ever become a true Christian. Mr. Kenyon, in one of his popular lectures on Northeastern Asia, said the missionaries found it impossible to convey any idea of God or of the atonement to the Yakuts, because their language had no words for any of the high moral conceptions of Europeans. The want of such words indicates the want of the ideas they express—a deficiency supplied only by ages of growth. The Greek priest hangs a cross on the neck of the low-browed, skin-clad Yakut, and reports to St. Petersburg another remarkable conversion to Christianity. The Pagan rites and frantic ceremonies of the Egyptians are now enacted before the churches of the Copts, as described by Herodotus, earliest of historians.

The Greeks still preserve their "Phyrric" dance; the celebrated chorographic dance of the ancient Romans is yet preserved by the Wallachian peasantry, showing how much stronger are customs wrought by indigenous religious faiths than foreign systems, even if they be apparently successful. Wm. H. Seward, in his "Travels Around the World," p. 456, agrees with this universal testimony of unprejudiced observers. His opinion has vastly more weight than those of ordinary travelers, for he possessed superior advantages, and he certainly will not be accused of granting more than it was impossible to avoid against the benefits of missionary labor. "It was not for St. Xavier nor the Catholic Church of the 16th century to bring India and the East into Christian civilization. It must be sadly admitted that this remains yet to be done. It is to be hoped that the great work has been begun in the humble schools for the native men and women which have been opened under missionary auspices in various parts of the country." This is virtually yielding the whole question. It is not religion taught by the missionary, it is knowledge taught in the schools which is expected to elevate Hindoo civilization.

Who can dissent from Renan, when he says: "As to the savage races, those sad survivors of an infant world, for whom nothing better can be wished than a quiet death, it is almost derision to apply our dogmatic formulas to them. Before making Christians of them, we should first have to make them men, and it is doubtful if we should succeed in doing that. The poor Otahaitan is trained to attend mass or sermon, but the incurable softness of his brain is not remedied: he is only made to die of melancholy or ennui. Oh! leave these children of nature to fade away on their mother's bosom. Let us not with our stern dogmas, the fruit of twenty centuries of reflection, disturb their childish play, their dances by moonlight, their hour of sweet intoxication." The mistake of devotees is in the belief that morals or religion can be manufactured and forced on the mind. They create their formulas, which they call religion, and regard the observation of these as conversion. This process may be very well here where educational prejudice is in their favor, when they cannot depart very far from the generally received ideas, but when they attempt by such means to storm the religion of other races, they without exception utterly fail. True conversion to our transcendental morality is as possible as the domestication of the tiger or lion; they cannot comprehend our

lofty Idealism. This is a question of anatomy and physiology. Its solution depends on the structure and resulting functions of the brain. When the savage is able to grasp the sciences with the acumen of the European, then and not till then can he be truly converted to the European's religion. His thoughts, desires, emotions, character, are what his organization compels; consequently his organization must be changed before any change of character can be expected. Christianity, born from the *débris* of immemorial ages, has grown with the growth of the people who accept it, and is the representative of their theological ideas. Now go to the wilds, and, meeting a savage trained in another school in all respects different, thrust this system upon his attention. He is utterly incapable of its comprehension. There is a wide interval between the savage and the philosopher. We have passed over by slow and painful progress through millions of ages. The savage may receive aid from our acquirements, but we cannot bridge the interval, nor construct a shorter road for his progress.

[TO BE CONTINUED.]

A Reply to a Few Points in a Letter.

BY MRS. E. D. SLENNER.

FRIEND E.: In the first place you say you find it difficult to answer my letter because I change my ground—that in my first one I said I believed in the human soul, but in the last I say I have no more soul than a horse has.

Now, in the first letter by the word *soul* I meant the mind, and not an immaterial spirit that is separate from the living human identity and continues to exist after that is no more. It was of this intangible nothing that I spoke in my last when I said I had no more soul than a horse has, and I still insist that I have not. It has never been proven that either men or horses have anything of the sort. Humanity embraces the very highest form of intelligence, of mind, of reasoning faculty, that we have knowledge of, and horses, as well as all other animals, possess the *very same* faculties, but in a lower state of development. It matters not if "all the world" have hitherto believed in God, sin, and immortality. It matters not if there never was a nation nor even an individual who did not believe in them; for all the belief in the Universe cannot alter one fact. All the world once believed in a flat earth whose sun was a satellite that rose and set; but did this universal belief make the false to become the true? 'Tis true that scientists and philosophers often imbibe erroneous opinions, but this should only be a lesson to us to ever keep ourselves open to conviction—to be always ready to reject present opinions for better ones if the amount of evidence be in favor of the latter.

You say, "No one with reason will say, 'There is no God.'"

I say every one who reasons from fact *must* say so. I myself claim to have reason—at least, a share of it, and I emphatically say there is not in all the Universe, and never was, a single god or goddess. Nor is there any necessity for one. As to my observation that "Nature never punishes," I still insist upon it that she never does. You claim that because I suffer pain in consequence of a fall, or some violated natural law, I am punished; but I say the assertion is untenable. If I happen to let a child fall or accidentally knock it down, do I punish it? Not at all. I may be a cause of its suffering, but as I do not purposely inflict the pain, it is not punishment, but the natural effect of accidental cause or causes, just as are the deaths which are caused by fire, flood, famine or pestilence. None of these are punishments. No one who pretends to be an intelligent thinker now supposes that sickness or other misfortunes are sent upon humanity as punishments or chastisements, but they know them to be simply natural effects of natural causes, and many times they might with proper care and knowledge be avoided.

You ask where the suffering goes to after it leaves us, if nothing can be destroyed. Suffering is not a *thing*. It is a *result* of causes, and in itself is intangible, and a non-entity if considered as separate and distinct from matter; therefore, it cannot "go" anywhere, as it is nothing and has no abiding-place.

These queries if never punishing would make bad men better.

My opinion is that it would. Children, horses, and all animate nature thus experimented upon, are generally acknowledged to be more mild, kind, gentle, tractable, and loving the less they are punished or abused. Like begets like, and mild, kind treatment engenders loveliness of temper and disposition in the recipient thereof; therefore, all punishments are slowly but surely being evolved out of existence. Whippings and other brutal acts of tyranny are now seldom resorted to in our public schools or other institutions; hanging and all kinds of capital punishment are gradually going out of use. The parent is beginning to learn that he has no right to whip or inflict pain upon a child simply because it is his own and he is too ignorant or careless to understand better modes of government. In fine, the laws against cruelty to animals are straws that show which way the wind blows; and whoever would be in advance must heed the signs.

To your assertion that "if there is no revealed will, stealing is not wrong," I answer that "revealed will" has nothing at all to do with right and wrong. These are relative terms and depend upon conditions of society. What is wrong for one is right for another. Whoever acts against his conscience, against his educated and organic ideas of right does wrong. It is wrong to do anything to another that we would not be willing to have him do to us; and it is right to do as we would wish to be done by, and no revelation can alter or change these two simple facts which are so often quoted as a sure rule of action, and have been acknowledged to be so for so many long ages that we have no record of the time when they were not so accepted. If we

but live in accordance with them, we shall need no bibles, no laws, no law-makers; but every one would be kind, moral and righteous.

You say if you should pray to an idol it would grieve your best and truest friend—your heavenly father—while if I should pray to God it would not grieve or offend any one, and you wonder how I could refuse to do so *small* a thing. But I would ask how it is possible to offend nothing! Your God is only an imaginary creation of your fancy, and therefore it would be only your mind that would be grieved and offended; and it would insult and offend *my* mind just as much were I to pray or attempt to pray to your god, as it would yours to pray to idols. I should be acting the hypocrite and grieving my reason and judgment, which would be no "small thing" to me.

And, in closing, these say: "I will candidly own that I cannot read an Infidel book without prejudice. If one were to write an awful lot of lies, or what you thought were lies, about the one you love best in the world, could you calmly and coolly read and think of it? Would it not rouse your indignation towards the writer and strengthen your love and pity for the injured one?"

If a slander be worth noticing, if it be enough to arouse "love and pity," I should all the more eagerly read it, listen to it, and *ferret it out*, so that I might refute it and hurl back the accusations into the face of the slanderer. "Truth is mighty and will prevail."

"They may curse it and call it a crime;
Pervert and betray and slander and slay
Its teachings for a time;
But as round and round we run,
Ever the wrong is proved to be wrong,
And ever is justice done."

Paine Vindicated.

INGERSOLL REPLIES TO THE NEW YORK OBSERVER.

"To argue with a man who has renounced the use and authority of reason is like administering medicine to the dead."
—THOMAS PAINE.

PEORIA, October 8, 1877.

To the Editor of the N. Y. Observer:

SIR: Last June in San Francisco, I offered a thousand dollars in gold—not as a wager, but as a gift—to any one who would substantiate the absurd story that Thomas Paine died in agony and fear, frightened by the clanking chains of devils. I also offered the same amount to any minister who would prove that Voltaire did not pass away as serenely as the coming of the dawn. Afterwards I was informed that you had accepted the offer, and had called upon me to deposit the money. Acting upon this information, I sent you the following letter:

[This letter was published in THE TRUTH SEEKER of September 22.]

In your paper of September 27, 1877, you acknowledge the receipt of the foregoing letter, and after giving an outline of its contents, say: "As not one of the affirmations, in the form stated in this letter, was contained in the offer we made, we have no occasion to substantiate them. But we are prepared to produce the evidence of the truth of our own statement, and even to go further: to show not only that Tom Paine 'died a drunken, cowardly, and beastly death,' but that for many years previous, and up to that event he lived a drunken and beastly life."

In order to refresh your memory as to what you had published, I call your attention to the following, which appeared in the *New York Observer* the 19th of July 1877:

"PUT DOWN THE MONEY.

"Col. Bob Ingersoll, in a speech full of ribaldry and blasphemy, made in San Francisco recently, said:

"I will give \$1,000 in gold coin to any clergyman who can substantiate that the death of Voltaire was not as peaceful as the dawn; and of Tom Paine whom they assert died in fear and agony, frightened by the clanking chains of devils—in fact frightened to death by God. I will give \$1,000 likewise to any one who can substantiate this 'absurd story'—a story without a word of truth in it."

"We have published the testimony, and the witnesses are on hand to prove that Tom Paine died a drunken, cowardly and beastly death. Let the Colonel deposit the money with any honest man, and the absurd story, as he terms it, shall be shown to be an over true tale. But he won't do it. His talk is Infidel 'buncombe' and nothing more."

On the 31st of August I sent you my letter, and on the 27th of September you say in your paper: "As not one of the affirmations in the form stated in this letter was contained in the offer we made, we have no occasion to substantiate them."

What were the affirmations contained in the offer you made? I had offered a thousand dollars in gold to any one who would substantiate "the absurd story" that Thomas Paine died in fear and agony, frightened by the clanking chains of devils—in fact frightened to death by God.

In response to this offer you said: "Let the Colonel deposit the money with an honest man and the 'absurd story,' as he terms it, shall be shown to be an 'over true tale.' But he won't do it. His talk is infidel 'buncombe' and nothing more."

Did you not offer to prove that Paine died in fear and agony, frightened by the clanking chains of devils? Did you not ask me to deposit the money that you might prove the "absurd story" to be an "over true tale" and obtain the money? Did you not in your paper of the 27th of September in effect deny that you had offered to prove this "absurd story"? As soon as I offered to deposit the gold and give bonds besides to cover costs, did you not publish a falsehood?

You have eaten your own words, and, for my part, I would rather have dined with Ezekiel than with you.

You have not met the issue. You have knowingly avoided it. The question was not as to the personal habits

of Paine. The real question was and is, whether Paine was filled with fear and horror at the time of his death on account of his religious opinions. That is the question. You avoid this. In effect, you abandon that charge and make others.

To you belongs the honor of having made the most cruel and infamous charges against Thomas Paine that have ever been made. Of what you have said you cannot prove the truth of one word.

You say that Thomas Paine died a drunken, cowardly and beastly death.

I pronounce this charge to be a cowardly and beastly falsehood.

Have you any evidence that he was in a drunken condition when he died?

What did he say or do of a cowardly character just before, or at about the time of his death?

In what way was his death cowardly? You must answer these questions, and give your proof, or all honest men will hold you in abhorrence. You have made these charges. The man against whom you make them is dead. He cannot answer you. I can. He cannot compel you to produce your testimony, or admit by your silence that you have cruelly slandered the defenseless dead. I can and I will. You say that his death was cowardly. In what respect? Was it cowardly in him to hold the Thirty-Nine Articles in contempt? Was it cowardly not to call on your Lord? Was it cowardly not to be afraid? You say that his death was beastly. Again I ask, in what respect? Was it beastly to submit to the inevitable with tranquillity? Was it beastly to look with composure upon the approach of death? Was it beastly to die without a complaint, without a murmur—to pass from life without a fear?

DID THOMAS PAINE RECENT?

Mr. Paine had prophesied that fanatics would crawl and cringe around him during his last moments. He believed that they would put a lie in the mouth of Death.

When the shadow of the coming dissolution was upon him, two clergymen, Messrs. Milledollar and Cunningham, called to annoy the dying man. Mr. Cunningham had the politeness to say, "You have now a full view of death—you cannot live long, and whosoever does not believe in the Lord Jesus Christ will assuredly be damned." Mr. Paine replied, "Let me have none of your popish stuff. Get away with you. Good morning."

On another occasion a Methodist minister obtruded himself when Willet Hicks was present. This minister declared to Mr. Paine "that unless he repented of his unbelief he would be damned." Paine, although at the door of death, rose in his bed and indignantly requested the clergyman to leave his room. On another occasion, two brothers by the name of Pigott, sought to convert him. He was displeased and requested their departure. Afterwards Thomas Nixon and Captain Daniel Pelton visited him for the express purpose of ascertaining whether he had, in any manner, changed his religious opinions. They were assured by the dying man that he still held the principles he had expressed in his writings.

Afterwards, these gentlemen hearing that William Cobbett was about to write a life of Paine sent him the following note:

NEW YORK, April 24, 1818.

SIR: We have been informed that you have a design to write a history of the life and writings of Thomas Paine. If you have been furnished with materials in respect to his religious opinions, or rather of his recantation of his former opinions before his death, all you have heard of his recanting is false. Being aware that such reports would be raised after his death by fanatics which infested his house at the time it was expected he would die, we, the subscribers, intimate acquaintances of Thomas Paine since the year 1776, went to his house. He was sitting up in a chair, and apparently in full vigor and use of all his mental faculties. We interrogated him upon his religious opinions, and if he had changed his mind, or repented of anything he had said or wrote on that subject. He answered, "Not at all," and appeared rather offended at our supposition that any change should take place in his mind. We took down in writing the questions put to him and his answers thereto before a number of persons then in his room, among whom were his doctor, Mrs. Bonneville, &c. This paper is mislaid and cannot be found at present, but the above is the substance which can be attested by many living witnesses.

THOMAS NIXON.

DANIEL PELTON.

Mr. Jarvis, the artist, saw Mr. Paine one or two days before his death. To Mr. Jarvis he expressed his belief in his written opinions upon the subject of religion. B. F. Haskin, an attorney of the city of New York, also visited him and inquired as to his religious opinions. Paine was then upon the threshold of death, but he did not tremble. He was not a coward. He expressed his firm and unshaken belief in the religious ideas he had given to the world.

Dr. Manley was with him when he spoke his last words. Dr. Manley asked the dying man if he did not wish to believe that Jesus was the Son of God, and the dying philosopher answered: "I have no wish to believe on that subject." Amasa Woodsworth sat up with Thomas Paine the night before his death. In 1839 Gilbert Vale hearing that Mr. Woodsworth was living in or near Boston, visited him for the purpose of getting his statement. The statement was published in the *Beacon* of June 5, 1839, while thousands who had been acquainted with Mr. Paine were living.

The following is the article referred to:

"We have just returned from Boston. One object of our visit to that city, was to see a Mr. Amasa Woodsworth, an engineer, now retired in a handsome cottage and garden at East Cambridge, Boston. This gentleman owned the house occupied by Paine at his death—while he lived next

door. As an act of kindness Mr. Woodsworth visited Mr. Paine every day for six weeks before his death. He frequently sat up with him, and did so on the last two nights of his life. He was always there with Dr. Manley, the physician, and assisted in removing Mr. Paine while his bed was prepared. He was present when Dr. Manley asked Mr. Paine "if he wished to believe that Jesus Christ was the son of God," and he describes Mr. Paine's answer as animated. He says that lying on his back he used some action and with much emphasis, replied, "I have no wish to believe on that subject." He lived some time after this, but was not known to speak, for he died tranquilly. He accounts for the insinuating style of Dr. Manley's letter, by stating that that gentleman just after its publication joined a church. He informs us that he has openly reproved the doctor for the falsity contained in the spirit of that letter, boldly declaring before Dr. Manley, who is yet living, that nothing which he saw justified the insinuations. Mr. Woodsworth assures us that he neither heard nor saw anything to justify the belief of any mental change in the opinions of Mr. Paine previous to his death; but that being very ill and in pain chiefly arising from the skin being removed in some parts by long lying, he was generally too uneasy to enjoy conversation on abstract subjects. This, then, is the best evidence that can be procured on this subject and we publish it while the contravening parties are yet alive, and with the authority of Mr. Woodsworth."

GILBERT VALE.

A few weeks ago I received the following letter which confirms the statement of Mr. Vale:

NEAR STOCKTON, CAL., GREENWOOD COTTAGE, July 9, 1877. }

Col. Ingersoll: In 1842 I talked with a gentleman in Boston. I have forgotten his name; but he was then an engineer of the Charlestown navy yard. I am thus particular so that you can find his name on the books. He told me that he nursed Thomas Paine in his last illness, and closed his eyes when dead. I asked him if he recanted and called upon God to save him. He replied, "No. He died as he had taught. He had a sore upon his side and when we turned him it was very painful and he would cry out 'O, God,' or something like that." "But," said the narrator, "that was nothing, for he believed in a God." I told him that I had often heard it asserted from the pulpit that Mr. Paine had recanted in his last moments. The gentleman said that it was not true, and he appeared to be an intelligent, truthful man. With respect I remain, &c.,

PHILIP GRAVES, M. D.

The next witness is Willet Hicks, a Quaker preacher. He says that during the last illness of Mr. Paine he visited him almost daily, and that Paine died firmly convinced of the truth of the religious opinions he had given to his fellow men. It was to this same Willet Hicks that Paine applied for permission to be buried in the cemetery of the Quakers. Permission was refused. This refusal settles the question of recantation. If he had recanted, of course there could have been no objection to his body being buried by the side of the best hypocrites on the earth. If Paine recanted why should he be denied "a little earth for charity?" Had he recanted, it would have been regarded as a vast and splendid triumph for the gospel. It would with much noise and pomp and ostentation have been heralded about the world.

I received the following letter to-day. The writer is well known in this city, and is a man of high character:

PEORIA, Oct. 8th, 1877.

ROBERT G. INGERSOLL, *Esteemed Friend*: My parents were Friends (Quakers). My father died when I was very young. The elderly and middle-aged Friends visited at my mother's house. We lived in the city of New York. Among the number I distinctly remember Elias Hicks, Willet Hicks, and a Mr. — Day who was a book-seller in Pearl street. There were many others, whose names I do not now remember. The subject of the recantation by Thomas Paine of his views about the Bible in his last illness, or at any other time, was discussed by them in my presence at different times. I learned from them that some of them had attended upon Thomas Paine in his last sickness and ministered to his wants up to the time of his death. And upon the question of whether he did recant there was but one expression. They all said that he did not recant in any manner. I often heard them say they wished he had recanted. In fact, according to them, the nearer he approached death the more positive he appeared to be in his convictions.

These conversations were from 1820 to 1822. I was at that time from ten to twelve years old, but these conversations impressed themselves upon me because many thoughtless people then blamed the Society of Friends for their kindness to that "arch Infidel," Thomas Paine.

Truly yours, A. C. HANCKINSON.

A few days ago I received the following letter:

ALBANY, NEW YORK, Sept. 27, 1877.

Dear Sir: It is over twenty years ago that professionally I made the acquaintance of John Hogeboom, a Justice of the Peace of the county of Rensselaer, New York. He was then over seventy years of age and had the reputation of being a man of candor and integrity. He was a great admirer of Paine. He told me that he was personally acquainted with him, and used to see him frequently during the last years of his life in the city of New York, where Hogeboom then resided. I asked him if there was any truth in the charge that Paine was in the habit of getting drunk. He said that it was utterly false; that he never heard of such a thing during the life-time of Mr. Paine, and did not believe any one else did. I asked him about the recantation of his religious opinions on his death-bed, and the revolting death-bed scenes that the world had heard so much about. He said there was no truth in them, that he had received

his information from persons who attended Paine in his last illness, "and that he passed peacefully away as we may say in the sunshine of a great soul."

Yours truly, W. J. HILTON.

The witnesses by whom I substantiate the fact that Thomas Paine did not recant, and that he died holding the religious opinions he had published, are

First—Thomas Nixon, Captain Daniel Pelton, B. F. Haskin. These gentlemen visited him during his last illness for the purpose of ascertaining whether he had in any respect changed his views upon religion. He told them that he had not.

Second—James Cheetham. This man was the most malicious enemy Mr. Paine had, and yet he admits that "Thomas Paine died placidly, and almost without a struggle" (See Life of Thomas Paine, by James Cheetham).

Third—The ministers, Milledollar and Cunningham. These gentlemen told Mr. Paine that if he died without believing in the Lord Jesus Christ he would be damned, and Paine replied, "Let me have none of your popish stuff. Good morning" (See Sherwin's Life of Paine, p. 220).

Fourth—Mrs. Hedden. She told these same preachers when they attempted to obtrude themselves upon Mr. Paine again, that the attempt to convert Mr. Paine was useless—"that if God did not change his mind no human power could."

Fifth—Andrew A. Dean. This man lived upon Paine's farm at New Rochelle, and corresponded with him upon religious subjects (See Paine's Theological Works, p. 308).

Sixth—Mr. Jarvis, the artist with whom Paine lived. He gives an account of an old lady coming to Paine and telling him that God Almighty had sent her to tell him that unless he repented and believed in the blessed Savior, he would be damned. Paine replied that God would not send such a foolish old woman with such an impertinent message (See Clio Rickman's Life of Paine).

Seventh—Wm. Carver, with whom Paine boarded. Mr. Carver said again and again that Paine did not recant. He knew him well, and had every opportunity of knowing (See Life of Paine by Vale).

Eighth—Dr. Manley, who attended him in his last sickness, and to whom Paine spoke his last words. Dr. Manley asked him if he did not wish to believe in Jesus Christ, and he replied, "I have no wish to believe on that subject."

Ninth—Willet Hicks and Elias Hicks, who were with him frequently during his last sickness, and both of whom tried to persuade him to recant. According to their testimony, Mr. Paine died as he had lived—a believer in God, and a friend of man. Willet Hicks was offered money to say something false against Thomas Paine. He was even offered money to remain silent and allow others to slander the dead. Mr. Hicks, speaking of Thomas Paine, said: "He was a good man—an honest man" (See Vale's Life of Paine).

Tenth—Amasa Woodsworth, who was with him every day for some six weeks immediately preceding his death, and sat up with him the last two nights of his life. This man declares that Paine did not recant and that he died tranquilly. The evidence of Mr. Woodsworth is conclusive.

Eleventh—Thomas Paine himself. The will of Thomas Paine, written by himself, commences as follows:

"The last will and testament of me, the subscriber, Thomas Paine, reposing confidence in my creator God, and in no other being, for I know of no other, nor believe in any other;" and closes in these words: "I have lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my creator God."

Twelfth—If Thomas Paine recanted, why do you pursue him? If he recanted, he died substantially in your belief, for what reason then do you denounce his death as cowardly? If upon his death-bed he renounced the opinions he had published, the business of defaming him should be done by Infidels, not by Christians.

I ask you if it is honest to throw away the testimony of his friends—the evidence of fair and honorable men—and take the putrid words of avowed and malignant enemies?

When Thomas Paine was dying, he was infested by fanatics—by the snaky spies of bigotry. In the shadows of death were the unclean birds of prey waiting to tear with beak and claw the corpse of him who wrote the "Rights of Man." And there lurking and crouching in the darkness were the jackals and hyenas of superstition ready to violate his grave.

These birds of prey—these unclean beasts are the witnesses produced and relied upon by you.

One by one the instruments of torture have been wrenched from the cruel clutch of the Church, until within the armory of orthodoxy there remains but one weapon—Slander.

Against the witnesses that I have produced you can bring just two—Mary Roscoe and Mary Hinsdale. The first is referred to in the memoir of Stephen Grellet. She had once been a servant in his house. Grellet tells what happened between this girl and Paine. According to this account Paine asked her if she had ever read any of his writings, and on being told that she had read very little of them, he inquired what she thought of them, adding that from such an one as she he expected a correct answer.

Let us examine this falsehood. Why would Paine expect a correct answer about his writings from one who had read very little of them? Does not such a statement devour itself? This young lady further said that the "Age of Reason" was put in her hands, and that the more she read in it the more dark and distressed she felt, and that she threw the book into the fire. Whereupon Mr. Paine remarked, "I wish all had done as you did, for if the devil

ever had any agency in any work, he had it in my writing that book."

The next is Mary Hinsdale. She was a servant in the family of Willet Hicks. She, like Mary Roscoe, was sent to carry some delicacy to Mr. Paine. To this young lady Paine, according to her account, said precisely the same that he did to Mary Roscoe, and she said the same thing to Mr. Paine.

My own opinion is that Mary Roscoe and Mary Hinsdale are one and the same person, or the same story has been by mistake put in the mouth of both.

It is not possible that the same conversation should have taken place between Paine and Mary Roscoe, and between him and Mary Hinsdale.

Mary Hinsdale lived with Willet Hicks and he pronounced her story a pious fraud and fabrication. He said that Thomas Paine never said any such thing to Mary Hinsdale (See Vale's Life of Paine).

Another thing about this witness. A woman by the name of Mary Lockwood, a Hicksite Quaker, died. Mary Hinsdale met her brother about that time and told him that his sister had recanted, and wanted her to say so at her funeral. This turned out to be false.

It has been claimed that Mary Hinsdale made her statement to Charles Collins. Long after the alleged occurrence Gilbert Vale, one of the biographers of Paine had a conversation with Collins concerning Mary Hinsdale. Vale asked him what he thought of her. He replied that some of the Friends believed that she used opiates, and that they did not give credit to her statements. He also said that he believed what the Friends said, but thought that when a young woman, she might have told the truth.

In 1818 William Cobbett came to New York. He began collecting materials for a life of Thomas Paine. In this he became acquainted with Mary Hinsdale and Charles Collins. Mr. Cobbett gave a full account of what happened in a letter addressed to the *Norwich Mercury* in 1819. From this account it seems that Charles Collins told Cobbett that Paine had recanted. Cobbett called for the testimony, and told Mr. Collins that he must give time, place, and the circumstances. He finally brought a statement that he stated had been made by Mary Hinsdale. Armed with this document Cobbett, in October of that year, called upon the said Mary Hinsdale, at No. 10 Anthony street, New York, and showed her the statement. Upon being questioned by Mr. Cobbett she said, "That it was so long ago that she could not speak positively to any part of the matter—that she would not say that any part of the paper was true—that she had never seen the paper—and that she had never given Charles Collins authority to say anything about the matter in her name." And so in the month of October, in the year of grace 1818, in the mist and fog of forgetfulness disappeared forever one Mary Hinsdale the last and only witness against the intellectual honesty of Thomas Paine.

[CONCLUDED NEXT WEEK.]

The Truth Seeker.

D. M. BENNETT, Editor.

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The Great Religions of the World.—Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

Notwithstanding the great antiquity of this Western Continent and the people who once inhabited it, the principal races which now people the earth are undoubtedly of Asiatic or African origin. From Central Asia especially came the races which have made up the civilized nations of the earth. India very properly has been termed the "cradle of the world's literature, civilization, and religion." The history and literature of India are probably older than those of any other nation. Egypt, Persia, and China date very far back, but India seems entitled to the palm for great antiquity. While that country has been the birthplace of literature, science and civilization, it has also been the source of nearly all the mythology, theology and superstitions that have cursed the world. From that sunny land came the belief in demons, gods, hell, heaven, and all the nameless vagaries that have composed the religions of mankind. The source of religious fervor in man was fear. In his ignorant state, with his deficient knowledge of the forces Nature he imagined that enemies resided in everything that caused him discomfort. He thought the storm, the lightning, the tornado, the biting frosts, were impelled by evil beings that entertained malice towards him. Thus the conception of demons and devils entered the human mind. As man progressed in intelligence he believed that these friendly and unfriendly powers greatly affected his existence. He regarded the sun as the source of light, heat, life and motion, while cold and darkness were the sources of death and unhappiness, and it was an easy step for "sun-worship" to be adopted by the more advanced among the early races on the earth. To this day it is questionable—if worship must be directed to an object that has a real existence—whether there is anything more worthy of adoration and worship than the glorious orb which lights and warms the entire solar system. It was the grand central idea or model after which were patterned nearly all

the gods of olden time. The sun-worship was the foundation of all the more intelligent kinds of worship which man has engaged in. To induce him to be gracious and send good seasons, bountiful crops, and good health, he was prayed to and reverently worshiped. Sacrifices were made to him, and offerings of all kinds of animals, and even of human beings, were made to him. Man had progressed to such a limited extent that he still believed that all Nature's forces were actuated, as observed, by good or bad beings, and to keep all those gods and devils placated and appeased kept poor superstitions man extremely busy. The worship which he offered to his gods, good or bad, and the offerings which he made to them, I said, were prompted by fear. Fear, in fact was the incentive of all the worship that early man was capable of. He stationed a god or a devil in every whirlwind, at every waterfall, every cascade, in every forest, in every stream, in every dell, in morning and night, summer and winter, and in almost every conceivable position in the whole realm of Nature. He lived in constant dread of the evils that might befall him, and imagined that at every turn and at every hour of the day and night some invisible enemy was about to pounce upon him and do him a serious injury. How to secure the good will and friendship of all these gods and devils was his greatest concern. To facilitate this business and to save every man the necessity of constantly offering up prayers and sacrifices to these imaginary gods and devils, the labor was delegated to a special class who were believed to have a special influence with the gods and were able to exercise more control over them than could the common people. This class were the priests, and they soon became a privileged aristocracy, and represented their services as of such great importance, and their power to influence the gods so great that they were enabled to lay very heavy exactions upon the people. They assumed arrogant airs and pretended to know far more about the will of the gods than all the world besides. They spoke with great authority in the name of the gods and enforced their injunctions with all the priestly importance they were able to command. The belief that this class of men had great influence at the courts of the gods gave them great advantage over their fellows, and their rule was imperative and oppressive. They came to be regarded almost as gods themselves. As it was thought they could control the gods, they were considered equal to them. Their favor and influence were courted and the greatest deference was paid to them. They acquired a control over the more ignorant classes that has continued for thousands of years. They have so played upon the fears and ignorance of the masses that they have managed to live upon the best the earth has afforded, to dress in the best fabrics, to enjoy immunity from toil, and to be venerated as really superior beings. This rule of priestcraft has cost mankind innumerable sums of wealth and incalculable days and years of toil, but men have been so ignorant and superstitious, they have been so willing to believe that priests had secret access to the throne of the gods, and wielded so great an influence over the invisible powers that they have cheerfully paid the price which this privileged class has exacted of them; and this state of things has continued for at least fifty centuries.

Nearly every faith, every form of religion, from the crudest fetishism to that system which for eighteen hundred years has vaunted itself as being the divinest and best, have all abounded in priests. Their numbers have been beyond the power of computation, and the cost they have been to mankind no one can estimate. Some of the systems of religion have accorded one-tenth of all the products of the soil, of the animals slain during the hunt, and of all the wealth in whatever way produced, to the priests; and perhaps that is a fair estimate of the average cost of the priesthood of all religions. The gods have truly been an expensive luxury in the world, and their agents and vicegerents have been most exacting taskmasters and tax-collectors. If the tithes or the dues belonging to the priests were not forthcoming when due, summary measures were resorted to. The property of the delinquent would be taken from him by force, and he, perhaps, be thrown into a dungeon or be subjected to punishment the same as though he had committed a crime. The rule of kingcraft has been expensive and cruel in the world, but it has not been so exacting and so constant as priestcraft. The two together, with the degradation they have engendered, have been the heaviest burdens man has been compelled to carry; they have retarded his physical and mental advancement more than all other causes combined.

It is this class of self-constituted agents and advisers of the supernal powers that have invented the almost countless numbers of creeds and religions which man has been compelled to sustain. This class have, to a great extent, too, been the authors of the myths, fables, superstitions, and monstrosities that have made up the various systems of religion that have been recognized in the world. If they have not toiled with their hands, their inventive powers have not been idle. If they have produced no crops from the soil, if they have manufactured nothing by mechanical arts they have been busy in growing superstitions and mysticisms and in forging chains and fetters with which to bind the human mind.

The crudest and lowest system of religion which man in his feeble and infantile state gave homage to was *Fetichism*. He saw in the clouds, in the invisible winds, the tempest, the lightnings, in the ever-moving waters, the oceans and rivers, and in everything that moved or was capable of being moved, evidences of invisible deities and demons, as

has been observed. In fact, everything visible, whether animate or inanimate, was invested by him with divine qualities. The fetish worshiper had innumerable gods and demons. Every animal, every plant and tree, everything he could fashion and form, he regarded as gods, and to these he gave adoration and worship. He regarded them not as symbols or representatives of invisible powers merely, but crudely imagined them to be absolute gods. Thus his gods were almost without number, and they were so portable that he carried them around with him and always had them or some of them close at hand. Dogs, cats, horses, cattle, sheep, crocodiles, snakes, lizards, toads, birds, fishes, trees, plants, crudely shaped pieces of wood, and stone, served him as gods. To accept such a class of deities, man's mind was necessarily weak and ignorant. When he advanced so far as to take the grander objects in nature—the heavenly bodies—the sun, moon and stars, he indeed made great progress. His ideas became more elevated, his mind more expanded, and his views much more comprehensive.

Among the most ancient forms of worship known to man was the worship of the sexual organs. Here was found the source of life, and here it was deemed by primitive man that his worship and adoration should be directed. This was not done in a spirit of sensuality, as may be supposed, but with a considerable degree of religious fervor. Phallic worship was practiced by different races or nationalities, and was the basis for subsequent systems of worship. Here is found the origin of the symbol of the cross, which so many millions have profoundly venerated; here was found the model for the steeple, the round towers found in different countries, spires, towers, needles, monuments, etc.

As before remarked, the worship of the heavenly bodies is one of the most exalted systems of religion that man has given allegiance to; and the moral effects produced by it upon its devotees were as grand as any system man has ever accepted. It can readily be understood it was a long step from fetish worship to the worship of the heavenly bodies, and it took centuries to make the evolution. It was, too, the more intelligent races that were, in those early times, far enough progressed to adopt the sun and star worship.

The ancient Chaldeans or Persians were devoted worshippers of the starry hosts, at the head of which was the glorious orb of day. They erected altars on the tops of mountains, to which the pious devotees often betook themselves to make sacrifices and offer up oblations, praise, and prayer. The hymns and invocations which they addressed to the sun were sublime and eloquent. These sun and star gods required a priesthood, called magi, and they acted as mediators between the worshippers and the starry bodies worshiped. They were not a vicious, indolent class, as the priests of many systems of religion have been, but they were required to lead upright lives and to set a good example for the masses who looked to them for direction and knowledge.

Zoroaster was an eminent sun-worshiper, and was a reformer, leader, and lawgiver of remarkable purity and excellence. The moral instructions which he inculcated in lessons to his disciples and followers have rarely been excelled even down to the present time. He was recognized by his admirers as a prophet of great purity and holiness. His precepts and injunctions were accepted as laws from heaven, and his lessons and instructions when compiled in a book were regarded as sacred scriptures, or words from the gods. His lessons and morals were compiled in one volume and were called the Zend Avesta. For this sacred volume the Persians, for thousands of years, entertained as great a veneration as the Jews and Christians ever cherished for their sacred writings.

Besides the heavenly bodies which the Persians worshiped, they had Ormuzd, their principal deity, or god of light; Ahrimanes, his brother, the god of darkness or evil, who was ever contending with his brother, the good deity. Their contests were severe and protracted, and each had a large concourse of good and bad spirits, or angels and devils, who took part, respectively, under the powers which they served. The warfare thus kept up between these contending forces was continuous and irreconcilable. In their system of theology they recognized the existence of heaven and hell, which were respectively the dwelling-places of Ormuzd and Ahrimanes, the azeds, or good angels serving under the first and the devils and arch-devils under the last. In this system was one of the great prototypes or models from which more modern systems of religion have been fashioned. Authorities disagree as to the time Zoroaster lived on the earth; some claiming that he lived at about the time Moses is said to have flourished, while others place him earlier in the world's history, and others, again, later. Some claimed in olden times that he lived five thousand years before the time of Plato. That is probably an error; but that his era was far, far back in the ages of the past there can be no question.

[TO BE CONTINUED.]

"The Fruits of Philosophy."

We have received a limited number of this little work by Dr. Charles Knowlton, for the publication of which Mr. Charles Bradlaugh and Mrs. Annie Besant were prosecuted, in London, and sentenced to be imprisoned six months, and fined two hundred pounds each. Large numbers of our friends have expressed a desire to see the book which created so great an excitement in the largest city

of the world. Such can now be accommodated. The price of the work is *Fifty cents*, sent by express. The intriguing, tricky Anthony Comstock, chief detective of the Young Men's Christian Association and who is granted by the government a certain supervision over the mail matter which leaves the post-office in this city, is said to entertain no very friendly feeling towards us, and would be glad to pounce down upon us and throw us into prison upon the first opportunity that presents itself. For this reason we deem it hardly prudent to send Dr. Knowlton's book through the mail. But Comstock has nothing to do with matter that goes by express, and books can be sent that way without any thanks to him. Those wishing a copy can easily have it; and to lighten the expense we would advise ordering a few other books to be sent with it. Lists of our books will be sent to all applicants. Who wants "The Fruits of Philosophy"?

The Ghosts Again!

At the request of a party of friends who proposed, last Tuesday evening, to visit Mrs. Maud Lord at the residence of Mr. Phillips, No. 222 West Thirty-seventh street, we consented to join them, and despite the danger of giving offense to some of our incredulous readers, or that they may think we are going crazy, we will state some of the manifestations which took place there. In many respects it was much the same as what occurred at our visit a week ago. About the same number were present, and the circle was formed in the same way, some seventeen of us sitting in a compact circle, the left hand of each sitter grasping the right wrist of his or her neighbor, leaving the right hand partially disengaged. We were acquainted with about half of those present, consisting of about equal numbers of both ladies and gentlemen, and in point of intelligence and integrity they have few superiors.

It devolved upon us to see that the windows and doors were secured. We bolted and locked the door, and were sure no person could enter from without until the bolt was withdrawn. At our request, a friend in whom we all had confidence, sat by the side of Mrs. Lord within the circle, and held her hands so that every person present felt assured that Mrs. Lord could not herself possibly perform what took place.

We will not detail all that occurred, but we had sat a few minutes only when the demonstration commenced. Every one in the circle felt their hands touched with gentle fingers. The guitar was curiously played upon while floating in the air, while resting upon our heads and in our laps. By request, it touched the chandelier overhead, and the ceiling above, twelve feet or more from the floor; we could distinctly hear it striking both, it being played upon at the same time. It was utterly impossible for Mrs. Lord to have done this while thus held by the hands, and her feet also being guarded by the feet of one in the circle. We were also vigorously fanned and the palm-leaf fan was literally torn into shreds. A small music-box was taken from one to another and deposited in the right hand of each, sometimes being played upon by turning the little crank. A bouquet of odorous flowers was also carried around, visiting each one.

We received considerable attention. Our fingers were gently touched scores of times, and caressing demonstrations made; our face was patted, our beard stroked, etc. The first voice we heard was close to our knee, and it said, "Dear papa," and our chin and beard at the same time were gently caressed with what seemed delicate fingers. Another voice very near us said, "Dear brother, it is beautiful to meet here together." At the same time we were caressed, and our right hand touched, and the name, "Mary Jane" distinctly spoken. The voices were in loud whispers, but which in most cases were distinct. The name "John Bennett" was loudly whispered close in front of us. This was our father's name, but we think no one knew it save ourselves. We said, "Father, are you here?" We were immediately grasped by the hand, and three sharp raps were quickly made upon the guitar which was then near us. We asked mentally, "Father, are you happy?" Immediately three raps. "Do you approve of the work we are doing?" Again three loud, distinct raps were given with emphasis. Later, the same voice that whispered our father's name said clearly, "May God be with you always." As we are not much of a believer in God, we interpreted this to be merely a friendly congratulation.

Mrs. Lord said a fleshy old lady stood by us. Our grandmother, who died in our childhood came immediately to our mind, and we said, "Is it grandmother?" A voice close in front of us whispered, "Yes; tell them I am here." The voice sounded like an aged person's voice, as was remarked by those who sat near us. Mrs. Lord said one stood near us by the name of Harriet. We asked, "Is it aunt Harriet?" A voice whispered to us, "Yes; we are all here." Mrs. Lord said some fifteen spirits were close around us. She stated that one said his name was Percy. We asked, "Is it John M. Percy?" (a brother-in-law who died nearly three years ago.) We were immediately firmly grasped by the right hand, and a voice whispered distinctly, "Yes, Bennett; I am here." Once we were firmly taken by the coat-collar, and a voice whispered loudly to us, "Bennett, old fellow, this is the way to become convinced of the immortality of the soul." The words, "There is no death," we heard distinctly spoken. Mrs. Lord said there was standing near us a man who had died in consequence of hard drinking, and who had had *delirium tremens*. We enquired is it Samuel Wilson? Our hand was immediately

touched, and what appeared to be a hand was placed on the top of our head, and which pressed down with a weight of several pounds. Mrs. Lord said a large spirit was present whose hand was very large. We said we would like to feel it. What appeared like a hand twice the size of an ordinary man's hand was placed upon our head, and the left side of our head was boxed with such vigor that our ear rang for several minutes. The blow certainly seemed like a reality. It was not imagination. Most of the hands which had previously touched us seemed delicate, and some of them like children's hands. When something was said about going home, a voice close to our knee whispered, "Papa, don't go."

Curious lights appeared several times but not in such numbers as on the former evening. Some of them were nearly as large as a person's face, we sometimes thought we could almost discern features. Once when our father purported to be near us, one of these large lights appeared and we whispered, "Come near," and it came within twenty inches of our face and we were positive Mrs. Lord was sitting in her chair with her back towards us.

We will not detain our readers with farther details. Much was said and done we cannot describe. Voices of the character alluded to were heard in various parts of the circle at the same time and one could not hear all, nor understand all, especially when those present were conversing. Whisperings several times occurred which we could not distinguish and much that was said to others we have not mentioned. We heard several times whisperings to a lady sitting at our right, like this, "Dear mother, Willie and I are here." To a gentleman sitting next, a voice said, "George, why do you not speak to me?" and thus it was around the entire circle. All had more or less notice and the friends of each seemed to be present.

We cannot say that any of this was done by spirits; but there was certainly something curious about it. We are firmly convinced that Mrs. Lord did not do it, for much of it occurred when she was conversing. We are satisfied, too, that she had no accomplice present who did it, and in this opinion all present heartily concurred. We assuredly have not overstated anything and have narrated but a small part that really occurred. We state it for what it is worth, and those not interested in such recitals will probably give this article little attention.

The Truth Seeker till 1878.

THE TRUTH SEEKER will be sent to Trial Subscribers from Nov. 1 to Jan. 1 for the nominal sum of TWENTY CENTS. The object of this is to give those who are not acquainted with the paper an opportunity of becoming so, with the view of their being permanent readers. There are many hundreds of thousands over the country who either never heard of THE TRUTH SEEKER or know very little of it. To such we will send the paper for the remainder of the year for the small sum of two dimes.

Will not all friends of the sheet interest themselves to see how many names of trial subscribers they can thus send in? With a little effort in this direction on the part of those who think the paper ought to have a wider circulation much can be accomplished. Who among our friends will send in the most names? To those who excel in this service to us we will send an appropriate present. Let the list of trial subscribers be large.

J. W. STILLMAN repeated in Science Hall, last Sunday, P. M., to a very intelligent audience his lecture upon the "Existence of God," which was succeeded by a somewhat animated discussion. Most of the speakers who followed participated in the same line of thought with the speaker, whose position was that there exists no proof of a personal God outside of the Universe.

B. F. UNDERWOOD spoke at Florence, Mass., Oct. 7, at Napanee, Ont., October 12; Toronto, 14; Cincinnati, 16 and 17; LaRue, O., 19, 20, 21. Will be at the Annual Congress National Lib. League, Rochester, N. Y., Oct. 26, 27, 28.

WE are glad to say the calls for "The Humphrey-Bennett Discussion" are numerous, and so far as we have heard, all who have bought the work are highly pleased. Let those wanting it send along their orders.

WE give in another place about half of Col. Ingersoll's scathing reply to the *New York Observer*, taken from the *Peoria Saturday Evening Call*. The balance will appear next week, after which it will be issued in tract form.

"CHRISTIANITY AND INFIDELITY" is a work issued by D. M. Bennett, 141 Eighth street, New York, containing a discussion of the above theme by the publisher and the Rev. G. H. Humphrey, a Presbyterian clergyman of New York City. The facts and arguments embodied in this work will, of course, be variously estimated, and will be accepted or rejected in proportion as personal bias exists in the minds of those who read them. The most interesting and prominent feature of the book is the courtesy and fairness with which the disputants treat each other, and the kindly spirit and earnest regard they manifest for each other's convictions. It is evident that a more tolerant and humane spirit is abroad, and this disposition to regard opposing religious convictions as entitled to respect and consideration will doubtless exert a beneficial influence. It compels the secularist to refrain from an indiscriminate condemnation of the theologians, and the theologian to disabuse his mind of the erroneous notion that he who rejects his dogmas must of necessity be a dangerous and irresponsible member of society. Those who desire to learn how persons holding the most opposite opinions on the great problem of religion can at the same time entertain the most cordial social relations, would do well to read this book and profit by its example in this respect.—*N. Y. Graphic*.

The Old Testament.—Continued.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

Through the whole period of Hebrew lyric poetry, represented not only by the Psalter, but by the Lamentations, traditionally ascribed to Jeremiah, and by various scattered pieces in Prophets, (e.g., Isaiah xli) and in historical books (e.g., Numbers xx i, 17; 1 Samuel ii) there is little change in form and poetic structure. From first to last the rhythm consists not in a rise and fall of accent or quantity of syllables, but in a pulsation of sense, rising and falling through the parallel, antithetic, or otherwise balanced members of each verse (so-called *Hebrew parallelism*; better, *sense-rhythm*). Beyond this one law of rhythm, which is itself less an artificial rule than a natural expression of the principle, that all poetic utterance must proceed in harmonious undulation, and not in the spasms of unmodulated passion, the Hebrew poet was subject to no code of art, though strophical arrangements, sometimes marked by a refrain, are not uncommon; while poems of acrostic structure (alphabetic Psalms) are found not exclusively in the most recent literature (Ps. ix, x, form a single undoubtedly old acrostic). The latter are on the whole longer than the earlier poems. But this is due not to increased constructive power, but to a diffuser style, a less vigorous unity of feeling and thought, and a tendency to ring many variations on one key. A wider range of artistic power appears in the Song of Solomon, a lyrical drama, in which, according to most critics, the pure love of the Shulamite for her betrothed is exhibited as victorious over the seductions of Solomon and his harem. As the motive of the piece is political as well as ethical, it is most naturally assigned to the early period of the northern kingdom.

The remaining poetical books of the Old Testament belong to a different category. Unfit for abstract speculation, valuing no wisdom that is not practical, and treasuring up such wisdom in sententious rhythmical form—enforced by symbol and metaphor, and warm with the breath of human interest—the Hebrew is a poet even in his philosophy. Side by side with the ode the earliest Hebrew literature shows us the *Mashal*, or *similitude*, sometimes in the form of biting epigram (Numbers xxi, 27, f.) or sarcastic parable (Judges ix, 8; 2 Kings xiv, 8), sometimes as the natural vehicle of general moral teaching. The greatest name in the early proverbial wisdom of Israel is that of Solomon (1 Kings iv, 32), and, beyond doubt, many of his aphorisms are to be found in the book of Proverbs. Yet this book is not all Solomonic. The last two chapters are ascribed to other names, and part of the collection was not put in shape till the time of Hezekiah (xxv, 1), who can have had no infallible criterion of authorship by Solomon, and must not be credited with critical intentions. In truth, the several sections of the book are varied enough in color to make it plain that we have before us the essence of the wisdom of centuries, while the introductory address in chapters i-ix shows how a later age learned to develop the gnomic style, so as to fit it for longer compositions. The fundamental type of Hebrew philosophy remains, however, unchanged, even in the book of Ecclesiastes, which bears every mark of a very late date, long after the Exile. On the other hand a fresh and creative development, alike in point of form or thought, is found in the book of Job, which, in grandly dramatic construction, and with wonderful discrimination of character in the several speakers, sums up the whole range of Hebrew speculation on the burning question of Old Testament religion, the relation of affliction to the justice and goodness of God and to the personal merit and demerit of the sufferer. Like the other noblest parts of the Old Testament, the book of Job has a comparatively early date. It was known to Jeremiah, and may be plausibly referred to the seventh century B.C.

In the book of Job we find poetical invention of incidents, attached for didactic purposes to a name apparently derived from old tradition. There is no valid *a priori* reason for denying that the Old Testament may contain other examples of the same art. The book of Jonah is generally viewed as a case in point. Esther, too, has been viewed as a fiction by many who are not over-skeptical critics; but, on this view, a book which finds no recognition in the New Testament, and whose canonicity was long suspected by the Christian, as well as by the Jewish Church, must sink to the rank of an apocryphal production.

In the poetical, as in the historical books, anonymous writing is the rule; and, along with this, we observe great freedom on the part of readers and copyists, who not only made verbal changes (cf. Psalm xlv with Psalm lili), but composed new poems out of fragments of others (Psalm cviii with lvi and lx). In a large part of the Psalter a later hand has systematically substituted Elohim for Jehovah, and an imperfect acrostic, like Psalms ix, x, cannot have proceeded in its present form from the first author. Still more remarkable is the case of the book of Job, in which the speeches of Elihu quite break the connection, and are almost universally assigned to a later hand.

Prophetical Books.—We have already seen that the earliest prophecies of certain date are of the eighth century, though there is a probability that Joel flourished in the ninth century, in the reign of Joash of Judah, and that the opening verses of Amos are cited from his book. On the other hand, the old school of prophecy, whose members, from Samuel to Elisha, were men of action rather than of letters, was not likely to leave behind it any written oracles. The prophets generally spoke under the immediate influence of the spirit or "hand of Jehovah." What they wrote was secondary, and was, no doubt, greatly abridged. The most instructive account of the literary activity of a prophet is given in Jeremiah

xxxvi. Jeremiah did not begin to write till he had been more than twenty years a prophet. Some prophetic books, like that of Amos, seem to have been composed at one time and with unity of plan. Other prophets, like Isaiah, published several books summing up portions of their ministry. In one or two cases, especially in that of Ezekiel, the prophet writes oracles which were apparently never spoken. Before the Exile there was circulation of individual prophetic books, and earlier prophets quote from their predecessors. But the task of collecting and editing the remains of the prophets was hardly undertaken till the commencement of the second canon; and by this time, no doubt, many writings had been lost, others were more or less fragmentary, and the tradition of authorship was not always complete. It was, indeed, more important to have an oracle authenticated by the name of its author than to know the writer of a history or a psalm, and many prophets seem to have prefixed their names to their works. But other prophecies are quite anonymous, and prophets who quote earlier oracles never give the author's name. (A famous case occurs, Isaiah xvi, xvi, where in xvi, 13, for *since that time*, read *long ago*). Now, all the remains of prophecy, whether provided with titles or not, were ultimately arranged in four books, the fourth of which names, in separate titles, twelve authors; while the first three books are named after Isaiah, Jeremiah, Ezekiel, and actually mention no other names in the titles of the several prophecies of which they are made up. But is it safe to assume that every anonymous prophecy in these books must be by the author of the next preceding prophecy which has a title? Certainly any such assumption can only be provisional, and may be overthrown by internal evidence. But internal evidence of date, it is said, cannot apply to prophetic books in which the author looks in a supernatural way into the future. The value of this argument must be tested by looking more closely at the actual contents of the prophetic books.

[TO BE CONTINUED.]

Paine and Parsons Compared.

MR. EDITOR: I see that the *N. Y. Observer* still persists in calling Thomas Paine a beastly drunkard. Paine was cotemporary in New York with Rev. Dr. Rogers, Rev. Dr. Mason, and Rev. Dr. McCloud, all of whom were quite as much addicted to drink as Paine was. But being the "Lord's anointed" and pastors respectively of three Presbyterian churches, their memories were not blackened. Ask any man who has lived in New York during the last fifty years and is familiar with the church, whether the three preachers above named were not as weak brethren in regard to whiskey drinking as so many of the clergy nowadays are in regard to women. Admitting that Thomas Paine did drink immoderately (which is not proven) is it not as bad in clergymen to do the same. Ought the pot which is black with soot to call the kettle hard names? I hope you will make Mr. Prime's brazen face blush at his venomous slander of Paine. FAIR PLAY.

Freethought Notes.

ORGANIZATION OF STATE COMMITTEES, COUNTY COMMITTEES—THE LIBERAL CONGRESS—RAILROAD REDUCTIONS, ETC.

EDITOR TRUTH SEEKER: Will you allow me space to communicate to the Liberal public some Freethought notes? Your correspondent has recently been appointed Executive Committee-man for the National Liberal League, and, in accordance with the requirements of the N. L. L. constitution, has appointed his associates; so that the following named persons are the

N. L. L. STATE COMMITTEE FOR N. Y. S.
H. L. Green, Salamanca, N. Y., D. M. Bennett, New York City, Dr. L. Crittenden, Rochester, N. Y., John W. Truesdell, Syracuse, N. Y., Edgar M. Sellon, Castile, N. Y.

The committee are requested to meet for organization and consultation at the Bracket House in Rochester on the evening of Oct. 25th. Since I reported in THE TRUTH SEEKER, the following county FREETHOUGHT and LIBERAL LEAGUE COMMITTEES have been perfected:

CHAUTAUQUA COUNTY—E. Mitchell, Jamestown; O. G. Chase, Jamestown; Alexander C. Douthitt, Jamestown, N. Y.

LIVINGSTON COUNTY—H. B. McNair, Dansville; Horner Archibald, Fowlersville; Homer McVean, Avon.

ST. LAWRENCE COUNTY—J. B. Armstrong, Ogdensburg; S. C. Crane, Potsdam; Joseph Studholm, Ogdensburg.

SCHUYLER COUNTY—Cap. D. C. Day, Watkins; G. C. Hibbard, Watkins; John Neuseron, Watkins.

SENECA COUNTY—Edmund W. Mitchell, West Junius; Henry Bonnell, Waterloo; Joseph Barnes, Waterloo.

STEBEN COUNTY—Dr. N. N. St. John, Wayland; Wm. H. Smith, Wayland; James S. Bronson, Haskinsville.

THE N. L. L. CONGRESS.

I have as yet been able to make but few arrangements with railroads for reduced fare. Those going to Rochester from east and south of Corning, N. Y., can get excursion tickets at Corning to Rochester and return for \$3.65. Those coming from the west, over the Atlantic and Great Western R. R., can get excursion tickets at Salamanca for Rochester and return for \$5.00. If other arrangements are made, I will announce them.

From communications I am receiving from various quarters, I am confident we shall have a large, interesting gathering at Rochester. The speakers already engaged I learn are Col. Robert G. Ingersoll, Illinois, Hon. Judge McCormick, Pennsylvania, Horace Seaver, editor *Investigator*, F. E. Abbot, editor *Index*, D. M. Bennett, editor TRUTH SEEKER, Dr. T. L. Brown, President Freethinker's Association, Dr. Rabbi M. Landsburg of Rochester and Mrs.

Elizabeth Cady Stanton have been invited, and will probably attend. In addition to the above, many others will doubtless be present. There will be delegates from most of the Northern States.

Many Liberals in Rochester will keep people free of charge, and liberal arrangements are being made for Hotel accommodations. Every Liberal who desires to see our noble cause advance should attend this congress if it is possible for him to do so.

Wherever ten Liberal persons can be got together, a local Liberal League should be organized and regular delegates elected. Where that can not be done, interested individuals should go themselves.

H. L. GREEN.

Ethics of Spiritualism.

We clip the following from the *Religio-Philosophical Journal* of the 13th inst:

IMPORTANT ANNOUNCEMENT.—It affords us extreme felicity to be able to announce to our readers the deeply important fact that we have perfected an arrangement whereby we are to receive from the inspired pen of the man whom of all men in the ranks of Spiritualism will be acknowledged as best able to handle the subject, a series of articles treating of the Ethics of Spiritualism. The writer is Hudson Tuttle, author of "Physical Man," "Arcana of Nature," "God Idea in History," "Christ Idea in History," "Career of Religious Ideas," and other works, as well as an industrious and careful writer for the current spiritualistic press. Mr. Tuttle brings to this task a long and varied experience made under circumstances and surroundings calculated to develop his wisdom to a high degree. In the quiet of his country home aided by every needed accessory, his mind has become illuminated upon this subject by the direct interposition of some of the ablest men who have lived on earth, and now from the Spirit-world are working for the uplifting of the human race.

Spiritualism has been charged with immoral tendencies. It is proposed to show that it is the foundation of all systems of religion and the source of the purest morals. Ethics studied by the light of evolution and the immortality of the human spirit become a theme wide as the Universe, as deep as its foundations, as lofty as the throne of infinite force. The field is unexplored, and the methods of study original. The design is to furnish a code of morals flowing out of man's spiritual nature, and the continuous development of his physical life.

It will emphatically answer the question: "What do the spirits teach concerning the conduct of life?"

Comments on Spiritualism.

BY AN OUTSIDER.

This modern doctrine has startling facts to back it up. What if spirits of the departed are met and spoken to face to face? The skeptic will naturally suggest legerdemain, trick, hallucination, craziness, falsehood—anything, rather than admit so improbable a statement. Yet, lately, at some spiritual doings at Memphis, Mo., I met those who died years ago and spoke to them face to face.

From the substance of the conversation, the features of the face, etc., all chance of trick is precluded.

With business promptness, almost amounting to levity, in a little house at Memphis, Mo., these likenesses of the dead, in full size, can be called to view at any time and in any number, that will converse as living persons will converse (in whispers).

It has been customary when anything extraordinary occurs that we do not understand to attribute it to Julius Caesar or the Devil, and so dismiss the matter. That time is past.

The scriptural Job said, "If a man die, shall he live again?" The question has come down through the centuries unanswered until this, our day. As to an after existence for man, the Materialist denies it, the Religionist believes it, the Spiritualist proves it.

I will venture an opinion that crime and misdeeds will in the near future be brought home to the perpetrators by means of the spiritual doings—nay, I am well informed that numerous visits of detective police have already been made there with good effect.

I am not a Spiritualist—do not see and hear with spiritualistic eyes and ears, but try to keep clear from prejudice. I know that my only worship is at the shrine of truth, at all times, under all circumstances, so far as I can perceive it.

F. J. EMERY.

The Rochester Platform.

NEW YORK, Oct. 2, 1877.

MR. EDITOR: I am very glad to see the call for the First Annual Congress of the National Liberal League. I am also glad of the proposition to adopt a political platform and enter upon a course of political action. It is high time the Liberal forces were organized and resolved to make their power felt in some demonstrative, efficient way.

The three "principles and measures," as published, are all to the point and admirable. For the work that the *Index* and the League have taken in hand to do, these principles are all-sufficient. But when we come to organize a political party, I would like to suggest something more. Such an organization should be a widely-extended, all-embracing affair, and we should make friends and allies of as many correlated parties as possible. A "conscience-party" is good, provided we enlist about all the conscience there is going; then the party, while it is growing and not yet electing its candidates, will, at least, make itself respected. But a conscience vote of only those who convene and resolve and nominate, will be too much like descending into one's own inner consciousness and hoping thence to evolve a political party.

A little log-rolling will be but the part of strategy, diplomacy, and fairness in war, in any political action the League may take. I should say, then, add at least a Labor plank and a Woman's Rights plank, and perhaps a radical expression of some kind about money. This would inevitably multiply adherents; and, if ably advocated and judiciously managed, might capture and absorb those parties altogether. They all sadly need organization; and one might almost say that the party that is best organized is best, and would gather in all other radical movements.

At all events, vastly important as are the three planks which you propose, and politically good as they are as far as they go, yet I fear they would be generally deemed, even by Liberal voters, as touching only religious questions, and not urgent enough to detach them from the more concrete, pressing, and immediate questions of the ordinary political parties. But, with five loaves and two small fiscal planks, I think we could feed the whole Liberal multitude and have some baskets full left over for the scarred and wounded of the defeated party. Men of ever so much conscience like to vote where there is a fair prospect that some time or other the vote will tell. The laws of gravitation apply to political as well as to planetary bodies. The larger they are, the more they attract the aerolite meteors, free particles, and whatever is afloat; and, unless a body is large enough to properly apply the word magnitude to it, it might turn out a mere wandering comet, with net tail enough to wag anything, certainly not the star. The ballot-box will all the more attract votes if, like Pandora's, it has hope in the bottom of it. So let us go in for a conscience party, indeed; but whatever happens, let us go in for success. The wisdom of the serpent is never so important as when you are dealing with snakes.

Very sincerely yours,

THEOBALD C. LELAND.

Index.

Obituary.

Thomas Barnard, of the celebrated jewelry firm of Ball & Barnard, of New York, died at his residence in Newark, N. J., Oct. 7th, aged 69 years. Mr. Barnard descended from a long line of jewellers; his grandfather being Sir Thomas Barnard, who made the crown jewels of William IV. Mr. Barnard was a Freethinker of the strongest type. Brought up religiously in the Church of England, he early renounced that faith, and was what is called an Infidel in its strongest sense. He investigated Spiritualism, but always had some doubts as to its genuineness, and of late years had devoted his attention purely to science and the scientific solution of the problem. Upon this his mind became entirely at rest, and he died at last in that peace and comfort which only knowledge (not faith) can give.

As a business man he was honest to a fault, and had that opinion of a man that failed which forbade him to recognize him except as a robber or thief, and particularly when they paid twenty-five cents on the dollar and afterwards became richer than before.

His death was deeply mourned by all his business friends, and his loss creates a vacancy hard to fill. His peaceful death was in strange contrast with that of most Christians, and was in full accordance with his pure life and habits. If there is a heaven, he is there; and if there is not, he is as well off as the best.

W. A. T.

The New Inquisition.

EDITOR TRUTH SEEKER: However they differ in methods and objects, reformers agree in truth-seeking and readiness to become wiser in finding it. But, preferring darkness to light, established error would strangle growing thought, conscientiously ignorant people often being bitter opponents of progress. Though nothing is safe but truth, nothing is thought to be so dangerous as truth. The career of Anthony Comstock in the United States and the persecution of Bradlaugh-Besant in England reveal stubborn resistance to the diffusion of knowledge on subjects of the gravest importance. Effort to determine what books people shall read is by no means confined to Roman Catholic inquisitors and the political usurpers of the Old World. An agent of the Labor and Love reform associations, Josephine S. Tilton, was recently "banished" from Newburyport, Mass., by the City Marshal, while innocently and lawfully pursuing her work; later, her books were confiscated in Halifax, N. S., again in Moncton, N. B., while in Charlottetown, Prince Edward's Island, the Mayor and Marshal seized "Yours or Mine," "Cupid's Yokes," "Uncivil Liberty," J. H. Noyes' "Male Continence" and "Scientific Propagation," "The Miller-Strickland Defense," the *Radical Review*, the *Crucible*, and the *Word*, with other publications, and gravely burned them in the public square! All this without any formal charge or legal conviction of wrong doing, though Miss Tilton in each case asked wherein her books were "incendiary" and "immoral," and was ready to vindicate in any court the legality of her work. Since last June she has lost in this way one hundred and fifty dollars' worth of books, taken by "authorities" who do not even condescend to try her for alleged offense!

It is a well settled principle of American and English law that one should not be deprived of liberty or property without legal process; also that the people have a natural right to peaceably assemble and deliberate concerning the public welfare, or to print and diffuse their ideas relative thereto, unmolested by any authority whatsoever. The object of the Labor Reform League and the Free-Love League, with both of which Miss Tilton serves, is to abolish poverty and prostitution by the repeal of certain laws. Whoever before supposed that it is not as lawful to ask the repeal as for the enactment of laws? Yet these "authorities" have

gratuitously assumed that publications which criticize rent, usury, marriage, and seek to repeal laws which sustain poverty and prostitution are "incendiary" and "immoral"! Since the days of Erskine the invasive doctrine of "constructive treason" has had no standing in English courts; yet these presuming officials construe an act to be seditious and immoral, sentencing an American citizen for alleged crime, without trial or even prosecution!

Able lawyers tell Miss Tilton, what is apparent to all unbiased observers, that the treatment she has suffered is opposed to all generally recognized law; and she desires to invite some of these inquisitors to explain their conduct in court; but the cost of doing so, and her already heavy losses, in books and traveling expenses, make it impossible to follow up the case unless friends of free thought will help her to funds. Presuming that many will be glad to do so, I venture to ask contributions to aid in resisting this New Inquisition. Money sent to Dr. Edward Newberry, 201 East 34 st., N. Y.; to O. T. Parks, 69 Beach st., Boston, or to the *Word*, Princeton, Mass., will be duly acknowledged and faithfully applied. In behalf of the right to mind our own business,

Truly yours, E. H. HEYWOOD.

A Conversion.

A TORONTO PRESBYTERIAN MINISTER CONVERTED TO SPIRITUALISM.

The Rev. John Marples, the well-known Presbyterian minister of this city, and lately a missionary down in the Muskoko district, has just sent in his resignation to the Presbytery, and for the future will have no connection with the Presbyterian body as a clergyman. His reason for taking this step is his firm conviction that Spiritualism is a reality—an opinion which he would not be allowed to hold or preach if he continued in the ministry of the Presbyterian Church in Canada. Mr. Marples will, in the course of next week, deliver a public lecture on the subject, in which he will state the process of his conversion to Spiritualism. He has arrived at this decision after long, anxious and patient investigation of the whole matter, and is now so convinced of its truth as to give up all his prospects of advancement in his Church in consequence of his convictions. Mr. Marples, however, totally disavows all belief in many things which some Spiritualists claim to be a necessary part of their seances. He simply maintains that between the world of spirits and that on which we live there exists an intimate connection, and that this intimacy if kept up, as it can be by mediums, tends to make a man a better Christian and more sympathetic with his fellows. He holds that there is a spirit of God, a spirit of angels, a spirit of man, and a spirit permeating nature—one of magnetism, or electricity, to speak materially. Mr. Marples had the matter finally tested a few evenings ago before an assembly from whom a committee was formed. The medium, a lady well known in Toronto, satisfactorily answered various enquiries—in particular she appeared to satisfy one gentleman, an unbeliever, as to the spirit of a deceased friend of his of whom she could not possibly have heard. Putting himself *en rapport* with her, he merely mentioned the initial letters of the name of the dead. She at once mentioned the full name, and on being asked how he died, she took her hand out of that of the inquirer, and holding both hers above her head, made a plunge forward to show that he met his death by drowning. It is not, however, fair either to anticipate Mr. Marples' disclosures or to criticize him or his opinions now. The world will be better able to judge of everything after he has placed himself at the bar of public opinion.

—Leader.

574 KING ST., TORONTO, ONT., CAN.
Oct. 10, 1877.

MR. EDITOR: I have been requested to form the Spiritualists in Toronto into an association. We are now engaged in that work. The number of Spiritualists is but small. This is a most exclusive city; still it is likely the work will go on. Subscriptions have already been promised. One of \$50.00, one \$25.00, one \$20.00, one \$12.00—other gentlemen have promised, and the canvass has not gone far yet.

This movement was inaugurated by a public lecture; a report of which is enclosed along with another slip; both of which I should be glad if you have room for in *THE TRUTH SEEKER*.

Should any gentleman in your city or other part of the States be disposed to assist in this movement, he might send to F. P. G. Taylor, Esq., Wellington Place, Toronto, Ontario, Canada. He is one of the oldest Spiritualists in this city. I remain, dear sir,

Yours truly, JOHN MARPLES, M. D.
Late Presbyterian minister.

Friendly Correspondence.

T. A. CAPEHART, Polk Patch, Ind., writes: I see by the last *TRUTH SEEKER* that the Liberals are to have a Convention for the purpose of determining whether to put a Presidential ticket in the field in 1880. I speak for myself only, but think I utter the sentiment of several Liberals of my acquaintance, when I say that nothing would please me better than to get a chance to vote for straight-out Infidels for President and Vice-President in 1880. By all means give us a ticket.

S. I. DAVIS, Davis, Ill., writes: The Liberal meeting held this fall in the State of New York was very satisfactory in every sense, and the call for the Liberal League at Rochester is evidence that some of the people are waking up. What we want now is a convention, to be held at Chicago or Dubuque, Iowa, calling the Western Liberals together and having a thorough Western organization, so that we shall know

who and where we are. I think we can get up a very large and enthusiastic meeting. I think it would be a source of pleasure and profit to us all. I enclose a little slip which, if you will publish, will call the attention of your Western readers to the subject of a Western Convention, and see what they think about it. I hope Paine Hall is in a more satisfactory shape to the subscribers and that it will be paid for in time. But I think the Liberals of the East will have to do it and let the West have a hall of their own in Chicago, St. Louis or Dubuque within the next five years. Give us your opinion of a Western Convention this winter, in *THE TRUTH SEEKER*.

[We think very favorably indeed of holding a Western Liberal Convention. There are thousands of excellent Liberals in the West, and they ought by all means to get up a rousing Convention. Let the ball be set a going, and, if properly conducted, it will be a success.—Ed. T. S.]

A. S. WALTER, Rock Springs, W. Ter., writes: With unfeigned pleasure I embrace the opportunity of informing you and your many readers that the lovers of truth and their fellow-men have fully awakened to the necessity of action, and on Sunday evening the 7th inst. the champions of Freethought in our little town assembled at Jarvie's Hall and organized, under the name of "The Society of Freethought and Social Culture," and adopted the motto, "Think for yourself, and express that thought; Freethought will give us truth." A library will be added as soon as we get fully into the traces (I say traces for we have cast aside the yoke). Our membership list is as yet small, though we have no fear but that it will grow, for, "Tall oaks from little acorns grow," and all seem to be fully awake and determined to gain the day. The officers for the ensuing year are Z. B. Meridith, President; Wm. Musgrove, Vice-President; W. S. Walker, Secretary; John Jarvie, Treasurer; Wm. Dale, D. Llewellyn, and Thos. Sutton, Trustees; W. S. Walter, E. Llewellyn, and A. Challier, Library Committee.

NELSON BEALE, Frostburg, Md., writes: Please find enclosed one dollar, for which you will please forward me by mail one copy of the "Humphrey-Bennett Discussion." I have read the debate regularly as it came out, and would now like to have it in book form, so that I may loan it to some of my orthodox friends. I am well acquainted with the Rev. Mr. Humphrey and his estimable lady. They lived a while in our village, and I have heard him preach, and have held arguments with him. He is a smart, able theologian, well read and posted, but on the great and vital questions I think you had decidedly the better of him. You proposed so much that was unanswerable, that he was obliged to evade many of your propositions. Only one copy of your paper is taken here, by M. Stern, and is read by three persons only, myself included. Stern keeps it under cover. Science travels slowly in the rural districts, but, like truth, following along in the rear, in time it will come to the front. You must not conclude that we three are the only Liberals here. There are many more; but they are only partially opened to truth, only enough to know that all is not sacred that claims to be. Please excuse this long letter. You are too much occupied to read it I know.

H. J. R. Dunleith, Ill., writes: I am going to write you a letter, and indeed, if it amounts to naught blame me. There is nothing like trying, and the best of people sometimes make the worst mistakes, I fully believe. In the first place I extend an imaginary hand and congratulate you upon your complete overthrow of the divinity of the Bible. The Bible is not divine, so of course Infidelity is true. Now that the truthfulness of Infidelity is established (in our estimation), let us add grain upon grain to its veracity until there can be found no errors or flaws in it; and the way to do this is to live so honorable and upright ourselves that there can be no errors or flaws in us. Let us try to remove all errors and post truth in its place. To admit that we have erred or made mistakes is no disgrace, but rather a proof of progress, or an advancement in ideas and knowledge. So if we find defects or faults in Infidelity, let us not uphold them, but censure and condemn them as deserved; we are then therefore truly advancing our cause and approaching nearer truth. Now, dear *TRUTH SEEKER*, we are all becoming so familiar with the "Self-Contradictions of the Bible," the absurdity of its teachings, etc., that we are sighing for something higher, for a deeper, wider range of thought, and indeed what shall it be, as all truth is old? The mission of *THE TRUTH SEEKER* is as its name indicates, and we all should endeavor to help it. It has pointed out thousands of errors to us; let us help it to remove all errors by removing our own. We are imperfect beings, and our cause is not advanced by seeking flaws and mistakes in others. We are free thinkers, but we are not free talkers; there are restraints, and we are bound to a certain degree. Every person's opinion should be respected if it is an honest opinion, as you have fully shown.

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Christianity and Infidelity

A JOINT DISCUSSION BETWEEN

REV. G. H. HUMPHREY, Presb't'n. Clergyman, OF NEW YORK, AND

D. M. BENNETT, Editor of The Truth Seeker.

It was conducted in the columns of The Truth Seeker, a letter alternately from each contestant appearing each week, beginning April 7, 1877, and closing Sept. 29, 1877, thus continuing just six months, giving thirteen letters from Humphrey and thirteen replies by Bennett.

The subjects discussed were as follows:

PART I.—*The relative services of Christianity and Infidelity to American Liberty.*

PART II.—*The relative services of Christianity and Infidelity to Learning and Science.*

PART III.—*Is there a stronger probability that the Bible is divine than that Infidelity is true?*

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EVERY man is dishonest who lives upon the unpaid labor of others, no matter whether he occupies a throne or lives in a poor-house.—*Ingersoll.*

GOVERNMENT began in tyranny, and force began in the feudalism of the soldier and the bigotry of the priest, and the ideas of justice and humanity have been fighting their way like a thunder-storm against the organized selfishness of human nature.—*Anon.*

ON a farm man goes in partnership with Nature. He lives with flowers and trees; there is no frightful strain upon his mind; the nights are filled with sleep and rest; he watches his flocks and herds on the green slopes; he hears the pleasant rain falling upon his corn, and the trees he planted in youth rustle above, while he plants others for the children yet to be.—*Ingersoll.*

CLIMB if you would see the sun over the eternal hills. Let the stones pierce your feet if you would know what it is to have won the victory of life. Do not push aside the thorns if you want to know what it is to have vanquished them. Mariners plow the seas; philosophers probe the earth and dwell lifelong over one secret that they may find out the mystery thereof. Hairs turn gray, faces are wrinkled, forms become decrepit over one truth that the soul is in search of.—*Mrs. Cora L. V. Tappan.*

To condemn all mankind for the sin of Adam and Eve; to let the innocent suffer for the guilty; to keep any one alive in torture for ever and ever; these actions are magnified copies of what bad men can do. No juggling with "divine justice" can make them anything else. This must be said to all kinds and conditions of men: that if God holds all mankind guilty for the sin of Adam, if he has visited upon the innocent the punishment of the guilty, if he is to torture any single soul forever, then it is wrong to worship him.—*Prof. Clifford.*

MANY a man has died unhonored and unsung who left in every footprint, from childhood to the tomb, a rich and brilliant legacy to the world; and no legacy worth commemorating was ever left the world which was not baptized in the sweat of honest toil. From mental and physical exertion the earth has been made to blossom, the seas have been covered with life, civilization has shot its sunshine into the gloom of rudeness, and science has raised its softness on the world. On every field that bears a tempting harvest on its breast, on every brick in every building that was ever reared, on every book of value that was ever written, on every thought that burns to light the world, in every workshop and mine and furnace and factory—wherever labor sweats, are written the credentials of nobility.—*Anon.*

A BLESSING on the cheerful people—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to Nature—what joy is to the stricken heart—are cheerful persons in the houses and by the wayside. They go unobtrusively and unconsciously about their silent and useful mission, brightening up society round about them with happiness always beaming from their faces. We love to sit near them; we love the expression of their eye, the tone of their voice. Little children find them out, oh! so quickly, amidst the dense crowd, and passing by the scowling brows and lips drawn at their corners, glide near, and laying a confiding little hand on their knee, lift their clear young eyes to those loving faces.—*Anon.*

PERFECTION is impossible. Gods, angels, Christs, are all imperfect creations of the imperfect minds of imperfect men. No one can by any possibility conceive of perfection, because there is not, and cannot be, any such thing in all the broad Universe. A blade of grass to the naked eye seems perfect, and so does the lily or the rose; but put them under a powerful microscope and they will be seen to be full of flaws and blemishes. All that exists is capable of improvement. Even gods improve as nations improve. The Jews improved upon the gods of the heathen; and the New Testament writers improved upon the old, warlike, vengeful, jealous, Mosaic God; while our best speakers and writers of to-day have vastly improved upon the God of Jesus and Paul, and will still continue to improve upon him till they have finally improved the last attenuated shadow of his existence into nothingness, nonentity, and annihilation.—*Mrs. E. D. Slenker.*

THE civilization of man has increased to the same extent that religious power has decreased. The intellectual advancement of man depends upon how often he can exchange an old superstition for a new truth. The Church never enabled a human being to make even one of these exchanges; on the contrary, all her power has been used to prevent them. In spite, however, of the Church, man found that some of his religious conceptions were wrong. By reading his Bible, he found that the ideas of his God were more cruel and brutal than those of the most depraved savage. In every age some thinker, some doubter, some investigator, some hater of hypocrisy, some despiser of sham, some brave lover of the right, has gladly, proudly and heroically braved the ignorant fury of superstition for the sake of man and truth. These divine men were generally torn in pieces by the worshippers of the gods. Religious persecution springs from a due admixture of love toward God and hatred toward man.—*Ingersoll.*

Quads and Quads.

WHY have short men no right to marry? Because marriage is a rite of Hymen.

AN old Paris paper has the following remarkable remark: "The American and English educate their children in the fear of God and the love of money."

"You're a smart fellow," sneered a lawyer to a witness in Goyanus court one day. "I'd return the compliment," replied the witness, "if I wasn't under oath."

MISS MARY J. HAPPY, of Cortland, has been made sad by marrying a man by that name. But then, when she gets over her first little sadness, she may be happy again.

A GERMAN who had just landed was before the city court last week. He spoke seven words, all the English he had learned coming over, and was fined seven dollars for profanity.

"No, Pa," she said, tearfully, "I must renounce Theodore forever. I saw him in the regatta when he had no shirt on, and I can never, never marry a man with a wart on his back."

TO WIVES.—Don't you ever believe that your husband gets drunk of his own accord. It is his intimate friend who pries his mouth open with a crowbar and pours the champagne into him by the basketful.

THE Princess of Wales has grown deaf as a post, and her delighted husband now kisses the hired girl behind the hall door, with resounding smacks that shake the pendants on the chandelier, with perfect impunity.

THERE is an undertaker in Chicago named Sinn. This is a very appropriate name, when it is taken into consideration by the thoughtful reader that "the wages of sin is death," and if it wasn't for death Sin would get no wages of any kind.

WHEN a small boy with a prejudice against yellow dogs observes an oyster can in a condition of inactivity, he at once begins debating the question whether it was created to point a moral or adorn a dog's tail. The dog gets the first news of the decision.

IT's well enough to be fashionable, and all that sort of thing," reflects a Western editor, "but aristocracy may grind us to oblivious dust and shroud us in solitary darkness, before we'll ever try to eat custard pie with a fork again, unless we have a bib."

MOTHER, mother, here's Freddy teasing the baby! Make him cry again, Freddy, and then mother will give him some sugar, and I'll take it away from him; then he'll squall, and mother will give him some more, and you can take that, and then we'll both have some."

A ST. LOUIS paper tells a story of a disconsolate widower who, on seeing all that was mortal of his late wife lowered into the grave, exclaimed, with tears in his eyes, "Well, I've lost gloves, I've lost umbrellas—yes, even cows and horses; but I never—no, never—had anything cut me up like this."

JULIUS CESAR got a divorce from Portia just because he wanted her to be above suspicion. And many an American husband, as he watches his wife reveling in a strictly private investigation of his ulster pockets, has wished that in this benighted country you could get rid of a woman for being on a dead-level with that degrading weakness.

PADDY'S VERSION OF "EXCELSIOR."
'Twas growing dark so terrible fast,
When through a town up the mountain passed
A broth of a boy, to his neck in the snow;
As he walked his shillalah he swung to and fro,
Saying, it's till the top I'm bound for to go,
Be jabbers.

He looked mortal sad, and his eyes were as bright
As a fire of turf on a cold winter's night,
And divil a word what he said could ye tell
As he opened his mouth and let out a yell;
It's up to the top of the mountain I'll go,
Unless covered up in this bothersome snow,
Be jabbers!

Through the windows he saw, as he traveled along,
The light of the candles and fires so warm;
But a big chunk of ice fell over his head;
Wid a snivel and groan, By St. Patrick, he said,
It's up till the very tip-top I will rush,
And then if it falls 'tis not meself it'll crush,
Be jabbers!

Whist a bit, said an old man whose head was as white
As the snow that fell down on that miserable night;
Shure ye'll fall in the wather, me bit of a lad,
For the night is so dark and the walkin' so bad,
Bedad! he'd not list to a word that was said,
But he'd go to the top if he wint on his head,
Be jabbers!

A bright, buxom young girl, such as like to be kissed,
Axed him wadn't he shtop, and how could he resist?
So, snapping his fingers and winking his eye,
While he smiled upon her, he made his reply,
Faith, I meant to kape on till I got to the top,
But as yer swate self has axed me, I may as well shtop,
Be jabbers!

He shtopped all night and he shtopped all day,
And ye wadn't be askin' when he did go away;
For wouldn't he be a bastely goosoon
To be lavin' his darlint in the shwate honey-moon,
When the old man has pratles enough and to spare—
Shure he might as well stay if he's comfortable there,
Be jabbers!

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TRUTH SEEKER

DEVOTED TO
SCIENCE,
MORALS,

FREE THOUGHT
AND
HUMAN HAPPINESS

Vol. 4. No. 43. { PUBLISHED WEEKLY } New York, Saturday, October 27, 1877. { SCIENCE HALL, 141 8th St., } \$2 per Year.
BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

It is estimated that the drouth of 1877 cost California \$20,000,000.

THE Belgians have hit upon a new species of amusement—cat racing.

FIVE clergymen are convicts in the Kentucky Penitentiary. No Infidels.

POOR people who go on getting poorer every year have babies all the same.

THE Astronomer-Royal for Scotland predicts a severe winter in Great Britain.

A wag suggests that a suitable opening for many choirs would be: Lord! have mercy on us miserable sinners.

THE Roman Catholic congregation at Rome has pronounced against the canonization of Christopher Columbus.

REV. MR. TALMAGE'S new book is entitled, "Old Wells Pumped Out." Why didn't he call it "Dead Cats" at once?

A NEW religious sect holds that a husband must confess his sins to his wife once a week. Rough on other men's wives.

It has been discovered that all tramps have dyspepsia, and somebody is sorry that it is not a more fatal disease.

It is stated in the *London Court Journal* that Professors Darwin, Huxley and Tyndall are to spend their Autumn holiday at Trenton Falls, in this state.

BOSTON lovers of eloquence are trying to induce Col. Robert G. Ingersoll, of Illinois, to speak at a republican ratification meeting in Faneuil Hall.

GRASSHOPPERS are considered good barometers in the West. After the sudden descent of a swarm to the earth, rain invariably falls within half an hour.

TWENTY years ago it required over five tons of coal to make a ton of iron rails; now a ton of steel rails may be produced from the ore with half that quantity of coal.

TOADS are getting a commercial value in Europe, some one probably in the toad trade having successfully promulgated the theory that if a toad has a weakness it is for Colorado beetles.

MR. RICHARD HANKE, a coal miner, living near Galesburg, Ill., is reported to have dug out of the earth, fifty feet below the surface, the entire carcass of a petrified mastodon, sixteen feet long and nine feet high, in almost perfect shape.

THE correspondent of the *Times* at Rome says: "The Vatican is reported to be plotting a proclamation of the temporal power of the Church." The correspondent adds that this is incredible, but with the Vatican nothing is impossible.

SUICIDE is alarmingly on the increase. Between Aug. 24th and Oct. 16th there were twenty-two cases of self-destruction in this city and fourteen attempts at suicide, the largest number in the same period of time in our municipal history.

SINCE the recent great earthquakes on the Pacific coast of South America the province of Catamarca, in the western part of the Argentine Republic, has become gradually submerged, and the great lake formed there is continually enlarging.

HERE is a criticism on a sermon, which, like sentences of the Delphic oracle, may be read in two different ways. When asked how she liked the morning discourse, she replied, "It was good enough, what there was of it; and there was enough of it, such as it was."

THE Hungarian Minister of Worship has just announced his decision that henceforward the marriage, with a Jewess, of a Christian converted to the Jewish persuasion will be held null and void. This declaration has caused universal discontent in the Jewish community.

AN Arkansas man who has had an invalid wife concluded to get rid of her. He loaded both barrels of a shot-gun and attempted to shoot her in bed, but the caps only snapped. Then he reversed the weapon and attempted to dash out the sufferer's brains. The stock

struck the bedpost, the loads were discharged, and the two charges of shot entered his lungs. There were few mourners.

PROF. TYNDALL at Birmingham, quoting the song of the herald angels "Glory to God in the Highest," etc., said: "Look to the East at the present moment as a comment on the promise of peace on earth, good will toward men. That promise is a dream dissolved by the experience of eighteen centuries."

SOME of our church folks imagine that Col. Bob Ingersoll has a long tail, a cloven hoof at the end of one leg, and a pair of horns on his head, but we beg to assure them that they are entirely mistaken. He is in fact a good-looking fellow. He laughs heartily when he is pleased, but when downright angry he has been known to swear a little.

A FANCY preacher in Louisville was discoursing on the fall of man, and thus pictured the scene which took place in the Garden of Eden: "And they recognized the fact of their nakedness, and went and made themselves aprons of fig leaves—miserable shift!" Being guiltless of any intention to make a pun, he was astonished to see how the congregation smiled.

A MAINE man went out the other morning and cut down his apple-trees, and the *Lewiston Journal* asserts that when his friends expostulated he said that he had indulged in so much profanity at seeing his apples stolen from time to time, that he found every Sunday morning that he was unfit to go to church. If Eve could not withstand a single apple, perhaps even a Maine man ought not to be expected to withstand the loss of a whole orchardful.

It would seem that not only is the climate of Iceland growing so cold that grain cannot ripen there, but that of Scandinavia and Western Europe is becoming more severe. This is due, it is supposed, to the steady descent of the ice of the far North upon the shores of Iceland. It has been ascertained that the temperature of Greenland was once much more mild than at present. Plants have been discovered in a fossil state there which cannot now present a sign of life. In the Atlantic, also, ice has been found much further south than formerly. Is another ice age slowly making its approach?

ONCE Tom Paine's grave was found by Cobbett Who of its bones contrived to rob it; But now, with passion, Prime heaps his dying bed with shame, While Ingersoll defends the same In savage fashion.

"As gun, well aimed at duck or plover, Recoils and kicks the owner over," As Trumbull rhymed it, So the *Observer's* blunderbuss Proved deadly at the breech when thus Irenæus Primed it.—*Graphic*.

THE *London Spectator* says: "Archdeacon Denison, on the occasion of his twenty-first harvest-home, made the other day a speech on the food and drink question. He fiercely fell foul of the potato, and rated it as if it were no better than a Low Church bishop. He had made up his mind not to plant another potato as long as he lived. 'To do so was simply to waste the seed and poison the ground, and the more they planted that tuber the more would they poison the ground, until it stank in their nostrils.' It is a little too bad in the Archdeacon, in responding to the clergy, to go over, horse and foot, to the side of the Colorado beetle."

A THEORY OF THE DELUGE.—One of the wildest of theories is the Astronomer-Royal's, that the deluge was simply a great rising of the Nile. Sir G. Airy is so confident respecting this that he says: "I cannot entertain the smallest doubt that the flood of Noah was a flood of the Nile," precisely as he might say, "I cannot entertain the smallest doubt that the earth moves round the sun." On one point we can entertain very little doubt, indeed. If it ever rained before the flood, which seems probable, and if the sun ever shone on falling rain, which again seems likely, nothing short of a miracle could have prevented the rainbow from making its appearance before the flood. The wildest theory that can be invented to explain the story of the deluge cannot be wilder than the supposition that the rays of sunlight shining on falling raindrops could have ever failed to show the prismatic colors.—*Belgravia*.

THE theology of childhood is sometimes very suggestive. A little five-year old could not quite understand why the stars did not shine one night when the rain was pouring down in torrents. She stood at the window pondering on the subject with as much gravity as Galileo when he looked at the swinging lamp in the Cathedral of Pisa, and with equal success, for all at once her countenance lighted up, and she said, "Mother, I know why the stars don't shine. God has pulled them all up so as to let the water come through the holes."

RECENTLY during a pilgrimage of the faithful to Marpingen, Germany, a place where many miracles are performed, the train stopped at Trier station, where several got out for refreshments. Among them was a cripple who had new crutches, and who appeared to move with difficulty. The train started sooner than was expected, and the cripple hurried to catch it, but finding he could not do so with his crutches, he gathered them up in his hands and ran the whole length of the platform, springing lightly on the footboard and into the carriage, and went on to Marpingen to be miraculously cured. This story is vouched for by the German correspondent of the *London Guardian*.

WHAT the *Sun* calls a "peculiar meeting to support a dangerous scheme" was held at Steinway Hall last Monday night, for the purpose of supporting a scheme to elect a Board of Finance to control the expenditures of this city. While some cheek upon the Tammany politicians who "run" the government of this much-robbed city is undoubtedly desirable, it would seem that some method other than practical disfranchising, by a rent or property qualification, some fifty thousand voters might be found. The thieves are not found among the poor but among the rich and pious hypocrites. The scheme, under the guise of a constitutional amendment, allows no one who does not pay a rent of \$240 or own real estate in the city to vote for the "Board of Finance." Although the "call" for the meeting had the signatures of many respectable and prominent citizens, it was engineered in the last legislature by one Woodin, who, the *Sun* says, has \$40,000 of Tweed's plunder in his pocket. The support of such a man is, to draw it mildly, not desirable, and anything which would commend itself to him would not be apt to attract the honest men of the country. It might be well to try the plan of putting a few honest men in office before proceeding to disfranchise 50,000 of our poor but not unpatriotic fellow-citizens.

THE LIST OF SPEAKERS at the Rochester Congress, so far as completed at present, is as follows: Col. R. G. Ingersoll, of Peoria, Ill.; Mr. B. F. Underwood, of Thorndike, Mass.; Dr. T. L. Brown, of Binghamton, N. Y.; President of the Freethinkers' Association of Central and Western New York; Mr. Horace Seaver, editor of the *Boston Investigator*; Mr. F. E. Abbot, editor of the *Boston Index*; Mr. D. M. Bennett, editor of the *New York Truth Seeker*; Prof. A. L. Rawson, of New York; Rabbi Max Landsberg, of Rochester, N. Y.; Ex-Rev. W. S. Bell, of N. Bedford, Mass.; Mr. Theron C. Leland, of New York city. There is also some reason to expect Mrs. Elizabeth Cady Stanton, of Tenafly, N. J.; Mr. Wm. J. Potter, Secretary of the Free Religious Association; Hon. George W. Julian, of Irvington, Ind.; Hon. Ingersoll Lockwood, of New York city; E. W. Meddaugh, Esq., of Detroit, Mich., and many others. The list of subjects, so far as known, is as follows: opening address on "A New Conscience Party," by F. E. Abbot; "Total Separation of Church and State," by Mr. Underwood; "Total Separation of Church and State, as practically demonstrated in the history of the Jews," by Rabbi Landsberg; "The Ethics of Secular Education," by Dr. Brown; "The Bible in the Common Schools," by Mr. Bennett; "Organization," by Mr. Leland; "Compulsory Education," by Prof. A. L. Rawson; a contributed paper on "Republican Taxation," by Hon. Eliza Wright, of Boston. The day sessions of Friday and Saturday, Oct. 26th and 27th will be devoted to business and free debate on the political platform submitted to the Congress in the "Call" of the Directors; the evenings of these two days, and the whole of Sunday, will be devoted to addresses, short speeches, etc. The Congress will convene at Corinthian Hall, at 10 A. M., Friday, Oct. 26th.

Events of the Week.

THE small-pox is raging in parts of Clinton county, N. Y.

RATES of freight have been advanced on all the main lines of railroads running East and West.

In some parts of the country hereabouts rain fell to the depth of four inches during the late storm.

THEODORE TILTON has so many lecture engagements to fill that he speaks every evening except Sunday.

ROBERT SHEA, a tramp, fell in a fit on Mott St. His head struck the curb stone and he died from the effects.

THE opinions of Republican members of Congress are greatly divided in regard to Pres. Hayes' "Southern Policy."

A LITTLE three year old daughter of Martin Filon, of Union Hill, N. J., fell into a tub of hot water and died from the effects of the scalding.

THE benefit and presents given to Edwin Adams, the invalid actor, aggregated \$20,000. That sum ought to keep him comfortable all winter.

MR. AND MRS. J. B. CARLEY and three children, of Port Jervis, O., were poisoned, accidentally or purposely, with arsenic, and some of them must die.

COOL Fall weather is already with us, and fires have become necessary to comfort. We have also had a cold easterly storm of two days' duration.

SENATOR BLAINE was taken suddenly ill as he was about to leave for Maine on account of an injury his daughter sustained by the bursting of a toy pistol.

THE strike of the cigar makers still continues, 6,000 or more holding out in this city. We wish they would all resolve to never make another cigar.

AN extensive fire occurred in Jermyn's coal mine, near Scranton, Pa., which burned with great violence, and did a great amount of damage. It is still burning.

FOUR steamships laden with 182,000 bushels of grain left this port for Europe one week ago. If such shipments as these continue, the financial condition of this country ought to improve.

A MALIGNANT cattle disease has broken out in the southern part of Russia of which hundreds of thousands of cattle have died. It has been so malignant that in many villages not a cow nor an ox is left.

GILMAN, the pious forger, has been removed from Sing Sing to Auburn. His wife, rendered insane by the disgrace of her husband's crime, has been placed in a lunatic asylum; and their children are in the care of their relatives.

ANOTHER sad fire has occurred in St. Johns, N. B. Several blocks were burned over, a large number of dwellings were destroyed and hundreds of families burned out of house and home. It was supposed to have been started by an incendiary.

AN explosion took place in a colliery at High Blantyre, Scotland, near Glasgow. Two hundred and thirty-three men were in the mine and up to this writing not one had been rescued, and the poisonous gases were so abundant, it is probable that every man suffered death.

THE recent victory of the Russians over the Turks near Kars was a decided one. The Turks lost 18,000 men and forty cannon. The Russian loss was less than 2,000. The Turks are strengthening their defenses at Plevna which the Russians are bombarding with great severity. Many a poor fellow is destined to lay down his life there.

MRS. EMMA MARTINOT, wife of an ex-detective in this city, visited the residence of Dr. James Hedden on Eleventh street. She had an altercation with him, during which she became very angry. She seized a chair and broke a bookcase, a looking glass and ornaments. When the doctor tried to eject her she stoutly resisted and he kicked her in the abdomen. He was locked up in the police station and the mad woman was sent to the Hospital.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER VII.

Religion is organically opposed to progress. The formulas of religion must of necessity be sacred and inviolable; they cannot yield, and soon are left behind. Then commences the great struggle, not to cease until the reign of perfect knowledge. On one side will be constant effort to extend the domain of knowledge—on the other, persecution; for with the belief in infallibility comes the right of enforcing that belief, and faith and bigotry always are in exact ratio to ignorance. There is no limit to the illustrations history furnishes of this subject. Faith in a religion not understood always results in bigotry, superstition, intolerance, and persecution. It might as well be said that a man's coat influenced his mind as that he is organically changed by an exotic system of religion. A church member, a bigot, a fanatic are easily made, but an organically good and upright man is good and upright from development, and cannot be made to order.

In Robespierre and Condorcet, history has furnished examples of the conduct of life of a man biased in early life by his religious instruction, and of the self-sustaining manhood, developed by intellectual and moral culture. The picture is drawn in strongest colors, and the nobility in life, and philosophical calmness at the approach of death manifested by the latter, is presented in strong contrast with the pitiless cruelty in life, and shrinking from death of the former.

Robespierre was educated a *protégé* of the Church, and was deeply imbued with the dogmas of religion. A scholar of the Jesuits, his morality was such as the Church bestows. That he was not an inquisitor was determined by his circumstances. He pledged himself to certain political distractions, and in their defense and extension, as remorselessly shed the blood of hecatombs of victims as the priest sacrifices to convictions.

By nature of tender feeling; resigning his office on being compelled to pass sentence of death; trembling even at the sight of blood, he became the most loathsome monster on whom the light of day ever shone. Having inflamed the populace, until, in obedience to his will, they sacrificed on the guillotine, amid shouts of joy, their king, their queen, their nobility, and decimated even the ranks of the people, he with priestly audacity pronounced an oration on the value of morality, religion, and a belief in a Supreme Being, and organized a festival to the latter, in which he officiated as high priest. The most sacred and holy of all missions to him was a revival of the religious sentiment of the French people. Only two days after this extraordinary display of folly, he prepared to change the revolutionary tribunal, so that he might be able to destroy his opponents, not by the slow process of single condemnation, but by scores and hundreds, thus wielding absolutely a dictatorship of the scaffold. By this last terrible engine he himself was crushed, and when his head fell beneath the same axe to which he had so remorselessly consigned such multitudes of true and noble men and women, in allusion to the worship of the Supreme, of which he would be high priest, a spectator said, "Yes, Robespierre, there is a God!"

Condorcet, cast on these same troublous times, made no pretense to religion. His intellect was keen and cultivated. Thrown into a dungeon, and hourly awaiting the execution, he called for a pen, thinking to leave a defense. "A defense of his personal actions and opinions! Should he, when so little time was spared, waste it in such idle manner?" No, he reproved himself, and casting aside such vanities, he sat down, amid the roar of conflicting factions; the din of revolution already saturated with blood; in his cell, hearing the wails of ten thousand broken hearts, and the famishing cries of a whole nation, and with a sublime faith sought to prove human progress and the ultimate perfectability of man! With far-reaching sight he looked beyond the petty accidents of his time, to the magnificent result of future ages. He reposed perfect trust in the wisdom of the order of nature, and in life or death submitted himself to her hands. Seeing in himself only an atom of the immeasurable whole; one individual in a countless swarm, he would not thrust forward his personality, but would employ his last short hour in presenting a great principle, which he hoped would prove beneficial to the coming time.

Thus what passes under the name of religious instruction is narrow and selfish to the last degree. It has of itself no broad and expanding principles, and if the devotee becomes ennobled and enlarged, the power either comes from himself or some other source. By aiming one fatal blow at reason, it would transform the man into a blind slave, quaking with servile fear of the gory hag Superstition, and a ready tool of bigotry.

Religious instruction is characterized by this singular quality, the more one is instructed the less one knows. Intellectual and moral culture are alone able to elevate the soul to the grand highlands of philosophy where, wholly above the accidents of the hour, it calmly contemplates the eternal relations of things.

Infinitely better than this puling cant and unmanly sneaking from obligations taken and faults committed, the stoicism of a pagan Rome, an Horatius offering himself for his country, a Regulus returning to torture because he had pledged his word, a magnanimity which sank self entirely out of sight, as in the consul Lucius Æmilius, who desperately wounded, after the battle of Cannæ, cried, "Waste not your commiseration on me, but fly to Rome, and garrison her walls. . . . Let me die in the midst of my slaughtered soldiers!"

It is claimed by the leaders of Christianity that to it we owe our civilization. Without it we should still roam the

forests of Europe, skin-clad savages, without the the least conception of right or wrong. To the general views expressed in the preceding pages we specialize to show the real influence Christianity exercised on the progress of European civilization.

Although it may not be said that Christianity is responsible for the night of ignorance in which Europe wandered for over a thousand years, yet, if not the sole cause, it was the chief and most active agent in the production of that awful catastrophe; and the prejudice then instilled against learning by ecclesiasticism has not yet wholly disappeared. Even in the Reformation which originated in the increase of intelligence, a fanatical crusade against learning was undertaken. Sage professors sent their pupils home with the assurance that the Spirit of God would inspire the true believer.

The first century was the flood-tide of Roman intellectual greatness—the age of inimitable poetry, perfected history, and diligent love of philosophy. Probably at no period in the history of the ancient world did the masses enjoy in a higher degree the comforts of life. The refinement of the few reached to the many, and the love of knowledge was not a monopoly of a select circle. The age immediately following yielded historians, lawyers, and philosophers, who would have been illustrious in any period, and learning became so generally diffused that there were a greater number of cultivated minds than even in the Golden Era.

The third century presents a different picture. Learning everywhere despised, history degraded to lying chronicles, poetry and philosophy contemptible, and the Latin tongue corrupted into a barbarous jargon. The laws of Constantine and succeeding emperors in the next century could not stay the tide of ignorance. Great men are evolved by the progress of events, not created by laws.

Why this rapid decline from the pinnacle of greatness, in two centuries, to the abyss of ignorance? Not the inundation of Northern hordes so much as the religion introduced into the Roman world during those centuries. The early Christians stigmatized learning as profane, and so identified was ancient literature with the old form of worship that it was held in abhorrence by the fanatical devotees of the Nazarene. In 398 the Council of Carthage forbade its being read by bishops, and the ignorant masses were prevented from incurring the sin by inability. All physical sciences were held as impious and inconsistent with revelation.

So long as the Christians were an insignificant sect, the influence of their contempt for literature and learning had little effect; but when they gained power and controlled the Government, their influence was exceedingly great. The offices of instructors of the Imperial family and of the sons of distinguished men in the nation, previously held by noble philosophers, were consigned to ignorant and superstitious priests. The knowledge of the Pagan world was discarded, and the dogmas of theology supplied their place. The Church absorbed all the mental activity of the times. Philosophy, poetry, and profane history were discarded as unworthy the attention of regenerated mortals. A new arena was opened for intellectual contest—one which engaged the thought of the centuries. This was polemics; the solution of incomprehensible dogmas by never-ending verbal warfare.

As science expands the faculties and ennobles the life, so such disputations narrow the mind, dwarf its powers, and make it imbecile. These studies of questions which are merely artificial formulas having no existence except in imagination, corrupt irretrievably the fountains of knowledge. While the supporters of conflicting creeds, dogmas, and vagaries disputed, the Latin tongue became so corrupted that the record of ancient knowledge was sealed except to the learned. With the temples ruthlessly destroyed by those who considered them profane, perished the Old Empire of Thought. The heated disputants over vacuities furnished instead their interminable discussions, which, by preoccupying the attention of those who cared to think, excluded the old literature; ignorance became canonized. No adequate conception can be formed of the darkness of the human intellect at this period. Superstition grew like a rank and pestilent weed, and asceticism depressed the understanding to still lower depths. The Old was cast aside, and the literature given instead was valueless. Even the minds of thinkers were led astray along paths beginning in ignorance and ending nowhere. Worthless, except as a curiosity, is the literature succeeding the age of inspiration, when bishops sat in solemn council over such vast problems as the immaculate conception, the manner of the operation of Christ's will, the digestion of communion bread and wine, and the possession of property by Christ.

When the Barbarians overspread the empire, they were plastic as children in the hands of the priests, and were easily persuaded to substitute the Mother of God and Christ for their peculiar deities. The New Religion held high carnival. Ignorance is the primeval slime out of which infallible authority grows sleek and powerful. The Christian hierarchy grew from century to century, grasping power by every possible means, staying its hand at no crime, pausing at no cruelty, until it seemed that Europe must inevitably become a theocracy like that of ancient Egypt, or of the Druids. From commutation, or payment for pardons, from tithes, from share of intestate estates, from legacies, the Church at one time owned the title-deeds of a greater portion of the lands of Europe; kings and emperors bowed unclad in the porch of the palace of the Pope's who ruled with undisputed despotism over the spiritual domain, and sought in the same manner to seize temporal affairs.

Out of this night Europe emerged. How? By the influence of Christianity? Who, after reviewing this dismal record of crime against humanity, dare assert that the knowledge by which Europe is blessed to-day, and by

which she is superior to the hordes of her ancient forests, flowed from Christianity? If the Christian religion is so productive of advancement, why did it not put forth its fruits during the thousand years it held mankind in implicit obedience, and its nod was more potent than the laws of emperors?

Did it foster learning? Countless martyrs at the stake and on the rack, whose only crime was extending human knowledge beyond prescribed limits, cry to the pitying Heavens. For a thousand years it sat on the prostrate form of a great civilization, and attempted to guide the course of events. What were the results? Read the chronicles of the Dark Ages. With blanched face and trembling nerves call up its scenes of fiendishness, where the representatives of this religion, clad with their power by God, wrought the work of fiends incarnate. The morality of Europe sank below that of the Empire even under Nero and Caligula. Morality, manly self-reliance, and nobility of character disappeared as the new religion gained ascendancy. We now witness its blasting effects on Spain, a fossil of the Dark Ages, where the priest is more powerful than the king he faithfully supports. The poison of unquestioning faith entered deep into the vital current of Spanish life and paralyzed the intellect. It is the same faith that supports the Hapsburgs, like evil birds preying on the people, who detest, but dare not move for fear of the terrible power unscrupulously exercised by the priesthood. Napoleon held his throne, and Louis—his villainous shadow—kept his position on the slack rope of French politics by the same aid. Italy—fairest land on which the sun ever shone—became the stronghold of the hydra—a nation of brigands and beggars. The cowed monk and drivelling priest are the types of Church perfection.

Who wishes the hierarchy could have succeeded as they hoped, and made the holy faith, descended from the Apostles, and sealed by the blood of martyrs, the triumphant ruler of Europe? When we read the history of its usurpations, its unspeakable crimes, its love of torture, its fiendish cruelty, are we not unspeakably thankful it did not succeed?

The hierarchy fought against a self-reliant people, and the fortune of events was against them. The Crusades not only exposed the fallibility and duplicity of the Church, but foreign contact enlarged the intellectual horizon of Europe. The introduction of the long-buried classics through Arabic channels stimulated the ever-present desire for knowledge. Aristotle, a thousand years forgotten, became the leader in science, and the new civilization began at the identical point where research in accurate knowledge closed with the ancient philosophers. Humanity had passed a long night of pain, to find its efforts the incubus of nightmare, and to resume where, thirty generations before, it surrendered the burden.

[TO BE CONTINUED.]

Paine Vindicated.

INGERSOLL REPLIES TO THE NEW YORK OBSERVER.

DID THOMAS PAINE LIVE THE LIFE OF A DRUNKEN BEAST, AND DID HE DIE A DRUNKEN, COWARDLY AND BEASTLY DEATH?

Upon you rests the burden of substantiating these infamous charges.

You have, I suppose, produced the best evidence in your possession, and that evidence I will now proceed to examine. Your first witness is Grant Thorburn. He makes three charges against Thomas Paine. 1st. That his wife obtained a divorce from him in England for cruelty and neglect. 2d. That he was a defaulter and fled from England to America. 3d. That he was a drunkard. These three charges stand upon the same evidence—the word of Grant Thorburn. If they are not all true Mr. Thorburn stands impeached.

The charge that Mrs. Paine obtained a divorce on account of the cruelty and neglect of her husband is utterly false. There is no such record in the world, and never was. Paine and his wife separated by mutual consent. Each respected the other. They remained friends. This charge is without any foundation in fact. I challenge the Christian world to produce the record of this decree of divorce. According to Mr. Thorburn it was granted in England. In that country public records are kept of all such decrees. Have the kindness to produce this decree showing that it was given on account of cruelty or admit that Mr. Thorburn was mistaken.

Thomas Paine was a just man. Although separated from his wife, he always spoke of her with tenderness and respect, and frequently sent her money without letting her know the source from whence it came. Was this the conduct of a drunken beast?

The second charge, that Paine was a defaulter in England and fled to America, is equally false. He did not flee from England. He came to America, not as a fugitive, but as a free man. He came with a letter of introduction signed by another Infidel, Benjamin Franklin. He came as a soldier of Freedom—an apostle of Liberty.

In this second charge there is not one word of truth.

He held a small office in England. If he was a defaulter the records of that country will show that fact.

Mr. Thorburn, unless the record can be produced to substantiate him, stands convicted of at least two mistakes.

Now as to the third: He says that in 1802 Paine was an "old remnant of mortality, drunk, bloated and half asleep."

Can any one believe this to be a true account of the personal appearance of Mr. Paine in 1802? He had just returned from France. He had been welcomed home by Thomas Jefferson, who had said that he was entitled to the hospitality of every American.

In 1802 Mr. Paine was honored with a public dinner in the city of New York. He was called upon and treated with kindness and respect by such men as DeWitt Clinton,

In 1806 Mr. Paine wrote a letter to Andrew A. Dean upon the subject of religion. Read that letter and then say that the writer of it was an "old remnant of mortality, drunk, bloated and half asleep." Search the files of the *New York Observer* from the first issue to the last, and you will find nothing superior to this letter. In 1803 Mr. Paine wrote a letter of considerable length, and of great force, to his friend Samuel Adams. Such letters are not written by drunken beasts, nor by remnants of old mortality, nor by drunkards. It was about the same time that he wrote his "Remarks on Robert Hall's Sermon's." These "Remarks" were not written by a drunken beast, but by a clear-headed and thoughtful man.

In 1804 he published an essay on the invasion of England, and a treatise on gun-boats, full of valuable maritime information—in 1805, a treatise on yellow fever, suggesting modes of prevention. In short, he was an industrious and thoughtful man. He sympathized with the poor and oppressed of all lands. He looked upon monarchy as a species of physical slavery. He had the goodness to attack that form of government. He regarded the religion of his day as a kind of mental slavery. He had the courage to give his reasons for his opinion. His reasons filled the churches with hatred. Instead of answering his arguments they attacked him. Men who were not fit to blacken his shoes, blackened his character.

There is too much religious cant in the statement of Mr. Thorburn. He exhibited too much anxiety to tell what Grant Thorburn said to Thomas Paine. He names Thomas Jefferson as one of the disreputable men who welcomed Paine with open arms. The testimony of a man who regarded Thomas Jefferson as a disreputable person, as to the character of anybody, is utterly without value. In my judgment, the testimony of Mr. Thorburn should be thrown aside as wholly unworthy of belief.

Your next witness is the Rev. J. D. Wickham, D.D., who tells what an elder in his church said. This elder said that Paine passed his last days on his farm at New Rochelle with a solitary female attendant. This is not true. He did not pass his last days at New Rochelle. Consequently this pious elder did not see him during his last days at that place. Upon this elder we prove an alibi. Mr. Paine passed his last days in the city of New York, in a house upon Columbia street. The story of the Rev. J. D. Wickham, D.D., is simply false.

The next competent false witness is the Rev. Charles Hawley, D.D., who proceeds to state that the story of the Rev. J. D. Wickham, D.D., is corroborated by older citizens of New Rochelle. The names of these ancient residents are withheld. According to these unknown witnesses, the account given by the deceased elder was entirely correct. But as the particulars of Mr. Paine's conduct "were too loathsome to be described in print," we are left entirely in the dark as to what he really did.

While at New Rochelle Mr. Paine lived with Mr. Purdy—with Mr. Dean—with Captain Pelton, and with Mr. Staple. It is worthy of note that all of these gentlemen give the lie direct to the statements of "older residents" and ancient citizens spoken of by the Rev. Charles Hawley, D.D., and leave him with his "loathsome particulars" existing only in his own mind.

The next gentleman you bring upon the stand is W. H. Ladd, who quotes from the memoirs of Stephen Grellet. This gentleman also has the misfortune to be dead. According to his account, Mr. Paine made his recantation to a servant girl of his by the name of Mary Roscoe. To this girl, according to the account, Mr. Paine uttered the wish that all who read his book had burned it. I believe there is a mistake in the name of this girl. Her name was probably Mary Hinsdale, as it was once claimed that Paine made the same remark to her, but this point I shall notice hereafter. These are your witnesses, and the only ones you bring forward, to support your charge that Thomas Paine lived a drunken and beastly life and died a drunken, cowardly and beastly death. All these calumnies are found in a life of Paine by a Mr. Cheetham, the convicted libeler already referred to. Mr. Cheetham was an enemy of the man whose life he pretended to write.

In order to show you the estimation in which Mr. Cheetham was held by Mr. Paine, I will give you a copy of a letter that throws light upon this point:

October 28, 1807.

MR. CHEETHAM: Unless you make a public apology for the abuse and falsehood in your paper of Tuesday, October 27th, respecting me, I will prosecute you for lying.

THOMAS PAINE.

In another letter, speaking of this same man, Mr. Paine says: "If an unprincipled bully cannot be reformed, he can be punished." "Cheetham has been so long in the habit of giving false information, that truth is to him like a foreign language."

Mr. Cheetham wrote the life of Paine to gratify his malice and to support religion. He was prosecuted for libel—was convicted and fined.

Yet the life of Paine written by this man is referred to by the Christian world as the highest authority.

As to the personal habits of Mr. Paine, we have the testimony of William Carver, with whom he lived; of Mr. Jarvis, the artist, with whom he lived; of Mr. Staple, with whom he lived; of Mr. Purdy, who was a tenant of Paine's; of Mr. Burger, with whom he was intimate; of Thomas Nixon and Captain Daniel Pelton, both of whom knew him well; of Amasa Woodsworth, who was with him when he died; of John Fellows, who boarded at the same house; of James Wilburn, with whom he boarded; of B. F. Haskin, a lawyer, who was well acquainted with him and called upon him during his last illness; of Walter Morton, a friend; of Clio Rickman, who had known him for many years; of Willet

and Elias Hicks, Quakers, who knew him intimately and well; of Judge Hertell, H. Margary, Elihu Palmer, and many others. All these testified to the fact that Mr. Paine was a temperate man. In those days nearly everybody used spirituous liquors. Paine was not an exception: but he did not drink to excess. Mr. Lovett, who kept the City Hotel where Paine stopped, in a note to Caleb Bingham, declared that Paine drank less than any boarder he had.

Against all this evidence you produce the story of Grant Thorburn—the story of the Rev. J. D. Wickham that an elder in his church told him that Paine was a drunkard, corroborated by the Rev. Charles Hawley, and an extract from Lossing's history to the same effect. The evidence is overwhelmingly against you. Will you have the fairness to admit it? Your witnesses are merely the repeaters of the falsehoods of James Cheetham, the convicted libeler.

After all, drinking is not as bad as lying. An honest drunkard is better than a calumniator of the dead. "A remnant of old mortality, drunk, bloated and half asleep" is better than a perfectly sober defender of human slavery.

To become drunk is a virtue compared with stealing a babe from the breast of its mother.

Drunkenness is one of the beatitudes, compared with editing a religious paper devoted to the defense of slavery upon the ground that it is a divine institution.

Do you really think that Paine was a drunken beast when he wrote "Common Sense"—a pamphlet that aroused three millions of people, as people were never aroused by a pamphlet before? Was he a drunken beast when he wrote the "Crisis"? Was it to a drunken beast that the following letter was addressed:

Rocky Hill, September 10, 1783.

I have learned since I have been at this place, that you are at Bordentown.—Whether for the sake of retirement or economy I know not. Be it for either or both, or whatever it may, if you will come to this place and partake with me I shall be exceedingly happy to see you at it. Your presence may remind Congress of your past services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works, and who with much pleasure subscribes himself Your Sincere Friend,

GEORGE WASHINGTON.

Did any of your ancestors ever receive a letter like that? Do you think that Paine was a drunken beast when the following letter was received by him?—

You express a wish in your letter to return to America in a national ship; Mr. Dawson, who brings over the treaty, and who will present you with this letter, is charged with orders to the captain of the Maryland to receive and accommodate you back, if you can be ready to depart at such a short warning. You will in general find us returned to sentiments worthy of former times; *in these it will be your glory to have steadily labored and with as much effect as any man living.* That you may live long to continue your useful labors, and reap the reward in the *thankfulness of nations*, is my sincere prayer. Accept the assurances of my high esteem and affectionate attachment.

THOMAS JEFFERSON.

Did any of your ancestors ever receive a letter like that. "It has been very generally propagated through the continent that I wrote the pamphlet 'Common Sense.' I could not have written anything in so manly and striking a style."—JOHN ADAMS.

"A few more such flaming arguments as were exhibited at Falmouth and Norfolk, added to the sound doctrine and unanswerable reasoning contained in the pamphlet 'Common Sense,' will not leave numbers at a loss to decide on the propriety of a separation."—GEORGE WASHINGTON.

"It is not necessary for me to tell you how much all your countrymen—I speak of the great mass of the people—are interested in your welfare. They have not forgotten the history of their own revolution and the difficult scenes through which they passed; nor do they review its several stages without reviving in their bosoms a due sensibility of the merits of those who served them in that great and arduous conflict. The crime of ingratitude has not yet stained, and I trust never will stain, our national character. You are considered by them as not only having rendered important services in our own revolution, but as being on a more extensive scale the friend of human rights, and a distinguished and able defender of public liberty. To the welfare of Thomas Paine the Americans are not, nor can they be indifferent." JAMES MONROE.

Did any of your ancestors ever receive a letter like that?

"No writer has exceeded Paine in ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple and unassuming language."—THOMAS JEFFERSON.

Was ever a letter like that written about an editor of the *New York Observer*?

Was it in consideration of the services of a drunken beast that the legislature of Pennsylvania presented Thomas Paine with five hundred pounds sterling?

Did the State of New York feel indebted to a drunken beast, and confer upon Thomas Paine an estate of several hundred acres?

Did the congress of the United States thank him for his services because he had lived a drunken and beastly life?

Was he elected a member of the French convention because he was a drunken beast? Was it the act of a drunken beast to put his own life in jeopardy by voting against the death of the king? Was it because he was a drunken beast that he opposed the "Reign of Terror"—that he endeavored to stop the shedding of blood, and did all in his power to protect even his own enemies?

Do the following extracts sound like the words of a drunken beast?

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

"My own mind is my own church."

"It is necessary to the happiness of man that he be mentally faithful to himself."

"Any system of religion that shocks the mind of a child cannot be a true system."

"The Word of God is the creation which we behold."

"The age of ignorance commenced with the Christian system."

"It is with a pious fraud as with a bad action—it begets a calamitous necessity of going on."

"To read the Bible without horror, we must undo everything that is tender, sympathizing and benevolent in the heart of man."

"The man does not exist who can say I have persecuted him, or that I have in any case returned evil for evil."

"Of all tyrannies that afflict mankind, tyranny in religion is the worst."

"The belief in a cruel god makes a cruel man."

"My own opinion is, that those whose lives have been spent in doing good and endeavoring to make their fellow-mortals happy, will be happy hereafter."

"The intellectual part of religion is a private affair between every man and his maker, and in which no third party has any right to interfere. The practical part consists in our doing good to each other."

"No man ought to make a living by religion. One person cannot act religion for another—every person must perform it for himself."

"One good schoolmaster is of more use than a hundred priests."

"Let us propagate morality unfettered by superstition."

"God is the power, or first cause, Nature is the law, and matter is the subject acted upon."

"I believe in one God and no more, and I hope for happiness beyond this life."

"The key of the heaven is not in the keeping of any sect, nor ought the road to it to be obstructed by any."

"My religion, and the whole of it, is the fear and love of the Deity and universal philanthropy."

"I have yet, I believe, some years in store, for I have a good state of health and a happy mind. I take care of both, by nourishing the first with *temperance* and the latter with abundance."

"He lives immured within the Bastille of a word."

How perfectly that sentence describes you! The Bastille in which you are immured is the word "Calvinism."

"Man has no property in man."

What a splendid motto that would have made for the *New York Observer* in the olden time!

"The world is my country; to do good, my religion."

I ask you again whether these splendid utterances came from the lips of a drunken beast?

DID THOMAS PAINE DIE IN DESTITUTION AND WANT?

The charge has been made, over and over again, that Thomas Paine died in want and destitution—that he was an abandoned pauper—an outcast without friends and without money. This charge is just as false as the rest.

Upon his return to this country in 1802, he was worth \$30,000, according to his own statement made at that time in the following letter addressed to Clio Rickman:

MY DEAR FRIEND: Mr. Monroe, who is appointed minister extraordinary to France, takes charge of this, to be delivered to Mr. Este, banker in Paris, to be forwarded to you.

I arrived at Baltimore the 30th of October, and you can have no idea of the agitation which my arrival occasioned. From New Hampshire to Georgia (an extent of 1,500 miles) every newspaper was filled with applause or abuse.

My property in this country has been taken care of by my friends, and is now worth six thousands pounds sterling; which put in the funds will bring me £400 sterling a year.

Remember me in affection and friendship to your wife and family, and in the circle of your friends.

THOMAS PAINE.

A man in those days worth thirty thousand dollars was not a pauper. That amount would bring an income of at least two thousand dollars per annum. Two thousand dollars then would be fully equal to five thousand dollars now.

On the 12th of July, 1809, the year in which he died, Mr. Paine made his will. From this instrument we learn that he was the owner of a valuable farm within twenty miles of New York. He also was the owner of thirty shares in the New York Phoenix Insurance Company, worth upwards of fifteen hundred dollars. Besides this, some personal property and ready money. By his will he gave to Walter Morton, and Thomas Addis Emmet, brother of Robert Emmet two hundred dollars each, and one hundred to the widow of Elihu Palmer.

Is it possible that this will was made by a pauper—by a destitute outcast—by a man who suffered for the ordinary necessities of life?

But suppose, for the sake of the argument, that he was poor and that he died a beggar, does that tend to show that the Bible is an inspired book and that Calvin did not burn Servetus? Do you really regard poverty as a crime? If Paine had died a millionaire, would you have accepted his religious opinions? If Paine had drank nothing but cold water, would you have repudiated the five cardinal points of Calvinism? Does an argument depend for its force upon the pecuniary condition of the person making it? As a matter of fact, most reformers—most men and women of genius, have been acquainted with poverty. Beneath a covering of rags have been found some of the tenderest and bravest hearts.

Owing to the attitude of the churches for the last fifteen

hundred years, truth-telling has not been a very lucrative business. As a rule, hypocrisy has worn the robes, and honesty the rags. That day is passing away. You cannot now answer the arguments of a man by pointing at holes in his coat. Thomas Paine attacked the Church when it was powerful—when it had what was called honors to bestow—when it was the keeper of the public conscience—when it was strong and cruel. The Church waited till he was dead then attacked his reputation and his clothes.

Once upon a time a donkey kicked a lion. The lion was dead.

CONCLUSION.

From the persistence with which the orthodox have charged for the last sixty-eight years that Thomas Paine recanted, and that when dying he was filled with remorse and fear; from the malignity of the attacks upon his personal character, I had concluded that there must be some evidence of some kind to support these charges. Even with my ideas of the average honor of believers in superstition—the disciples of fear, I did not quite believe that all these infamies rested solely upon poorly attested lies. I had charity enough to suppose that something had been said or done by Thomas Paine capable of being tortured into a foundation for these calumnies. And I was foolish enough to think that even you would be willing to fairly examine the pretended evidence said to sustain these charges, and give your honest conclusion to the world. I supposed that you, being acquainted with the history of your country, felt under a certain obligation to Thomas Paine for the splendid services rendered by him in the darkest days of the Revolution. It was only reasonable to suppose that you were aware that in the midnight of Valley Forge the "Crisis," by Thomas Paine, was the first star that glittered in the wide horizon of despair. I took it for granted that you knew of the bold stand taken and the brave words spoken by Thomas Paine, in the French convention, against the death of the king. I thought it probable that you, being an editor, had read the "Rights of Man"; that you knew that Thomas Paine was a champion of human liberty; that he was one of the founders and fathers of this republic; that he was one of the foremost men of his age; that he had never written a word in favor of injustice; that he was a despiser of slavery; that he abhorred tyranny in all its forms; that he was in the widest and highest sense a friend of his race; that his head was as clear as his heart was good, and that he had the courage to speak his honest thought. Under these circumstances I had hoped that you would for the moment forget your religious prejudices and submit to the enlightened judgment of the world the evidence you had, or could obtain, affecting in any way the character of so great and so generous a man. This you have refused to do. In my judgment, you have mistaken the temper of even your own readers. A large majority of the religious people of this country have, to a considerable extent, outgrown the prejudices of their fathers. They are willing to know the truth, and the whole truth, about the life and death of Thomas Paine. They will not thank you for having presented them the moss-covered, the maimed and distorted traditions of ignorance, prejudice and credulity. By this course you will convince them not of the wickedness of Paine, but of your own unfairness.

What crime had Thomas Paine committed that he should have feared to die? The only answer you can give is, that he denied the inspiration of the scriptures. If this is a crime, the civilized world is filled with criminals. The pioneers of human thought—the intellectual leaders of the world—the foremost men in every science—the kings of literature and art—those who stand in the front rank of investigation—the men who are civilizing, elevating, instructing and refining mankind, are to-day unbelievers in the dogma of inspiration. Upon this question, the intellect of Christendom agrees with the conclusions reached by the genius of Thomas Paine. Centuries ago a noise was made for the purpose of frightening mankind. Orthodoxy is the echo of that noise.

The man who now regards the Old Testament as in any sense a sacred or inspired book is in my judgment an intellectual and moral deformity. There is in it so much that is cruel, ignorant and ferocious, that it is to me a matter of amazement that it was ever thought to be the work of a most merciful deity.

Upon the question of inspiration Thomas Paine gave his honest opinion. Can it be that to give an honest opinion causes one to die in terror and despair? Have you in your writings been actuated by the fear of such a consequence? Why should it be taken for granted that Thomas Paine, who devoted his life to the sacred cause of freedom, should have been hissed at in the hour of death by the snakes of conscience, while editors of Presbyterian papers who defended slavery as a divine institution, and cheerfully justified the stealing of babes from the breasts of mothers, are supposed to have passed smilingly from earth to embraces of angels? Why should you think that the heroic author of the "Rights of Man" should shudderingly dread to leave this "bank and shoal of time," while Calvin, dripping with the blood of Servetus, was anxious to be judged of God? Is it possible that the persecutors—the instigators of the massacre of St. Bartholemew—the inventors and users of thumb-screws, and iron boots, and racks—the burners and tearers of human flesh—the stealers, whippers and enslavers of men—the buyers and beaters of babes and mothers—the founders of inquisitions—the makers of chains, the builders of dungeons, the slanderers of the living and the calumniators of the dead, all died in the odor of sanctity, with white, forgiven hands folded upon the breasts of peace, while the destroyers of prejudice—the apostles of humanity—the soldiers of liberty—the breakers of fetters—the creators of light—died surrounded with the fierce fiends of fear? In your attempt to destroy the character of Thomas

Paine you have failed, and have succeeded only in leaving a stain upon your own. You have written words as cruel, bitter and heartless as the creed of Calvin. Hereafter you will stand in the pillory of history as a defamer—a calumniator of the dead. You will be known as the man who said that Thomas Paine, the "Author Hero," lived a drunken cowardly and beastly life, and died a drunken and beastly death. These infamous words will be branded upon the forehead of your reputation. They will be remembered against you, when all else you may have uttered shall have passed from the memory of men.

ROBERT G. INGERSO L.

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The Great Religions of the World.—Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

In the literature of the ancient Persian or Chaldeans, which was chiefly brought to light by the late discoveries at Nineveh and other localities by George Smith and Gen. Rawlinson in the excavations there made, of tablets, etc., in which they found cuneiform or arrow-head shaped inscriptions, which at length they were able to decipher and read—is found much that has been held sacred by those who have lived in later times. Those cuneiform inscriptions are probably the oldest form of written language of which the world has any knowledge—older than the hieroglyphics, or picture writing, of Egypt, and older by far than any word that was ever written in the Hebrew language. There is a marked difference in each system of writing. The cuneiform inscriptions of the ancient Chaldeans, Ninevites, and Babylonians employed no alphabet, no letters to represent sounds used to spell out words, but each word or syllable had a character to represent it, on a plan somewhat similar to the Chinese system of writing; they have no alphabet proper, but each character represents a word instead of a simple sound. This character-writing, I repeat, is the oldest system known to man. A later system was the picture-writing of the Egyptians, in which they used somewhat rude representations of men, animals, etc., to give their meaning. In this way they recorded the histories of their wars and conflicts; and these were engraved upon their temples, monuments, obelisks, pyramids, etc., etc., which have stood more than five thousand years, and are, some of them, still preserved in all their glory. Philologists and archeologists have learned to read those ancient inscriptions, and thus become possessed of many of the facts of ancient history not otherwise attainable. The third system of writing was the latest and most perfect, in which an alphabet was employed, or characters to represent the various sounds used in speaking. These alphabets vary from twenty-two to twenty-six characters or letters, with which all languages may be written. We are learning now, however, that there are some forty sounds employed in speaking our language, and that twenty-six letters are not enough to represent all of them. To have one letter, as "A," represent four different sounds, as it now does, is a mistake, and leads to many difficulties in learning to read and pronounce, and is extremely awkward and imperfect. There is a reform to be made in this direction which is now occupying the attention of the most learned philologists of the age; and it is to be hoped that before many years shall have passed away our alphabet will be so improved that no letter will be compelled to represent more than one sound. When this shall have been accomplished, our language will be greatly simplified, and the labor of learning orthography and pronunciation greatly facilitated.

The alphabetic system of writing, as I have said, is more modern than the other two systems, and is more perfect, even with the defects that still adhere to it. The Hebrew is written with an alphabet, and consequently came into use at a much later period of the world's history than either the cuneiform inscriptions of Nineveh and Assyria or the picture-writing of Egypt. This very fact proves that the Hebrew is comparatively a modern language, and was not known till ages after the other systems of writing had been employed.

To return to the cuneiform inscriptions in which the history and the literature of the ancient Chaldeans, of Nineveh and Babylon were written; there the indefatigable Smith and Rawlinson found recorded such nursery tales as "Jack the Giant Killer," "Jack and his Bean Stalk," "The House that Jack built," "Blue Beard," "Cinderella," and many other nursery tales which delighted us in the days of our childhood.

They found recorded there also the story of the creation of the world, of the formation of man and woman from the dust of the earth, of the "temptation and fall" in the Garden of Eden, of "the Flood" which deluged the earth and drowned all the inhabitants save one family, which were preserved in a crude vessel built for the purpose. Yes; there were found engraved or inscribed those old legends which form the groundwork of the Bible history

and the theology of Judaism and Christianity. This not only proves that the Hebrew is not the oldest written language, but that the old Bible legends of creation, the flood, etc., etc., were not original with the writers of the Jewish Scriptures, but were borrowed probably during their captivity, of the nation who had a far more ancient literature than themselves, and a language that was undoubtedly used thousands of years before the Hebrew was invented. We get here unmistakable information as to the source of those old fables about the creation of the world which millions have pored over with so much sacred veneration and confidence.

The religion of the Hindoos is probably still more ancient than that of the Chaldeans or Persians. It descended from the ancient Aryan race, which peopled central and southern Asia many ages ago. It is beyond our power to penetrate back into those prehistoric times and fix dates and eras with any precision, but this we do know, that the Aryan race was a very ancient one, and that from it sprang the nations that people civilized Europe to-day. The literature, the history, and the theology of India was a sealed book to the rest of the modern world until enterprising Europeans went there and remained years, and by patient investigations and explorations learned much of the literature and religion of that ancient people. Prominent among this studious class of philologists, investigators, and explorers stand Sir William Jones, Sir Godfrey Higgins, Burnouf, Sir Cockburn Thompson, Jacoliot, Max Müller, and a few others. Several of these learned men have spent years in India, have made the acquaintance of learned Brahmins; they have studied the ancient Sanscrit language which was employed thousands of years ago, and they have been enabled to read the voluminous literature and theology of that ancient country. They found these sacred writings far more extensive than the Jewish Scriptures, consisting of hymns, invocations, lessons, dialogues, etc., etc., embracing much that is sublime, elevated, and spiritual, and were written long before the Jewish Scriptures were penned, even before the Hebrew nation had an existence. The Vedas, the Puranas, the Shastras, the Mahabharata, the Bhagavad Gita, and other extensive writings, make up the Hindoo Scriptures, and in the aggregate embrace thousands of volumes, great numbers of which have never yet been translated into English.

[TO BE CONTINUED.]

Interrogatories to Jehovah.—No. 35.

GREAT JEHOVAH:

Have not the inhuman enactments contained in the Bible against the unfortunate class of persons denounced as witches been the apology and impetus for the putting to death in Europe during a term of years of not less than one hundred thousand unfortunate victims adjudged of being guilty of witchcraft, and the by no means small amount of similar persecution that was meted out to the same unfortunate class in this country?

Were not all the zealots engaged in the diabolical work of hunting up, tormenting, and putting to death in the most cruel manner conceivable, those unfortunate wretches, all firm believers in the divinity and infallibility of the Bible?

Is it not a strong argument against the divinity of the Bible that in its very earliest chapters it placed a stigma upon labor, and made it a punishment for errors committed on the part of inexperienced man?

Is not the idea inculcated that but for the untimely eating of some specimens of fruit, man would never have needed to toil and labor for his livelihood, and that he could have passed his days and years in ease and idleness?

Has not this idea been a most mischievous and fallacious one? Is not labor one of the most ennobling qualities known to man?

Had man always lived in idleness, would he not have remained in a savage state? Was a race of idlers ever known to progress in civilization and enlightenment?

Has not labor been one of the greatest blessings that man has possessed? Has it not subdued the wild forests to lovely habitations and beautiful cities? Has it not whitened the ocean with millions of sails? Has it not made highways and railroads over the civilized globe? Has it not made the earth to teem with bounteous crops? Has it not been the source of all the wealth, all the comforts, all the luxury, all the civilization that man possesses to-day?

Is it not, then, untruthful and opposed to the spirit of divinity to represent labor as a curse to man, and that indolence and idleness are superior to it or more to be desired?

Is not the advice which thy son is said to have given his hearers equally mistaken and unsound when he instructed them to take no thought for the future as to what they should eat or drink or clothe themselves withal?

If these instructions were carried out, would it not destroy all enterprise, all preparation for the wants and necessities, and render mankind thriftless, poverty-stricken mendicants?

If men and women should make no more provision for the winter season and old age than do the lilies of the field and the birds of the air, would they not inevitably starve to death by thousands and hundreds of thousands?

Is it not an impracticable, misleading assurance that thou wilt provide food and clothing for those who lift not a finger to provide for themselves? Is it not far better to teach men the importance of their being enterprising and prudent, in securing the necessities of life for themselves

and their families, and that thou helpest those most who help themselves?

Is it not really anti-divine to instruct men to become idle and improvident—mere houseless and homeless beggars?

Does not thy book uphold capital punishment? Is not its code a code of vengeance, and was not the most cruel punishment in thy law meted out for the most trivial offenses?

Is it not an indication that the Bible is not divine that it recognizes and tacitly approves of kingcraft and tyranny on the earth?

Has it not been opposed to the best interests of the race that the many should bow down to and worship the few who manage to wear a crown of gold or silver or iron? Has not the oppressive rule of kingcraft and priestcraft greatly retarded man in his march towards the higher mental and civil liberty?

Are we to understand that thou art in favor of this sort of thing? that you want the few to govern and override the many and make them mere abject slaves in the world?

Is it true that such a government on earth is modeled after thy government in heaven? Is it true that thou art a great king, sitting on a throne, governing thy vassals with severity and despotism, leaving them no alternative but to submit to thy rule or burn in flames of fire forever?

Has not the tyranny of the Bible, and much, also, that has existed in the world, arisen from the supposition that thy rule was one of compulsion of the many to the one?

Has not the government on earth been modeled after the supposed government of heaven? Is tyranny on earth any better than tyranny in heaven?

Was Ingersoll far out of the way when he said, "There can be no liberty on earth while men worship a tyrant in heaven?"

From the points alluded to, and many others not here touched upon, are not men fully justified in doubting the divinity of the book which teaches all these things? Are they not more correct in thinking that it was written by unprogressed men, and that it contains the crude and barbarous notions that prevailed in the world at the time it was written?

Another Discussion.

The Rev. Cyrus Romulus Teed, of Moravia, Cayuga county, N. Y., a few weeks ago challenged Freethinkers, Spiritualists and Unbelievers of all grades to meet him in a seven-days' discussion on the 12th inst., at Moravia, on "The Divinity of the Bible and Christianity." Two or three of his bills or circulars were sent to us. In our issue of the 6th inst. we alluded to his challenge, and took occasion to say that if he failed to meet "foemen worthy of his steel," that we would discuss the questions with him, and that the columns of THE TRUTH SEEKER should be open to him. It appears that few or none came forward to meet him, and he has seen fit to accept our offer. Two or three letters have passed between us, and we have agreed to discuss in the columns of THE TRUTH SEEKER the three following propositions:

1. Jesus Christ is not only Divine, but is the Lord God, Creator of Heaven and Earth.
2. Christianity is an Original and Divine System of Religion.
3. The Bible is the Natural Written Expression—historic and prophetic—of the Word, God, and was given by Divine Inspiration.

Mr. Teed takes the affirmative and leads off, we take the negative and will follow. The Discussion will probably commence in our next issue, the first number in November.

Such parties as are not now taking the paper, and wish to read the Discussion, will do well to subscribe, commencing with our next issue. We offered in our last to send the paper from Nov. 1 to Jan. 1 for the nominal sum of twenty cents, to afford the public a favorable opportunity to become acquainted with the sheet. The Discussion will offer additional inducements to thousands to accept our offer. We hope our friends will send in all the names they can.

Mr. Teed, in his last letter to us, makes this statement: "I am thirty-eight years of age Oct. 18th, 1877. Seven years ago I was a lay member of the Baptist church, and know nothing to the contrary of my name's being recorded there yet. I read medicine and practised for a while. Since 1870 I have given my energies to the investigation of the Word. I am now engaged, maintaining publicly and privately the doctrines and life of Jesus Christ as the only means of salvation to the human race. I might be styled a clergyman, though not dependent upon any recognized sect for my authority to declare the truth against all opposition."

Thus it appears that Mr. Teed is a sort of independent defender of Jesus, and as we have not as much faith in Jesus as he has possibly he may enlighten us somewhat. We shall endeavor to keep the debate within bounds and to occupy the space of two columns to each installment. Come on, Brother Teed.

The Rochester Convention.

We hope to meet many friends and patrons at the Congress of the Liberal League which assembles at Rochester on the 26, 27, and 28th inst. Important measures will be acted upon and a forward step will be advocated for the Liberals of the country to take. The Manhattan Liberal Club of this city will be represented there by Prof. A. L. Rawson, Theron C. Leland, and D. M. Bennett. It is

expected that each will deliver a discourse. (See note on first page giving the names of the other speakers who will address the meeting.) The Convention will be held in Corinthian Hall—the finest hall in the city of Rochester.

We give in this issue the remainder of Col. Ingersoll's reply to the *New York Observer's* attack on Thomas Paine. We know our readers will peruse it with deep interest. We shall publish the whole in tract form, including the *Observer's* article, and in a few days have it ready to send to customers. Price by mail, 10 cents each, or 75 cents per dozen.

ATTENTION is called to the advertisement of our friend, Frank Rivers, of Boston, in reference to the "Fruits of Philosophy." He is prepared to serve all with that work, which is now so greatly in demand. Not wishing to interfere, we would say that we have the work in stock and are prepared to furnish all who see fit to order of us.

The Crimes and Cruelties of Christianity.

BY B. F. UNDERWOOD.

The Bible enjoins intolerance and encourages persecution. The Levitical code pronounced idolatry not simply an error but a crime, and the penalty attached thereto was death. Moses commanded that idolaters and false prophets should be stoned to death. Whenever it is mentioned in the Old Testament that a king tolerated heathen worship it is mentioned as a stain upon his character. The monarchs who destroyed the altars and put to death the priests of Baal are spoken of as patterns of piety and the favorites of Jehovah.

In a skeptical age, like this, the example of the Jewish legislators can exert but little influence; but in past ages, when faith was strong, it was different. "In the early Church the Jewish was deemed the type of the Christian Church, and the policy that was common in the one, was regarded at least not blamable in the other." The massacre of the Canaanites, the slaughter of the priest of Baal, and the coercive measures of Josiah, were regarded as sufficient sanction of force; and the shedding of blood if necessary, to put down Paganism and heresy. The Christians of the 16th century viewed the matter in the same light. The Puritans have been much extolled for their sincerity and zeal; but no Christians ever appealed more frequently to the Old Testament for laws and precedents to justify their deeds of cruelty and blood. And in this they acted consistently. Optatus, in the time of Constantine, advocated the massacre of the Donatists on the ground of the Old Testament precedents (Milman's Hist. Christianity). The first law that has come down to us, making the profession of heresy a capital offense is law 9 *De Hæreticis* in the Theodosian code, and that was made by a Christian emperor, who, in this, copied from the Old Testament.

But independently of the influence of the Old Testament teachings, the Christian system makes persecution inevitable in proportion as the system is believed. Intolerance and persecution are a natural result of the doctrine that certain religious opinions involve moral guilt. The Bible declares, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." This makes unbelief and heresy a crime, and unbelievers and heretics criminals. It makes it the religious duty of Christians to legislate for the extirpation of the former and the punishment of the latter. Can men treat with charity and kindness those with whom they believe God is displeased—those who are spreading doctrines that are regarded as plainly an offense to God? Is it not the wish of God that unbelief and heresy should be destroyed, and, as an obedient subject, is it not natural that the Christian should, as far as possible, carry out the wishes and designs of the God he worships?

But the most powerful consideration with a truly benevolent man, if he be a Christian, for the extirpation of heresy by force, is the belief that its unfortunate victims will suffer unending torments in hell. Not for a few days, not for a few years must they suffer, but forever. Under the burden of such an awful thought can the sincere, kind-hearted Christian fold his arms and look calmly upon the efforts of men who are spreading unbelief or heresy in every direction, who are not only going to hell themselves, but are taking with them thousands of their fellow men. Is it not natural that the sincere Christian, having the power, should suppress such opinions? that if necessary he should resort to coercive measures? that if new heresies are constantly springing up he should punish some of the offenders with severity, and thereby endeavor to deter others from leaving the true faith? Under the influence of such a faith, must not the desire for the suppression of the heresy be a measure of the desire for the suppression of the most injurious and dangerous errors? and will not the zeal to destroy them be in proportion to the love of truth and regard for the welfare of humanity? Will not, therefore, the most sincere, earnest, and devoted Christians, in an age of unquestioning faith, be the most active and zealous persecutors? On *à priori* grounds we cannot help arriving at such a conclusion, and the facts of history attest the correctness of the conclusion thus arrived at from a consideration of the natural effects of the doctrine that certain opinions involve merit and others guilt. It has been shown by Llorente that the men who founded the Inquisition were men whose characters were free from the stains of vice, and who were actuated in their cruel work of torturing and burning men, by the most philanthropic motives. Many of the worst persecutors, Catholic and Protestant alike, as Mr. Buckle has mentioned, have been among the most conscientious of men and women. Their cruelty was the result of their faith. What, they argued,

are the fleeting pains of a few thousand men in comparison with the eternal agony of the thousands and tens of thousands they will, unless checked, lead to hell. Thus argued the Christians when they first obtained power and used it in killing pagans; thus argued the Catholics of the Middle Ages; thus argued the Protestants of Geneva; thus argued the advocates of Episcopacy, the defenders of the Kirk of Scotland, and the pious Puritans of New England. In proportion as men believe that correct theological beliefs involve merit and are essential to salvation, and that theological errors involve guilt and are punished with torments in hell, and have power, they must be persecutors. Such has been the case in the past. It was only when Rationalism, acting in opposition to the Church, rendered persecution impossible, that theologians discovered that the punishment of men was at variance with their religion. "With the merits of this pleasing though tardy conversion," says Lecky, "I am not now concerned; but few persons, I think, can follow the history of Christian persecution without a feeling of extreme astonishment that some modern writer, not content with maintaining that the doctrine of exclusive salvation ought not to have produced persecution, have ventured, in defiance of the unanimous testimony of the theologians of so many centuries, to dispute the plain historical fact that it did produce it" (Hist. Morals, vol. i, p. 422).

[TO BE CONTINUED.]

The Philosophy of Art.

Mrs. Augusta Cooper Bristol, of Vineland, N. J., gave a lecture Sunday afternoon, Oct. 7th, at Science Hall, 141 Eighth street, before a small but appreciative audience, on "The Philosophy of Art." "Art," said the speaker, "is divided into the useful or mechanical, and the fine arts or æsthetics. The former is made to subserve the physical needs of the body, the latter to satisfy the aspirations of the soul. It therefore embraces the good and the beautiful. Art in its highest form might properly be defined as the embodiment and expression of the highest human capacity. The love and appreciation of the beautiful is instinctive in the race. Man, even in the lowest stages of development, refuses to be satisfied with the mere gratification of his physical wants. He has a natural and instinctive craving to supply his emotional nature, which leads him to employ colored earths, feathers and flowers for personal adornment. So powerful is this desire for decoration, that great hardship and bodily suffering is endured with patience in order to gratify it. Nor is this instinct in any degree lessened by the progress of civilization. Do we not repeatedly observe instances in which health and comfort are sacrificed in order to gratify appearances by ornament and display? The back rooms and the kitchen are gloomy and neglected in order that the parlor may be adorned and cheerful. The young man who avowed that he could readily dispense with food and sleep, but his happiness and life depended on the possession of a breast-pin, was, no doubt, an extreme example; but in varying degrees the passion for ornament is universal among mankind. As the race advances in civilization, and social and moral influences dominate the life of the individual and society, the domain of art becomes enlarged and its power invoked to embody in ideal forms the aspirations of the human soul. These become objects of veneration and worship, binding the nation in a common faith. Hence all true art must of necessity have a religion, but not necessarily a theological basis. The history of Greece furnishes a striking illustration of the power and influence of art on the social and political life of the people. In reality the æsthetic influence of the beautiful creations of Greek genius furnished the most comprehensive and enduring bond of union among that gay and active people, far more powerful than their philosophy or politics. What I have said of the influence of art on Greek civilization is to a great extent equally true of Roman civilization. As to the relative merits of men and women as artists, disclaiming all partisan considerations, it must be conceded that the creative faculty essential to the production of the highest art belongs to man. At the same time, it must be also conceded that woman has ever furnished its highest and noblest aspirations. In recent times many women have chosen the career of artists (may there be many more such); but it must be confessed that thus far their position and achievements have been those of pupils. But, we must remember, the devotion of the pupil is the inspiration of the master. My remarks have special reference to sculpture and painting, but are equally applicable to music. The great composers have been exclusively men, but women have been the best expositors of their genius. While I claim for man superiority in creative power and intellectual force, it by no means implies that woman is to occupy an inferior position; far from it. There is a higher and nobler sphere reserved for woman, in which she reigns supreme queen and priestess. In the home the genius of woman finds its legitimate field for the exercise of those faculties in which her superiority over man manifests itself, in their power and beauty. In the cultivation of the arts of social life; in the nurture and culture of the young; in the formation of manners, habits and character, these are the highest of all arts constituting the essential elements of welfare and happiness. In this regard man occupies a subordinate place and plays an inferior part. Woman, therefore, from this point of view occupies a position and performs a function at once noble and natural, in which she reigns supreme, wielding a power far transcending that of emperors or kings—a power that shapes not only the form of governments and institutions, but the destiny of humanity on this planet."—*Graphic*.

The first edition of the "Humphrey-Bennett Discussion" is rapidly disappearing. "Now is the accepted time."

The Old Testament.—Continued.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

The prophecies contain: 1. Reproof of present sin; 2. Exhortation to present duty; 3. Encouragement to the godly and threatening to the wicked, based on the certainty of God's righteous purpose. In this last connection prophecy is predictive. It lays hold of the ideal elements of the theocratic conception, and depicts the way in which, by God's grace, they shall be actually realized in a Messianic age, and in a nation purified by judgment and mercy. But in all this the prophet starts from present sin, present needs, present historical situations. There is no reason to think that a prophet ever received a revelation which was not spoken directly and pointedly to his own time. If we find, then, that, after the prophecy of Zechariah i-viii, which is complete in itself, there begins at chapter ix a new oracle, quite distinct in subject and style, which speaks of an alliance between Judah and Israel as a thing subsisting in the prophet's own time, which knows no oppressor later than Assyria and Egypt, and rebukes forms of idolatry that do not appear after the Exile; if, in short, the whole prophecy becomes luminous when it is placed a little after the time of Hosea, and remains absolutely dark if it is ascribed to Zechariah—we are surely entitled to let it speak for itself. When the principle is admitted, other applications follow, mainly in the book of Isaiah, where the anonymous chapters xl-lxvi cannot be understood in a natural and living way except by looking at them from the historical standpoint of the Exile. Then arises a further question whether all titles are certainly authentic and conclusive; and here, too, it is difficult to answer by an absolute affirmative. For example, in Isaiah xxx, 6 the title, "The burden of the beasts of the south," interrupts the connection in a most violent way. This is not a solitary instance, but, on the whole, the titles are far more trustworthy in the prophecies than in the Psalms, and partly on this account, but mainly from the direct historical bearing of prophetic teaching, we can frame a complete history of written prophecy than of any other part of Old Testament literature. We have, on the one hand, a series of prophets—Amos, Hosea, and the anonymous author of Zechariah ix-xi—who preached in the northern kingdom, but are not descendants of the school of Elisha, which had so decayed under court favor from the dynasty of Jehu that Amos had to be sent from the wilderness of Judah to take up again the forgotten Word of the Lord. In Judah proper we have the great Assyrian prophet, Isaiah, with his younger contemporary Micah, the powerful supporters of the reformation of Hezekiah, laboring, one in the capital, the other in the country district of the Philistine border. To the Assyrian period belongs also Nahum, who wrote, perhaps, in captivity, and foretold the fall of Nineveh. Then comes Zephaniah, about the time of the Scythian ravages, followed by the prophets of the Chaldean period, first Habakkuk, and then Jeremiah and Ezekiel, men of a heavier spirit and less glowing poetical fire than Isaiah, no longer upholding the courage of Judah in the struggle with the empire of the East, but predicting the utter dissolution of existing things, and finding hope only in a new covenant—a new theocracy. In the period of exile more than one anonymous prophet raised his voice; for not only the "Great Unnamed" of Isaiah xl-lxvi, but the authors of other Babylonian prophecies, are probably to be assigned to this time. In the new hope of deliverance, the poetic genius, as well as the spiritual insight of prophecy, awakes to fresh life, and sets forth the mission of the new Israel to carry the knowledge of the Lord to all nations. But the spirit of the new Jerusalem had little in common with these aspirations; and in Haggai, Zechariah, and Malachi, prophecy retains not much of its old power, except an uncompromising moral earnestness. The noble poetry of the old prophets, which even in the time of Ezekiel had begun to give way to plain prose, finds no counterpart in these latest oracles; and imaginative power is shown, where it still exists, in the artificial structure of symbolic visions. No important new ideas are set forth, and even the tone of moral exhortation sometimes reminds us more of the rabbinical maxims of the fathers in the Mishna than of the prophetic teaching of the eighth century. And as if the spirit of prophecy foresaw its own dissolution, Malachi looks not to the continued succession of prophets, but to the return of Elijah, as the necessary preparation for the day of the Lord. In this sketch of the prophetic writings we find no place for the book of Daniel, which, whether composed in the early years of the Persian Empire, or, as modern critics held, at the time of the Maccabean wars, presents so many points of diversity from ordinary prophecy as to require entirely separate treatment. It is in point of form the precursor of the apocalyptic books of post-canonical Judaism, though in its intrinsic qualities far superior to these, and akin to the prophets proper.

[TO BE CONTINUED.]

Humphrey-Bennett Discussion.

SUNDAY, (OUR DAY,) Oct., 14th, 1877.

DEAR FRIEND BENNETT: I have just received the "Humphrey-Bennett Discussion," and after carefully reviewing it must say, that of all the discussions I have ever read, *this one pleases me the best!* It is so direct, plain and simple, yet full of earnest thought and strong reason, and as both sides are given in their entirety it will be equally valuable to Christian and Infidel, and therefore I trust the demand for it will fully equal its merits.

The Infidels will no doubt call for as many as half of the present edition, and as Christians are said to outnumber us as ten to one, they see that the call from them will exhaust the edition ten times over,

Then to add to the value of the book we have the interesting biographies of both disputants, and every one likes biography, especially autobiography, which from representative men like Bennett and Humphrey, is sure to be correct to the letter.

Two years ago Mr. S. and myself prophesied that D. M. Bennett would soon exhaust his repository of information, judging by the way he was lavishly pouring it out in weekly installments of editorials in perfect floods and torrents in every number of THE TRUTH SEEKER and supplementing these profuse deluges by every now and then issuing a book full of the very cream of pure, scientific, rational materialism, fairly taking the whole country by surprise and causing each and all to wonder "How one small (?) head could carry all he knew."

In view of all these Herculean labors for the cause I worship, I must once more be allowed to offer my sincere and most grateful thanks for the benefit and pleasure I have derived from all the publications hitherto issued from the darling little TRUTH SEEKER office, and to hope the fountain may never run dry, but continually grow wider, deeper and stronger, till

"The old straight-lacings of the past,
Shall all be burst and riven;
And creeds and dogmas to the wind,
Like threshed-out chaff be given."

Very truly,

ELMIRA DRAKE SLENDER.

Our Common Schools.

NEW YORK CITY, Oct., 1877.

When we come to consider the subject of our public schools we should forget for the time our special prejudices and try, as far as we can, to meet on a neutral ground. Our institutions make all phases of religion and philosophy equal before the law. All are equally eligible to any office in the gift of the people, yet it must happen that things are and will be shaped somewhat after the prejudices of the preponderating majority, and somewhat against the prejudices of the minority. We should try to be mutually forbearing, and as little aggressive as possible. We have greatly regretted to see the religious controversies in relation to our public schools. There is some danger of the public free schools being seriously damaged by these controversies about the Bible in the schools, or the opening of them with prayer, or the singing of hymns, or the reading of a chapter in the Bible. If these controversies go on and increase, and each party insists in having its own way the prosperity and usefulness of the schools will be seriously impaired, and even their very existence endangered. The liberal party are making such rapid progress and have such a future before them that they can well afford to act magnanimously. We have often thought of a plan that appears to us to be just and wise; liberal to all and aggressive to none. It is the plan that was pursued in the schools the writer of this attended in a country place something over half a century ago. The neighborhood was decidedly a religious one, pretty much all the different phases of Christianity and of unbelief of that system were represented in the neighborhood. We had a few Roman Catholics, pretty much all the different phases of Protestantism, a few representatives of the deistical, atheistical and materialistic type of opinion. The schools were so conducted that all were satisfied, none felt themselves aggrieved upon. How, it may be asked, was this done? Simply through the instrumentality of the reading books. All of the pupils were learning to read. They were each allowed to use such books in their reading lessons as were used or accepted in the families where they belonged. These books represented the broad and liberal phase of the parties they represented, avoiding those points that were controversial or aggressive upon others. While there was a good deal of religious and moral teaching through this mode of proceeding there was no official Bible reading, or prayers, or any thing that could fairly be considered as aggressive upon any. Neither were the schools exclusively secular as is claimed by many they should be. This exclusive secularism when forced upon unwilling parties becomes a species of illiberal and aggressive sectarianism.

Cannot the Rochester Liberal Convention strike out a plan something like the preceding and that shall be satisfactory and harmonize the school question. They would thereby render an important and valuable service to the country.

HORATIO D. SHEPPARD.

Humphrey-Bennett Discussion.

PAUL the Apostle said a good thing in his first epistle to the Thessalonians, 5th chapter and 21st verse. "Prove all things, hold fast that which is good." We are forcibly reminded of this injunction, in reading the "Humphrey-Bennett Discussion," just published. In this volume of 539 pages, sold for \$1.00, may be found the strongest arguments which two able and representative men, thoroughly familiar with the subject which they discussed, could bring to bear upon the great question at issue, viz: CHRISTIANITY AND INFIDELITY. The three questions forming the basis of the argument were as follows:

1st. The relative services of Christianity and Infidelity to American Liberty.
2d. The relative services of Christianity and Infidelity to Learning and Science.
3d. Is there a stronger probability that the Bible is divine, than that Infidelity is true?

In obedience to the advice of St. Paul, we advise every reader of the *Advocate* to procure this instructive volume, and by carefully comparing the arguments presented, "Prove all things, and hold fast that which is good." In harmony with St. Paul, The Apocryphal Esdras says: "As for truth, it endureth and is always strong; it liveth and conquereth for evermore."—*Advocate*, N. Y.

Freethinkers' Association

OF ANAHEIM, LOS ANGELES COUNTY, CALIFORNIA.

ED. TRUTH SEEKER: The above association was organized at Anaheim on Sunday, Oct. 7th. The creed of the society—Morality and Education.

PLATFORM OF PRINCIPLES.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall cease.

3. We demand that all appropriations for educational and charitable institutions of a sectarian character shall be discontinued.

4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States, or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

The following officers were elected for the ensuing year: Mr. J. F. Walker, President; Mrs. Kate Parker, Mr. P. A. Clark, and Mr. A. G. Beebe, Vice-Presidents; C. A. Lohmuller, Secretary; Mr. R. Luedke, Treasurer; and the following gentlemen were appointed an Executive Committee: Messrs. M. R. Gaddy, E. A. Pullen, Leonard Parker, R. Luedke and John Adams.

Yours respectfully,

C. A. LOHMULLER,

Anaheim, Oct. 8, 1877.

Secretary.

To Western Liberals.

We cheerfully clip the following from the *Boston Investigator* in reference to the lectures of Bro. W. S. Bell. Mr. Bell is able and worthy, and we hope our Western friends will keep him busily at work.

W. S. BELL'S LECTURES.—On our next page may be found a new and enlarged list of Free-thought lectures which Mr. W. S. Bell proposes to deliver this autumn and winter to Liberal and Spiritual Societies. We would earnestly commend him to all friends of advanced thought in this vicinity, and as he intends to leave for Western New York and Ohio about the 1st of November, we suggest to our friends in that locality that they give him invitation to lecture and encourage him in his work as a Liberal speaker.

Mr. Bell is thoroughly qualified by education and disposition to impart great interest to his lectures, and as we are certain that he will give satisfaction to his hearers and promote the Liberal cause, we are desirous that he shall be kept constantly engaged. He is a gentleman of decided ability, a convincing reasoner, and an eloquent speaker, while in social life he is a very pleasant, affable and genial companion. As our Western Friends will be sure to like Mr. Bell when they hear him, we ask them to provide him with frequent opportunities for lecturing. He is greatly interested in Liberalism and can do much to increase it if encouraged. Let him have enough to do, for such men are useful and needed. His address is New Bedford, Mass.

Our Growing Cause.

EDITOR TRUTH SEEKER, Dear Sir: It is a pleasing and noticeable fact that the cause of Liberalism is daily gaining, or winning, to its already strong ranks so many valuable acquisitions. It is the old axiom but repeating itself, that truth will in the end prevail, though it suffer from the injustice of the enemy at first. In scanning the various journals of the day, we can see almost every week accounts of prominent ministers throwing up their charges, being no longer able conscientiously to hold to doctrines which they have espoused in their youth—which espousal is, in a large majority of cases, the result of education merely, and not of personal investigation. In truth, this is the only correct way of accounting for the numbers within the pale of Christianity to-day: they have been taught from infancy up to believe in the Bible from Alpha to Omega as unquestionably true, except, it may be, certain apocryphal sentences, which are smoothed over by the sweeping word "figurative." I think the condition of things would be materially improved if Christians would mark the entire book figurative and adopt in its stead some good code of morals, such as that of Confucius or of Seneca. There is, of course, no denying, nor is there any cause for so doing, that there are many moral and humane teachings in the Christians' text-book; but then it is such a medley of all that is most vicious, with some good interspersed, that the benefits arising from a study of it by an immature and uninitiated mind are more than counteracted by the evil accrued.

I do not propose entering into a dissertation on the merits or demerits of that book divine, for you have so completely shown up its shortcomings in your well-sustained debate with your clever opponent, Rev. Humphrey, that

any further remarks by another would be perfectly useless. Though Mr. Humphrey adduced arguments that could not but claim our most calm and deliberate consideration, when we came to that fifty-stranded cable of yours, there was no getting around it. It is perfectly non-confutable. If every Christian in the land could have it alone to ponder in his hours usually devoted to useless invocation, I think such a change would be wrought as would astonish the most hopefully sanguine.

There are, no doubt, many of us who are anxious to see if the *Observer* man is going to accept Col. Ingersoll's challenge. The gauntlet has been thrown down to the seventy thousand priests of the United States. Is there not a second David to come out and boldly defend his wavering cause? If not, what a quietus on the Paine and Voltaire death-bed-confession subject will pervade the files of the clergy forever! For fear of becoming prolix, I am truly,

P. V. P.

Delta Co., Texas, Oct. 8, 1877.

The Radical Review for November.

The *Radical Review* for November contains the following:

Prostitution and the International Woman's League, Henry Edger; Spencer's Unknowable as the Basis of Religion, F. Stahl Patterson; Preacher's Love-Vacation, John Weiss; Transcendentalism, Samuel Johnson; System of Economical Contradictions, Chapter II. Of Value, Editor's Translation, P. F. Proudhon; The Warfare, I. G. Blanchard; So the Railway Kings Itch for an Empire Do They? "A Red-Hot Striker," The Spirit that was in Jesus, John Weiss; The Great Strike: Its relation to Labor, Property, and Government, E. H. Heywood; Mr. Spooner's Island Community, Edward Stanwood; Current Literature; Chips from my Studio, Sidney H. Morse, BENJ. R. TUCKER, Publisher, New Bedford, Mass.

KIPTON, OHIO, Oct. 10, 1877.

TO THE EDITOR: I have carefully perused the article of Francis E. Abbott, Esq., regarding the apparent necessity for a "New Conscience Party," by way of suggestion to the National Liberal League who are to meet at Rochester, N. Y., Oct. 26, 27 and 28th. I appreciate the idea truly, and it seems to me a duty incumbent upon the true guardians of our great Deistical compact of political union given us by the wisdom of our fathers. That we have the opportunity to register our strength by ballot at the next presidential election as a demand that our voice be known and respected.

Yes Mr. Editor, let the Convention give us a ringing liberal platform with an ever separation of Church and State, the constitution as it is, with taxation of all Church property and the freedom of our Public Schools from all sectarian influences—with Col. Robt. G. Ingersoll for president, and Francis E. Abbot, or one of the most stalwart, from the ranks of the spiritualists for Vice-President.

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The Arguments for Christianity.

Christian's arguments in favor of supernatural religion: 1. A revelation from God is possible. Ans.—The Christ-Jew-God consists only in priest-forged names. Hence, the revelation would be a priest-forged one. The Christian Bible is a mass of contradiction and absurdity—so is man, especially all priests: they preach one thing and practice another. They talk against being lords over God's heritage; but the heritage is all theirs, a thousand disputing sects—all the people of their own forged God. And all the people must be damned unless they join some one of these sects, and help support a lying priesthood.

Arg. 2. A revelation from God is desirable. Having forged a God name (Josephus Ant. book 1, chap. 7; book 2, chap. 12, and Dr. Clarke on Gen. 1 chap). Instead of studying the book of nature, spread out, on the whole universal face of real existence, by the impartial ruler of all, priests have fabricated an imaginary world, where their forged God live after we are dead if we hate this world, deny ourselves everything to please the priests, worship and support them in great pomp and hypocrisy. By devil, hell, and ghost! shall we prostitute our intellects here, to prepare for an imaginary world we know nothing about, to be enjoyed after we are dead? This is why a priest-forged revelation is so desirable for priests.

Arg. 3. A revelation from God is necessary. Ans.—No man ever knew God, only priests fabricated names. The cause of all existence is incomprehensible, inconceivable, indescribable, unknown, and unknowable. But the Christians say a revelation is necessary to prove the existence of God. The Jew books prove the existence of the Jews' God; and the first two chapters of Matthew and Luke prove the Christian's God; and the Old Testament and New

All the commentators and sects, and the conduct of all Christendom is overwhelming evidence that our Bible is the greatest book of lies that ever was made, and that priests made the book. That there is not one word of truth in the first three chapters of our Bible Genesis; the first two chapters of Matthew and Luke, except the first four verses of Luke. Dr. Clarke says (Com. on Mat. 17): "Christianity was not introduced to reform the external man. It

would be like ocean into tempest tossed to wait a feather, or to drown a fly. But to establish the doctrine of Miracles." Priests, devils, have been working lying miracles ever since and are at it now. The most human-damning curse that ever existed.

"Seed of the Woman." After four thousand years the Highest overshadowed her; and begat Abram's seed, and the woman's seed. "Before Abram was, I am." The Lamb slain before the foundation of the world. "The son of God; the son of ghost; the son of Mary; the son of man; the son of David and Bathsheba. Old as his father and mother; born in the days of Herod the King." [And began to be about thirty years old, and as supposed.] Infidel's evidence, Einstein, Graves, Guild, Amberley, Grant, Mosheim. Our Bible, Voltaire, Rebold, Brennan, Whiston, Josephus, Paine, etc., etc. Priests say Paine died an awful death. So have criminals on the gallows, but confessed and went to heaven. Catholics say Voltaire confessed and Paine recanted; but they would not bury them, nor have them in heaven. Because Paine's "Age of Reason," and Voltaire's "Philosophical Dictionary" contain more truth about Godology than ever was on earth before.

Now Brother Bennett, you have been talking very familiarly with Jehovah. I suppose all the orthodox brethren are mad at you. Well, I am mad at all priests in Christendom because they say "God created." It is a lie—unless they will let us Atheists know positively that there is a real thing in existence which they call God. "For when he would swear by no greater, he swore by himself." I swear, I don't know God created. I think there is a vital force in the Universe that rules the whole by unchanging law. But that force never made a Christ, nor a Jew Book, nor the millions of lying priests, Call me Atheist, if you please, brother, you ignorant priests' dupe. Why, after "God created all," and retired, did Lord God "make" man, woman, serpent, devil, garden, man-trap, and woman's seed? etc. (Gen. ii. iii.).

Eve had a Cain, and then gave out the word: "I've got a man-child right straight from the Lord. If sired by Nick or Adam, just as well." She said 'twas from the Lord, and she alone must tell.

But where is the Jehovah "ye are spakin' to," all this time? Very respectfully yours, *Richford, Vt.* JOSEPH NOYES.

Friendly Correspondence.

HUDSON TUTTLE, Berlin Heights, O., writes: Debate received; have you Aladdin's Lamp that you are able almost weekly to issue a "by book," in these hard times? Knowing the cost it is simply wonderful to me.

M. J. HINES, Oak Ridge, Mo., writes: Having read the Rev. Humphrey's charges and your reply to them touching the recantation of Infidels upon their death-beds, I propose to speak of the death of a neighbor and friend, J. A. McLane, who died in this vicinity (Perry Co., Mo.) one month ago. Mr. McLane died in his 74th year. For fifty years he was an admirer of Thomas Paine. He was an avowed Deist, a man of good morals and active brain. His sickness was of a trying form. He lingered, however, for some ten or twelve weeks, rational almost to the last hour, and conversed freely upon the subject of death, well knowing that the end of his earthly career was near at hand—always speaking of it calmly. Three days before death he said, speaking to his son and myself: "You should not neglect to support that paper. On being asked by his son, 'What paper?' he replied, 'THE TRUTH SEEKER. It is an advocate of Truth.' Mr. McLane died as calmly (I am informed) as an infant falls asleep in the arms of its mother.

Special Notices.

AN Atheist in the West wishes the address of a few Liberal ladies not over 24 years of age. Must be a good housekeeper, neat in appearance and of a loving disposition. Object, matrimony if the right one answers; if not, mental improvement and fun. All letters answered. Those sending photos will receive mine in return. Address ALBERT, Care of TRUTH SEEKER, 141 Eighth street, New York. 3143

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TRUTH scorns the assistance of miracles. Nothing but falsehood ever attests itself in signs and wonders.—*R. G. Ingersoll.*

THE world we live in is the best world possible to those who use it, the worst world possible to those who abuse it.—*O. B. Frothingham.*

THE reason that can be reasoned out is not the Eternal Reason; the god that can be named is not the Eternal God.—*From Ancient Scriptures.*

OF the future we know nothing, of the past little, of the present less; the mirror is too close to our eyes, and our own breath dims it.—*Landor.*

A PERSON may cause evil to others not only by his actions, but by his inaction, and in either case he is justly accountable to them for the injury.—*J. Stuart Mill.*

RECOLLECT that everything of beauty tends to your elevation. Every little morning glory whose purple heart is thrilled with the light of the morning sun tends to put a blossom in your heart.—*Ingersoll.*

WE may search in vain the Roman history before Constantine for a single line against freedom of thought, and the history of the Imperial Government furnishes no instance of a prosecution for entertaining an abstract doctrine.—*Renan.*

HOW SHAMEFUL for one who professes to instruct, and who ought to have made researches into and comprehended the natural conditions, to palm a testimony suited to minds prepossessed by custom, and falsely to set forth as proofs of truth that which is but prejudice and vulgar opinion!—*Cicero.*

ONLY a few days ago I was where they dig gold; and when I saw the mountains and rocks treeless, shrubless, flowerless, with not even a spear of grass, it seemed to me that gold had the same effect on the country that holds it that it does upon the man that clutches it. It affects the land as it does the human heart. It leaves it barren, without even a flower of kindness or a blossom of pity.—*Ingersoll.*

THE business of philosophy is observation; and the result of that observation constitutes all her knowledge. She receives nothing as truth until she has tested it by experience; she advances no opinions unsupported by the testimony of facts; she acknowledges no virtue but that involved in beneficial actions—no vice but that involved in actions hurtful to ourselves or to others. Let this doctrine universally prevail, and there will be very little error.—*Anon.*

IGNORANCE is the great foe of republican institutions; and Christianity, whether Catholic or Protestant, is on its side. All that are free and freedom-loving in this nation, all that are in favor of republican principles and republican government, will be called to battle with this terrible enemy as never before. Nay, the hour has already come; and if we would not be surrounded and captured, we must grapple the foe to-day.—*Francis E. Abbot.*

Nor the truth which one possesses, or believes himself to possess, but the honest striving after truth is what makes the worth of man. If God should hold all truth enclosed in his right hand, and in his left the ever active impulse to the pursuit of truth, although with the condition that I should forever err; and should say to me, choose, I should fall with submission on his left hand, and say, Father, give! Pure truth is for thee alone.—*Lessing.*

I CAN imagine no happier way to end one's life than in the quiet of the country, far from the demands of business, out of the mad race for place and money and power. In this way, surrounded by pleasant fields and genial friends I hope to end my days. I hope you will all end your lives in the country, in houses covered with vines and clothed with flowers. I hope that you, looking upon fields of corn and wheat, over which run the sunshine and shadow, surrounded by friends and crowned by honor, will pass away from earth serenely as the Autumn dies.—*Ingersoll.*

JEHOVAH is the idol of a Syrian mountain tribe that has been foisted upon the rest of mankind under the penalty of eternal torments, and modified from age to age, but his worst features retained even to our own day. I arraign him in the name of the millions who are held by him in spiritual bondage; in the name of the freemen of America, whose enslavement is sought by the incorporation of this tyrant's name into the charter of our liberties. Away with you, hideous monster, in whom meet the worst vices of the barbarous people who made you, and the ignorant and fearful who still believe in you! You may do for God of the wolves that prowl over our Western prairies and hunt down sick buffaloes, or the hyenas that make night hideous in your Holy Land. You may properly be inserted on the black flag of every pirate vessel, between the death's head and the cross-bones. Infinite tyrant, king of miscreants, woman-cursing, soul-tormentor, destroyer of the world, architect of hell, and supplier of its eternal fires, go with your co-partner, the Devil! You belong to the ignorance, brutality and lust of an age long past. Go to the hell to which you have so long consigned the best representatives of our race and may your name and history alone remain for a warning and a lesson to all generations.—*Wm. Denton.*

Odds and Ends.

MERE matter of form—fitting a dress.

WHEN is a cube a sphere—When it is turned round.

THE best binding for a borrowed book is homeward bound.

A poor fellow who pawned his watch says he raised money with a lever.

THE last performance that Samson gave literally brought down the house.

WHY is a school-mistress like the letter O? Because she makes classes of lasses.

WHY do white sheep eat more than black sheep? Because there are more of them.

WHAT is the difference between a sentinel and a spy? One guards the pass and the other passes the guard.

OLD snuff-takers are but pleasantly stimulated by an article that would maceaboy sneeze the top of his head off.

AN orator, declaring that fortune knocked at every man's door once, an old Irishman said: "When she knocked at mine I must have been out."

WHEN a clergyman remarked that they were to have a nave in the new church, an old lady whispered that she "knew the party to whom he referred."

"CAN you see me, dear?" said a Chicago man to his dying wife. "Tell me; can you see me?" "No," she faintly whispered, "but I can smell your breath."

SAYS the *Hawkeye*: "The rage for yellow ribbon often makes lovely woman look as though somebody had slapped her on top of the head with a fried egg."

AN eccentric clergyman lately said in a sermon that about the strongest proof we have that man is made of clay is the brick sometimes found in his hat!

A BALTIMORE man dreamed that he should die at six o'clock on the first day of the month. See how little dependence can be placed upon dreams—he died at eight.

As General Tcherthemoslemsheadoff was leaving for the wars, his sweetheart remarked to him in tears: "Though I never more behold thee, yet is thy name a spell."

GOING FOR THE DOCTOR.

A jolly old German farmer rode to town after a physician for his wife, who was very sick. He dismounted from his horse in front of a saloon, just as the boys inside had begun to make merry over the first keg of buck. He approached and looked cautiously around the screen. The foaming glasses were held high above the heads of the revelers, as one of the number pronounced a toast appropriate for the occasion. The silent watcher licked his lips and wished his errand to town had been one requiring less despatch. He was turning reluctantly away when the crowd saw him.

"Hullo!" they shouted, "there's Fritz. Bring him in."

He was laid hold upon and hauled up to the bar, all the while protesting:

"Poys, I was in a quick hurry. Ole vooman sick like der tyval. I vas come mit der toctor sooner as lightnin'."

"Well, you can take some buck while you're here, and kill two birds with one stone," was the reply.

"Yaas; I kill von shicken mit a couple stone, und der ole vooman diemitoud der toctor. I ton't forget myself uv it, eh?"

"Oh, she won't die. Buck beer don't come but once a year, and you've got the old woman all the time. Fill 'em up again."

"Yaas, I got her all der time, but supposin' she go dade? I don't got her sometime any more yet. It's petter to go mit der toctor seldom right away."

But he didn't go; and as one glass after another was forced upon him by the reckless crew, the subject of his errand was floated further and further from his vision, and his voice, untuned with anxiety, joined in the drinking songs, and rose above all the others.

Thus he was found by his son, late at night. The boy grasped him by the sleeve, and said: "Fader, coom home."

Fritz turned, and at the sight of the boy a great fear arose in his mind, which swept away the fumes of the beer and brought him to a sense of the situation. In a penitential tone he asked:

"Yawcup, how you come here? Vas some-dings der matter?"

"Yaw," replied the lad.

"Vell, spoke up about id. Vas der ole vooman—is your mudder—is she—dade? I can shtan der best. Don'd geep your fader in expense, poys. Shpit it oud. Vas ve a couple of ophansees, Yawcup?"

"Nein," answered Jacob, "you vas anoder. A leedle baby come mit der house."

Fritz was overcome for a moment, but finally stammered out:

"Vos dot so? I expose it vas not so soon already. Vell, vell, in der middle uv life ve don't know vat is going to turn up. Man exposes and Gott supposes. Fill up the glasses. The boy ventured to ask the old man why he had not sent the doctor.

"Vot! did she vant a doctor! Petter she tole me so. I got him pooty quick. Nevare mind, I save more as ten dollar toctor pill on dot baby. Ve von't go home till yesterday."

Fritz went home at last, and in a couple of days was in town again after some medicine, but the boys couldn't get him to drink again. He said to them:

"You bate I tend to my peesness now—I go back and vatch der ole vooman dot she don't got dwins! byshiminy! She's got herspunk up like everydings."

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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

QUEEN POMARE, of the Society Islands, is dead.

SPAIN has sent 30,000 more troops to Cuban graveyards.

EIGHT millions of cigars were manufactured daily in this city before the strike.

THE Chinese have discontinued their only railroad. They considered it, in a certain sense, blasphemous.

MR. BEECHER says that the newspapers print too many scandals. Doubtless, in his opinion, there has been at least one too many printed.

AT Fernandina, Fla., the yellow fever has unfortunately broken out again and threatens to sweep away the whole colored population of the place.

DICK TURPIN used to say, "Your money or your life." The present robbers say, "Put your money in our savings bank," or, "Insure in our company," and thereby bid defiance to the law.

A SHAKER community at Pleasant Hill, Ky., has been almost broken up. First a young couple eloped, next an elderly pair went the same way, and within a month nine more marriages have occurred.

MINISTER MANCINI refuses to allow bishops and priests to be appointed for services in the kingdom of Italy without previous sanction from the Government. A new bill on the subject is to be introduced.

THE Presbyterian Synod (Jersey) has decided that women cannot properly preach, but that there is a rare beauty and sublimity about them when they are making pin cushions for a church fair to purchase a central chandelier.

A WEEKLY paper has the following: "Wanted, as Housekeeper, a Christian female accustomed to Poultry." Can this be a trap set by Beecher? And has he nest-hiding in view? or what means this sinister association?

THE pious Gilman will work at the forge in Auburn prison. He is positive that faith and piety will save him in the next world, but begins to realize that morality would have answered his purpose better in this world.

A CANADIAN doctor named Blumleigh is being prosecuted for practicing without a diploma. The difference between him and the woman in Solomon's Song is that one is black and comely, and the other is quack and Blumleigh.

THE Rockville Christian Advocate, being asked who wrote the festive ballad about "Women, Wine and Song," replies that it was "some dissolute person of the middle ages at the beginning of a debauch." Correct: Martin Luther wrote that song.

A LADY in general conversation, by ingeniously cooking her dates, was reducing her age to an astonishing limit. Her daughter, whose partly French blood had brought a keen wit, interposed with the remonstrance, "At least, leave nine months between our ages, mamma!"

A SMART girl in Vassar claims that Phtholagn-yrrh should be pronounced Turner, and gives this little table to explain her theory:
First—Phth (as in phthisis) is..... T
Second—olo (as in colonel) is..... UR
Third—gn (as in gnat) is..... N
Fourth—yrrh (as in myrrh) is..... ER

A PORTION of the stake used at the martyrdom of Bishop Hooper at Gloucester, in England, in the time of Queen Mary, was advertised recently in the local newspapers for sale. The two members of Parliament for that city, Messrs. Monk and Wait, having contributed the sum required for its purchase, the relic is to be preserved in the Gloucester Museum.

A SCOTCHMAN, being examined by his minister, was asked, "What kind of a man was Adam?" "Oh, jist like ither folk." The minister insisted on having a more special description of the first man, and pressed for more explanation. "Weel," said the catechumen, "he was jist like Joe Simpson, the horse-shoer." "How so?" asked the minister. "Weel, naeboddy got anything by him, and many lost."

A JERSEY CITY minister, who was crossing the ferry on Sunday, expressed astonishment at seeing a church deacon officiating as pilot. He remonstrated with the deacon for thus breaking the Sabbath. The deacon responded: "Why yes; that's so; but I have to do it; there are so many ministers who want to cross on Sunday that we are obliged to run the boats on that day." The parson had no more to say.

THE prohibition of the celibacy of the clergy in Russia is carried to such an extent that no priest can perform any spiritual function before he is married, nor after he becomes a widower; and as by the rules of the church he is not allowed to remarry, the death of his wife occasions the cessation of his clerical functions. The priests may, however, on the death of their wives, enter a convent and enjoy the privilege of becoming eligible to bedignitaries of the Church.

SERIOUS trouble is feared in Montreal, Canada, on the 5th of November, the Orange Young Britons having decided to turn out and celebrate the anniversary of Guy Fawkes with an immense procession. The Irish Catholic Union Society has met by sections and formally resolved to prevent this, and consequently bloodshed is feared. The manager of Mechanic's Hall has cancelled an engagement with the Young Britons, who had engaged the hall for a grand Hallowe'en, in view of the threatening state of things generally.

TWO professional gamblers, Loring M. Black and Stephen Fields, were sent to the penitentiary recently by Judge Gildersleeve for plying their infamous trade in this city; while the proceedings against the wealthy gamblers, Morrissey, Chamberlin and Simmonds are postponed for political reasons. This is one of those discriminations which the public will fail to comprehend. Why should one gambler be sent to the penitentiary and another to the legislature? Why should not the public deal out stern and impartial justice and send them both to the legislature?

THE society formed in France a year or two ago for the purpose of surveying for a canal to unite the Atlantic and Pacific by the Darien route, is making progress in its operations. Its explorers are busily at work in the United States of Columbia, under the direction of Lieut. Wyse, who reports his confidence that an interoceanic canal by way of Columbia will soon be an accomplished fact. He specially favors the Columbia route because it will not require such expensive locks as the Nicaragua route, while the lowest gradients and the narrowest isthmuses are also found in Columbia.

THE investigating committee of Piedmont church, Worcester, Mass., which has been inquiring into the charges against Deacon Rufus N. Merriam, alleged to have made false returns and oaths before the Register in Bankruptcy as senior partner in the bankrupt firm of Merriam, Richardson & Co., and to have fraudulently acted in other matters connected with the failure of his firm in 1875, and its subsequent entrance into bankruptcy in 1876, reported at a church meeting recently, and it is understood they consider the charges proven. No action was taken, and the meeting was adjourned for one week.

ASIATICS live as no other races can, and upon food which would not sustain a European house dog. Frugal as badgers, industrious as bees, they undersell every labor market which they enter, and outdo every civilized artisan at his own trade. Anyone who sees a Japanese carpenter at work, with his toes for a vice and his thighs and stomach for a bench, has seen tools well used, and goods equal to European turned out. They will, in fact, become formidable rivals of all kinds of Western manufactures. The Japanese are always ready to learn, and to outvie everything that the West does, and this they do with less food, less air, less clothing, and less comfort than any civilized workman.

THE Episcopalians are in a sad quandary. The feminine communicants have seriously fallen off in numbers because the present style of dress will not permit the wearer to kneel. Who would have thought that a fashionable pullback would become a religious drawback? The omnipotence of fashion, however, is clearly shown in the fact that when religion and dress come to an issue, religion quietly steps

up to the wall until the fashion changes. Indeed, we are compelled to believe that one reason why Mr. Moody is at present laying siege to the frontier towns and avoiding the great cities is that he is waiting for the advent of the late fall and winter styles which will allow of greater freedom in genuflection.

THE following are two of the sections of a proposed canon on marriage and divorce, which has passed the House of Delegates of the Episcopal Convention, but which were not concurred in by the House of Bishops, and is now before a committee of conference: "Section 1. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful. Sec. 2. No minister shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this canon shall not be held to apply to the innocent in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

SINCE the year 1872, according to the statement of the Commissioner of the Board of Charities of New York State, an outdoor relief of seven hundred thousand dollars has been expended, five hundred thousand dollars of which were for groceries and coal, and two hundred thousand dollars for the expense of distribution. In one district alone, out of every dollar used for the outdoor relief, at least eighty-seven cents were expended for distribution. That is to say, thirteen cents were given to the poor, and the remainder went into various official pockets. The accounts of other districts are scarcely less edifying. In consequence pauperism has been increasing throughout the country at an alarming rate. In the course of five years there has been an increase of over one hundred per cent.

THE Russian police have discovered a fresh Nihilist plot, which is said to have been supported by persons of all ranks and classes in various parts of the empire. Even general officers holding commands in the army, now in the field, are implicated. Numerous arrests have been effected in consequence, chiefly at Moscow and Kieff. The political clubs and associations in these cities have been dissolved by order of the police, and more stringent regulations have been enacted against the press. A copy has been found of an anonymous letter, dated Kazan, inciting the people to rebellion, and suggesting disturbances on the occasion of the arrival of sick trains from the seat of war, and of friends of soldiers who have fallen victims to the campaign. The Minister of Justice presented a report to the Czar, stating that Nihilism, Socialism, and disaffection are rapidly spreading, and that the police find themselves unable to suppress those tendencies in the face of the corruption and moral decay prevailing throughout Russian society.

FROM time to time a cry arises that the number of churches is too small to accommodate our increasing population, and that furthermore we stand in pressing need of clergymen. A reply is often made to the effect that, although it is true that population increases, many of the churches attract but meagre congregations. A recent statement, bearing upon this subject, goes far to indicate the real condition of things. According to the Presbyterian Synod there are now five hundred regular Presbyterian ministers out of employment, and, what is still more singular, in view of this statement, there are more than five hundred churches in need of pastors. These facts, when viewed together, may appear somewhat contradictory, but from them certain conclusions may be drawn which give rise to strange speculations. The fact that there are five hundred unemployed ministers seems to prove that these ministers, for some reason or other, cannot find employment. The further fact that there are five hundred churches in need of ministers demonstrates either that there is a lack of competent persons to fill the positions, or else the churches in question are not making very vigorous efforts to obtain pastors. Whatever may be the real cause of this seeming incongruity, it is evident that the cry for more churches is wholly illogical. If this is the record of Presbyterianism, the records of other branches of the Christian religion must be similar.—Telegram.

Events of the Week.

THE business on the Erie Canal is increasing.

WM. LLOYD GARRISON denounces Hayes's Southern policy.

WE have had a good deal of cloudy and rainy weather within the past week.

GENERAL GRANT is now doing up France, but he can't *parlez-vous* worth a cent.

GEO. L. FOX, the celebrated comic actor of Humpty Dumpty memory, is dead.

CONGRESS is overwhelmed with new bills, 1,000 having been presented already.

SENATOR MORTON is very low, and it is thought he cannot survive very much longer.

EDWIN ADAMS, the distinguished tragedian, after a long and painful illness, has passed away.

ONE hundred and thirty-seven Mormon converts arrived at this port on the steamer Idaho from Europe.

REV. MR. MILLER, has been condemned by the New Jersey Presbyterian Synod for writing heresies.

A TERRIBLE hurricane passed over the island of Curacao, in the West Indies. The loss of life was heavy and the damage to property fully \$2,000,000.

WM. SCOTT, aged 77, a workman in the Rogers Locomotive Works, Patterson, N. J., was caught in the abdomen by a circular saw and so badly injured that he died.

THE striking cigar-makers held an enthusiastic meeting at Cooper Institute on Wednesday evening. They are determined to hold out till the manufacturers come to their terms.

THERE is much activity with the Democratic politicians of this city. The determination of John Morrissey to run for State Senator stirs up the active opposition of his fellow Democrats, Augustus Schell opposes him.

A PASSENGER train on the Utah Central Rail Road, near Farmington, was lifted from the track by a gale of wind, and two passenger cars and a baggage car were turned over and set on fire from the stoves. Several passengers were badly hurt.

THE Russians have gained still further victories over the Turks. In one battle the latter are reported to have lost four thousand killed and wounded. The siege of Plevna is also being prosecuted vigorously. The Russians have nearly surrounded that stronghold and are daily drawing their lines more and more closely. The final struggle, it would seem, cannot long be deferred. It is only a matter of time that the Turkish power will be compelled to be subservient to that of the Russian Bear.

A MOB of Christian Ku-Klux in Bell county, Texas, being filled with true Christian zeal, went at night to the house of Dr. J. S. Russell, an estimable citizen living in the southern part of the county. Leading him to think that a sick person required his services, they got him away from the house into the woods, where with leveled six-shooters, they compelled him to strip, and tied him. They then told him they knew he was an honest man and a good physician, but they would tolerate no Infidels in Bell county, and "by the help of God," they would put an end to his career as a Freethinker. They then gave him one hundred lashes on his bare back and turned him loose. They then stuck up a placard at the place, stating that if any more Infidel lectures were given in that section they would burn out and hang all who dared to do so; that they had fifty men to back them and were determined. This high-handed and outrageous proceeding will make the blood of Liberals in all parts of the country boil with indignation. It is a fair sample of the spirit which pervades the hearts of the supporters of orthodox Christianity, and shows how they are disposed to act when they feel at liberty to do all they wish. It is, however, getting too far along in the nineteenth century for such diabolical conduct to be approved of by the intelligent and order-loving people of this country. Such a storm of indignation will be raised as will make the devotees of superstition retreat to their dark hiding-places.)

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER VIII.

THE GREAT THEOLOGICAL PROBLEMS.—THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE.

THE ORIGIN OF EVIL.

'Tis not for lack of goodness, man,
The flames of hell are lit;
Hear a whole world's experience
Proclaim—"Tis lack of wit."

Ah! sighing over empires wrecked,
And mighty nations cowed in gloom?
Error is mortal and must die,
But Progress rises from its tomb.

EMMA TUTTLE.

THERE is a tendency of the human mind to accept its ignorance of a subject as involving a problem, and after research has shown that what it mistook for profundity was only vacuity, the devotee holds to his opinion with a tenacity inversely proportioned to the nothingness of its cause. At one time Astrology was believed to present problems the solution of which would unravel the grand enigma of the stars in their relation to man. In another age the Philosopher's Stone and Fountain of Youth were as eagerly sought. We now know that Astrology, the Philosopher's Stone, the Fountain of Youth, were not problems but chimeras. In like manner, moral problems have been imagined, and the welfare of man, not only in this life but in the future, made to depend on their solution. These imaginary problems have probably engaged more attention and discussion than those which have a reality.

Of these, the origin of good and evil, redemption, predestination, free-will, and the existence of Satan are examples, each having called forth the keenest thought, and many having served as controversy for ages, yet all actually being names standing for nothing.

Of these, none have received more attention than the existence of evil. Out of it have grown the overshadowing systems of theology, and the wonderful cosmogonies—childish dreams of infantile man—to account for the phenomena of Nature.

Man is placed in a beautiful world, where the grand and inspiring scenes of land and ocean, boundless forests and plains, the stormy grandeur of the sea, the dreary expanse of the prairie, constantly excite activity of thought and profoundest emotions. Nature with bountiful hand spreads happiness and enjoyment on every side. Man plants the grape, the corn, and olive, and genial showers and sunshine mature the harvest. Nature works expressly for him. The uncultured savage is impressed with the presence of a good Deity who governs for the express purpose of bestowing happiness on his children. He is met, however, by counter-phenomena, which it seems impossible to refer to a good being. The sunshine and shower, the abundant harvest, the exhilaration of health are mingled with the rush of storm, with swift lightnings and terrible thunders, prostrating in a moment the labors of centuries of repose; the parching drought withering and destroying the efforts of man; pestilence dark and fearful, and famine preying on friend and foe. There is an antagonism which cannot be referred to one source. There must exist an inferior or equal power delighting in subverting the designs of the good and benevolent one.

This belief is not of a tribe or race, but is common to all at a given stage of advancement. It is not a question of time, but of development. Although widely differing in the trappings which surround them, there is slight difference in the countless myths of the world. Viewing Nature through his animality, the savage beholds a reflection of himself, and, unbiassed by his geographical position or age, has arrived at similar conclusions. He is constantly impressed with this antagonism. Storm and zephyr, sunshine and cloud, health and disease, life and death, speak in unmistakable language, and as fear is stronger than love, the God of Evil receives by far the greater homage. He views with apathy the blessings poured forth by the Good Deity, but becomes frantic with fear and servilely prostrates himself in the dust at the approach of the Evil. Days of sunshine, bounteous harvests, years of health, are effaced by an hour of storm, the failure of a season, or a moment of pain.

Evil is imperfection. We are not to inquire why an all-wise, omnipotent Creator did not create perfectly in the beginning; we must accept the fact. Our improvements acknowledge Nature's imperfections. We would destroy noxious weeds, venomous reptiles, and insects, thereby lessening our toil and ensuring the harvest; we would abolish whirlwinds and earthquakes, equalize climates, demolish mountains, fill up rugged places, and drain marshes and lakes. Such to us are physical evils; to other children of Nature they are not. She loves the reptile of the slime as well as the eagle of the crag, and is equally attentive to their wants. She will perfect herself in due season, imperceptibly, without convulsion or revolution, while man must suffer the pains of his imperfect surroundings and organization. Out of this imperfection grew the evils of individual action. The savage, barely able to fashion a bow and spear, as little feels the impress of a higher law as the lion or tiger, and as well might we say to the latter, as it leaps on its victim, "Cease; it is wrong." Both act in accordance with their organization. It is just and honorable for the New Zealander to refresh himself at his cannibal repast according to his standard. The passions being first developed and unguided, there is, previous to the growth of the intellect, a period of great excess. This is overcome by growth, and, one by one, errors none the less necessary for being false are discarded. The mind matures as the limbs of an infant are enabled to walk. Progress is

the evolution of inherent qualities. It is not derived from revelation or any foreign source. To understand a revelation there must be answering faculties in man's mind, else it would be unintelligible. A revelation of morals to a totally depraved being would be in an unknown tongue. Man is organically moral, else he could not have a moral idea; and, possessing innate moral capacities, he has no need of a revelation.

The first conception of evil originated in an imperfect knowledge of Nature, and the personification of this imperfect knowledge is the God of Evil.

The attainments of a later age, by indicating its origin, demolish the dogma. If the Good Deity is infinite in benevolence and power, and created everything as pleased him, he could not have created evil. Then, if evil exists, it must be self-existent—a supposition conflicting with the infiniteness of the Good Deity.

Evil is the friction of Nature's activities working for eternal good.

As man advances, he is torn less and less by the thorns against which he is thrust by ignorance, and we realize that the only divine life is that wherein he comprehends Nature and gladly does her bidding.

Evil can only be overcome by growth.

[TO BE CONTINUED.]

The Teed and Bennett Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. TEED'S FIRST LETTER.

MORAVIA, October 26, 1877.

MR. BENNETT, *Dear Sir*: There are three principal avenues through which knowledge enters the mind, which may be specially recognized during the course of this discussion—belief on the testimony of others, observation, and intuition. Belief on testimony is more or less reliable, depending upon the character of the witnesses. Belief founded upon testimony is faith. This constitutes by far the greatest proportion of direct knowledge, or whatsoever is called knowledge, now existing in the world.

Knowledge from the observation of facts and phenomena is comparatively limited. For instance, I may cite what are called scientific and religious knowledges. There are a few who investigate, calculate and discover; then follows a larger class who commit to the understanding the principles discovered, true or false, and they become teachers. The masses accept what they teach. This acceptance is through the exercise of faith. This is true of what is called science, and also of what is denominated theology. Faith may be divided for our present purpose into theological and scientific.

In Christendom there are two systems presented for our acceptance. One by theologians and the other by scientists. As a foundation for these two systems, we have the Bible, derived from some source, and the physical Universe, with its array of facts and phenomena from the author of nature. It is not my ambition to bolster up any system of religious belief, simply because it takes the Bible for a foundation, neither do I accept or reject any system of scientific belief simply because it conflicts, or seems to, with the apparently revealed purpose of God through the Bible. All inferences, explanations and interpretations of the Bible, and also of nature's manifestations, must pass for what they are worth. I am not bound by theological dogmas, and when my skepticism is awakened toward theological inferences it extends beyond into the domain of so-called scientific deductions, and I am compelled in justice to reject scientific dogmas. This is because the time has come to add to my faith knowledge. The uncertainty, contradictions and impossibilities openly revealed in the positions of the advocates of the theological and scientific systems have destroyed my faith in both, and I am now compelled to make my own deductions, through both channels of communication, that my knowledge may be founded upon the rock, and my faith or belief subject to such knowledge. This reverses the order, gives knowledge the predominance, and subordinates belief. I believe because I know. This will leave, at least on the side of the affirmative, modern theology entirely out of the question. This resolves the whole subject with the affirmative to the Bible itself as one source of information, nature and her revelations as another source. The honesty of purpose of those who wrote the Bible I do not question, nor the honesty of purpose of those who collate facts and make scientific deductions. In this particular I place them on an equality. From these two sources I shall derive my argument in favor of the proposition.

The masses of Christendom only know of Jesus Christ through theological and biblical channels. For our historical knowledge of him, his character and mission, we can depend only on the Bible.

What demand has the Bible upon the rational mind for a compliance with its teachings and a belief in its testimony? None at all, if it is in contradiction to the correct interpretation of nature, because all men know that the author of nature is the original and true source of all knowledge relating to the works of nature, and that whatsoever is in conflict with truthful inferences and deductions cannot be a revelation from the first great cause. The source whence is derived creation, with its form and functions, may be called the first great cause, or God. This cause is either abstract, structural without personality, or personal. It is knowable or unknowable.

Nature is either in process of development or complete. If incomplete, and in process of unfoldment into higher organic form, its true interpretation depends largely upon its prophetic declarations—its predictions of itself from what it is, and has been, to what it will be. Have these predictions been correctly rendered? If so, then the whole question of destiny and origin is settled. The scientific

world has not as yet reached a conclusion in regard to the ultimate of creation. Those who depend upon a scientific deduction to settle the question await in suspense the scientific dictum. If the cause of all things is not known in the world, it is no argument against the possibility of such knowledge in future. All will admit that cause is adequate to the effect produced. If cause and effect are equal, no effect can be greater than the cause; neither can cause be greater than effect. Any other relation of cause and effect would unbalance the universe and the mind making the admission, and destroy all foundation for correct reasoning.

The physical universe is the result of operation. The potency capable of producing the physical universe must contain enough of function to equal all that it projects into being. Creation in its boundaries cannot exceed the confines of causation. If there is any process of reasoning by which these postulates can be refuted, I am anxious to see it developed.

Now, what are the teachings of the Bible in regard to cause and effect? It declares God, a personal being, to be the creator of all things. It declares him to be possessed of attributes, and states clearly the character of them. It declares that God has a form, and gives a clear statement of the kind of form. It says God is spirit. It also declares that he is body as well. Hence the character of the first cause and the origin and destiny of man are problems, the solutions of which are already reached. So far, then, the Bible has the advantage over "science." If these statements are true, and they can be proven, then the Bible differs from "scientific" claims in that its conclusions are "past finding out"—that is, they are already reached in regard to the character of the first cause and ultimate effect. It differs also from the claims of acknowledged science in this, that it is positive in its instruction concerning man's duty in acquiring a knowledge of the first great cause. The Bible throughout emphasizes the importance of knowing God and man's destiny. "Science," in that phase or school the most largely relied on, invariably leads to the implication that the first cause is "unknown and unknowable."

That Jesus Christ is the Lord God, and Creator of Heaven and earth; I claim on his own authority confirmed by the entire scriptures, and the revelations made to us through the operations of law in the physical universe. That the revelations of nature and scripture are in perfect agreement I shall positively demonstrate, and also that these conclusions harmonize with the postulates previously stated. As a final demonstration added to the corroborative testimony of the Bible, and the physical creation, deductions, physical in character, will be made as conclusive as the solution of a problem in mathematics, with the most absolute mathematical demonstration.

In the beginning God created the heavens and the earth. In the beginning of whom, or what? Let the first cause answer this question. To the mind belongs three general concepts especially worthy of consideration, time, space and quality. However indefinite the concept of duration or spacial immensity, we cannot eradicate from the thought the idea of a beginning and an ending as properties of duration, and the idea of center and circumference or limitation, as properties of space. These ideas are constituent factors of thought. Duration is marked by rhyme and rhythm—rhyme by duration itself, and rhythm denoting the end of one duration and the beginning of another. We say the sun is the center of the solar system, from this center or source are transmitted the energies generated in the sun which are communicated to the remotest boundaries of its influence. We do not hesitate to say that the sun is the source or beginning as to space of the forces generated there, and communicated as active energy towards the limitation of such influence. Who shall say to which of these concepts belongs the thought expressed in the first words of Genesis, whether to time, space, quality, or in fact, whether it does not belong to all three combined?

If the sun is the source or origin of a special kind or quality of power, it is the beginning, of that kind or quality; not the time beginning, but the spacial and qualitative beginning or source. Time, space and quality are correlates. We only know of time by its properties; duration, marked by events; space, by extension of substance; and the quality by variation of phenomena. The mind now begins to awake into an amplified concept of the beginning idea—a beginning or source as to time, as to space, and as to quality. In this the mind grows naturally and absolutely into a triune perception of creation, and it becomes an incorporated factor of man's entity. What was the special object, according to scripture, for which creation was instituted? Man. "And God said, let us make man in our image, after our likeness, and let them have dominion," etc. This dominion is universal. So God created man in his own image, in the image of God created he him. (this refers to man generically,) male and female created he them. Them refers to the individuals of the genus, not to men and women, because the man, male and female in the image and likeness of God, had not yet been segregated. It is therefore shown that this series of operations had for its end or aim the creation of man, and his exaltation to universal dominion.

Man had his beginning according to scripture statement in God—both in his image and after his likeness. We do not as yet find any date from which to reckon time.

Let us inquire more definitely into the character of this source of man's being.

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us" (1 John i, 14). "I am the beginning and the ending" (Rev. 1, 8; xxi, 6).

"And he is before all things, and by him all things con-

sist, and he is the head of the body, the church: who is the beginning, the first-born from the dead" (Col. i, 17, 18).

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. iii, 14). "And thou, Lord, in the beginning hast laid the foundation of the earth" (Heb. i, 10). According to the Bible, the beginning in which man was created is the Lord Jesus Christ, for he is declared to be the express image of God, and man is declared to be created in this image—not after it nor according to it, but *in* it. We will now examine the account of this creation as given in Genesis. Genesis ii, 7, gives the account of the formation of the man. The name Adam does not yet occur. Then God planted a garden, and there he put the man whom he had formed, not to dress it and keep it, but he planted him there for the purpose of regenerating or reproducing man, to whom he should add, through the law of development, other attributes. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed" (Gen. ii, 8).

We discover in the account that from this seed the man that God put into the garden, there was caused to grow every tree that is pleasant to the sight and good for food, the tree of Life, etc. In the 2d chapter, 15th verse, we discover the product, the man whom God takes and places in the garden to dress and to keep it. This completes the second series. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof." "And the rib which the Lord God had taken from man, made he a woman and brought her unto the man" (verses 21, 22). This completes the third series. "And the Lord God said, Behold the man is become as one of us to know good and evil," etc. "So he drove out the man" (Gen. iii, 22, 24). This completes the fourth series. Herein is presented four historic and prophetic series of operations extending over a period of twenty-four thousand years, as I shall hereafter prove from the Bible. This is a presentation of one cycle or grand year. I will simply suggest here its coincidence with the cycle of the precession of the equinoxes as a physical phenomenon.

In the foregoing I have simply outlined my work. I do not claim to have presented any proof of the proposition. I have stated some of the claims the Bible makes for itself. If I cannot show them to coincide with the revelations of nature or physical science I fail in my object.

Respectfully, CYRUS ROMULUS R. TEED.

The Rochester Liberal Congress.

The First Annual Congress of the National Liberal League convened at Rochester, N. Y., Friday, Oct. 26, 1877, at 10:30 A. M. After the meeting had been called to order the Rev. S. M. Mann, of the Unitarian Church of Rochester, stated that probably those present were united neither upon politics nor religion. He approved the principles set forth, but doubted the wisdom of the methods proposed. The delegates would find Rochester a beautiful city. It only needed the influences of Liberalism to convert it into a paradise. He tendered, on behalf of the Committee on Arrangements, the use of the hall to the League.

On taking the chair Mr. Abbot thanked the Committee on behalf of the League. There was a propriety, he said, in the selection of Rochester as the place for the holding of the first annual congress, because it was the only city in the State that had completely secularized its schools. He was also thankful to Mr. Mann for his cordial expression of opinion. Though the Convention might not be wise, he believed in the necessity of free discussion upon the subject. He concluded his remarks by thanking the convention.

The minutes of the last meeting were adopted as printed.

Mr. Green, of Salamanca, presented the following resolutions:

Following the precedent of the Centennial Congress of Liberals, be it

Resolved, That the proceedings of this congress shall be governed by the rules of parliamentary law.

Resolved, That in order to secure the prompt and orderly transaction of the important business of this congress, all resolutions, after being read, shall be referred to the Committee on Resolutions without debate.

Resolved, That the general order of business shall be to devote the evenings of Friday and Saturday and the morning, afternoon, and evening of Sunday to addresses, essays, and free conference, as shall be announced by the President from session to session; but that the morning and afternoon sessions shall be devoted to the special business of this congress, which shall be taken up and disposed of in the following order:

First—Appointment of Committee on Membership.

Second—Opening address by the President.

Third—Report of Committee on Membership.

Fourth—Apportionment of Committees on Nominations, on Resolutions, and on Finance.

Fifth—Report of the Directors for the past year.

Sixth—Report of the Treasurer.

Seventh—Report of the Committee on Nominations, and election of officers for the ensuing year.

Eighth—Report of the Committee on Resolutions, and free debate on the proposed political platform.

Ninth—Report of the Committee on Nominations as to a Presidential ticket for 1880.

Tenth—Report of the Committee on Finance.

Eleventh—Miscellaneous business.

Twelfth—Free conference, short speeches, etc.

Professor Toohy, J. W. Truesdale, and E. M. Sellon were then appointed as a Committee on Membership.

A communication from the executive committee of the North American Union Radical Association was read. Enclosed was a copy of the platform and a resolution asking for the appointment of a committee to make arrangements for a general meeting in 1878 of all Liberal Leagues.

At this stage of the proceedings, the Chairman delivered

an address upon "The New Conscience Party in Politics." He opened by saying that there existed a painful lack of conscience in business, in politics, and in life. There were those who believed that the time had come when conscience should assert itself and something should be done to right the prevalent wrongs. The three great national duties which had been neglected were: first, total separation of Church and State; second, national protection for national citizens; third, universal education on the basis of universal suffrage.

These three points formed the real principles of the League and were proposed for adoption. The speaker in analyzing the first proposition said that the Constitution was strictly secular. Until 1833 Massachusetts was taxed for the support of the Church, but the tendency had been toward entire separation of Church and State. This idea was still gaining ground. There were, however, those who believed that this principle was wrong, and demanded the recognition of God, Jesus, and the Bible. To carry out this principle, a party was organized in 1863. Conventions were held all over the country, and it was declared that no Atheist should hold office. The strength of this party lies in the desire of the clergy for power. It closed the gates of the Centennial Exhibition on the Sabbath. This measure was indorsed by the State Universalist Association of Massachusetts. The speaker also referred to the action of the Episcopal Convention, which tabled a resolution sympathizing with the efforts to separate Church and State in England. At the same time other resolutions were passed that declared the invalidity of marriage ceremonies not performed in accordance with Church views, and that the Church should mold and educate the people. Another example of this was the introduction of resolutions by Mr. Blaine, in Congress, that prohibited any State from making laws in regard to religious corporations, and at the same time established the reading of the Bible in the public schools. The resolution only lacked two votes to make it a law, every Republican favoring and every Democrat opposing it. Had it passed, the divine authority of the Bible would have been recognized. All ecclesiastical bodies were organizing to prevent the advance of liberal thought, and the time was not far distant when the Protestants would be as closely combined as the Catholics. The making of Sabbatarian laws was an evidence of this, and it was necessary to make a protest against such steps. The object of the League was to prevent a union of Church and State. In regard to the taxation of Church property, Mr. Abbot said that if exemption was increased the country would be driven into bankruptcy. In that case it would confiscate the Church property as had been done in Mexico.

As to the second proposition, the speaker said that national protection for all citizens included protection for women, and black as well as white men. Under the present laws the state only protected its citizens. To show the absurdity of this he argued at considerable length. He spoke in favor of woman suffrage, discussing the condition of the freedmen in the South who had no protection except that offered by the State. The withdrawal of the troops from the Southern States was not the fault of President Hayes, but it would be the fault of the people if they did not attempt to remedy this defect in our laws.

As to compulsory education, Mr. Abbot contended that every State should maintain public schools and require every child to be educated. It was not necessary that the child attend the public schools, so long as it was educated.

Mr. Crandon moved that the Chairman appoint a committee of five on nominations.

The Chair appointed as such committee, D. G. Crandon, William Barnsdall, William Dudgeon, Charles Roth, and John Verity.

The Chair was also ordered to appoint a committee on resolutions, which were as follows:

H. L. Green, W. S. Bell, Morris Einstein, A. B. Brown, Moses Hays.

John Verity and Mr. Foster were appointed as a committee to pass through the audience and make a collection.

The report of the Directors of the League for the past year was then read by the Secretary, W. H. Hamlin. The report was accepted.

The report of the Treasurer, J. H. A. Wilcox, was also read by the Secretary. The receipts were \$445.10; the expenditures \$115.75; balance on hand October 21st, \$329.35.

The report was accepted and the accounts referred to the Finance Committee for audit. The Convention then took a recess until 2 o'clock.

THE AFTERNOON SESSION.

was opened at 2 o'clock by the chairman.

After some delay the Committee on finance reported to the effect that the treasurer's count was correct. This was accepted and the committee discharged.

The Secretary read the names of the President, Vice-Presidents, Secretary and Committees of the National Liberal League as elected at Philadelphia in 1876, and they were elected for the ensuing year.

The Committee on Membership presented a partial report, which would be completed at a future time.

THE committee on resolutions presented the following:

First—Resolved, That all those Christians who declare that "this is a Christian government," and that the government as such is bound to favor, promote, and propagate what they term "unsectarian Christianity," are drifting consciously or unconsciously into a dangerous and wicked conspiracy against the religious liberties of the American people, striking a deadly blow at that separation of Church and State on which the government is founded, and evincing a reprehensible contempt for the equal rights of Christians and non-Christians under the United States constitution.

Second—Resolved, That the success of the National Reform Association to "put God into the Constitution,"

and to incorporate the common creed of Christianity into the fundamental law of the land, would be the blackest treason and crime of the nineteenth century; because, under a government sacredly pledged by the Declaration of Independence to the equal liberties and equal rights of all men, it would covertly but effectively unite Church and State, to the total destruction of those equal rights and the total ruin of free institutions.

Third—Resolved, That the government of the United States is not a Christian but a secular government; that it would be a piece of flagrant iniquity and injustice for the government as such to patronize either sectarian or unsectarian Christianity; and that the treaty with Tripoli, approved by George Washington in 1793, did but recognize and proclaim the righteous equality of all citizens as to religious rights and liberties when it solemnly declared: "The government of the United States is not in any sense founded on the Christian religion."

Fourth—Resolved, That every motive of national patriotism and of personal self-respect calls loudly upon the Liberals of the United States to defend the cause of secular government against the insidious, multiplying, and formidable dangers which threaten to overwhelm it; that the time for apathy and submission to ecclesiastical encroachments has gone by, and the time for activity, courage, and lawful resistance to these encroachments has arrived; and that the great principle of the total separation of Church and State, on which the national government is founded, needs now to be defended by stronger and more explicit constitutional guarantees and by the determined support of all true patriots.

Fifth—Resolved, That no government has a right to claim supreme allegiance from its subjects except in return for direct and efficient protection in their equal civil, political, and religious rights; that it cannot without absurdity and injustice exact such allegiance while it shirks the duty and responsibility of affording such protection; and that any people which, through its government, persists in repudiating this reciprocal obligation of allegiance and protection forfeits all title to an honorable place among the nations of the earth.

Sixth—Resolved, That in the gradual development of the United States as a nation, it has become necessary that the national government should cease to present the humiliating spectacle of refusing to protect United States citizens at home, while yet it recognizes its duty to protect them in foreign lands, and of forbidding the separate states to claim the supreme allegiance of their own citizens, while yet it obliges the latter to look for personal protection to their own separate states alone; and that the United States constitution ought to be so amended as to rid the nation of this humiliation and disgrace.

Seventh, Resolved, That among the most precious rights in which the national citizen ought to be protected by the national government is the right to enjoy his independent opinions respecting religion, no matter what they may be, on equal terms with all other citizens before the law; that all state patronage of religion or of "unsectarian Christianity," so called, unavoidably casts odium and disrepute upon the minority on account of their honest thought, is intended to do so, and is gallingly unjust; that we protest energetically against the "clerical policy" which, by exempting church property from taxation, taxes every man for the support of the churches, and which, by requiring Bible-reading in the public schools, taxes every man for the support of a religion to that extent established by law; and that we demand national protection against the injustice of this oppressive and outgrown "clerical policy."

Eighth—Resolved, That we affirm the paramount duty of the national government to guarantee and effectually maintain by its own immediate authority the equal civil, political and religious rights of all national citizens, whether white or black, male or female, rich or poor, literate or illiterate, Christian or non-Christian; that this duty ought to be discharged through the United States Constitution, and not by the United States army, unless there is overt rebellion against the national government; and that we therefore approve the southern policy of President Hayes's administration, provided it is supplemented by adoption of the principle for which we contend—national protection for national citizens in their fundamental personal rights.

Ninth—Resolved, That public intelligence is the sole possible foundation for a free and stable republic; that the right to a good elementary education belongs to every child in the country, and ought to be protected by the national government as a measure necessary to the nation's prosperity and continued existence; that the only way to protect this right efficiently is to maintain every where good schools at the public expense; that, since it is confessedly right for a state to require its various towns and cities to maintain such schools, it is self-evidently no less right for the nation to require each state to maintain an efficient public system; that the United States Constitution ought to be so amended as to recognize and discharge this national duty; and that the crying evils of ignorant suffrage, especially at the south and in our large cities, forbid delay in establishing strictly universal suffrage and strictly universal education at the same time.

Tenth—Resolved, That public schools cannot be maintained in justice to all, unless they are confined exclusively to secular instruction; that to teach religion or sustain public worship in them unavoidably infringes on the reserved rights of conscience in some class or classes of the community; that nobody is wronged, if nothing is taught in positive violation of these rights; that the mere omission to teach religion where the teaching of it would be patent injustice is a wrong to no one; and that the self-evident rule of justice in the matter is briefly—secular schools in a secular state.

Eleventh—Resolved, That, postponing to future conventions the addition of such planks on other issues as future events may render necessary or expedient, the National Liberal League now adopts, as its political platform for the Presidential campaign of 1880, these three great principles of overshadowing importance:

"First—Total separation of Church and State, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

Second—National protection for national citizens, in their equal civil, political and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

Third—Universal education the basis of universal suffrage in this secular republic: to be guaranteed by amendment of the United States Constitution, requiring every State to

maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education."

Twelfth—Resolved, That we respectfully but earnestly urge upon all who favor this platform, regardless of their opinions on other subjects, to cooperate with the National Liberal League in all practicable ways, and especially to organize everywhere, if possible, local auxiliary leagues for vigorous local agitation in behalf of the common cause.

Thirteenth—Resolved, That the members of the executive committee of the National Liberal League, to whom the supervision of local organization in their respective States and Territories is intrusted by the constitution, are requested to prosecute this most important work as rapidly and energetically as possible, in order to secure a large delegate representation at our next annual congress, and thus command the public influence which the magnitude and justice of our cause deserve; and they are hereby authorized to issue a call for a State or Territorial Liberal League in their respective fields, whenever in their judgment a sufficient number of Local Auxiliary Liberal Leagues has been organized to render such a step useful.

Fourteenth—Resolved, That we receive with the most cordial appreciation and reciprocation the very friendly address of the National Executive Committee of the Union of Radicals; that we tender them our sincerest thanks for their valuable cooperation in the past and their pledge of still further cooperation in the future; that, in the opinion of this Congress, the basis of the National Liberal League would be narrowed, and not broadened, by attempting to accomplish all reforms at once, and by thereby multiplying causes of disagreement when concentration of effort in defense of liberty is the supreme necessity of the Liberal cause; that we regard the measures proposed by this League as at once simple, comprehensive, transcendently important, and certain, when fairly understood by the general public, to rally an immense number of the most intelligent voters of the country to their support; that we deem it the part of practical wisdom to make our platform so broad as to command the sympathies of all thorough Liberals, rather than to narrow both platform and party by taking up issues on which Liberals themselves are divided; and that the proposed project of a joint congress of all Liberal and Radical organizations in the year 1878 is hereby referred to the board of directors, with full authority to act in the premises as circumstances shall in their judgment render advisable.

The Resolutions were discussed separately, several amendments were made, but they were adopted nearly in accordance with the above draft.

Mrs. Amy Post, at the conclusion of the report, said she was astonished that no women were named in the list of officers. She thought some should be added.

The chairman then said that the reason why no names of women were added was because, in correspondence with the Liberal female thinkers, they had refused to act with those interested in the National Liberal League.

It was then moved that the names of Mrs. Elizabeth Thompson, Mrs. Amy Post, and Mrs. Elizabeth Cady Stanton be added to the list of Vice-Presidents.

General business being in order, Professor Rawson, of New York, read a letter from the Society of Humanity of that city, commending the work of the Convention and expressing great sympathy with its object. Mr. Verity moved that the thanks of the Congress be sent to the Society of Humanity for their letter.

Mr. Verity said that he thought that Christians did not understand the claims of Liberals and Atheists. When Liberals and Atheists demanded liberties, they did not require the government to propagate their ideas. They did demand that they be allowed to believe as they pleased—the same rights which all Christians preached. He did not want all men to believe as he believed, but he did contend that the honest ideas of an honest man should be respected.

The Chairman read a telegram from the German Association of Free Thinkers of Buffalo. It was moved that a proper recognition of this courtesy be made.

Several delegates in the Convention spoke of the necessity of having Liberals subscribe for those periodicals whose object was the propagation of Liberal ideas.

Mr. J. Ick Evans, of Toronto, extended a sympathetic greeting to the Convention from the Liberal Society of that city. He was agreeably surprised to see that Liberalism had made such headway in the United States, as the number present showed. He was greatly interested in the work, and should do all in his power to promote its interests.

After some further unimportant remarks the Convention adjourned until half-past 7.

THE EVENING SESSION.

Professor A. L. Rawson, of New York, was introduced. His subject was "Compulsory Education." He said that this subject of compulsory education was rather a serious one. If we should invent a patent medicine and ask every one to use it whether or no, we should object. We may consider the subject of Compulsory Education in the same light. Every man should be allowed to consider the subject and not prejudice himself in favor or against it. There was a misconception in regard to the strength of the Liberals. They were like grains of sand. Their number was very great but they were not united. When solidified they would be a force that could be effectively used. The believers in Liberalism should become as one to fight against orthodoxy.

The great work of education was receiving attention everywhere. The attention given to it by Liberals was creating alarm in the ranks of theology. There were good men in the church and we should respect them for their belief: at the same time we are not compelled to have them as teachers for our children.

The speaker continued for the space of one hour in a similar line of remarks which were well received.

Dr. T. L. Brown, of Binghamton, next delivered a spirited discourse on the Ethics of Secular Education.

Elder Frederick W. Evans, of the Shaker Society at Mount Lebanon, closed the exercises of the evening with a

speech of half an hour or more on the nature of the American government. He insisted that our government is an infidel government, and that it was established on an infidel foundation, and that it was infidel principles that must sustain it in its purity. He warmly commended the objects and actions of the Liberal League and said he was with them heart and soul. He approved of its platform; he was opposed to the exclusion of church property from taxation; he was opposed to putting the Jewish tutelary deity or the Christian God into the Constitution; he was opposed to the employment of chaplains by the government and to a union of church and state in any way.

SATURDAY MORNING.

Elizur Wright, of Boston, led off with a speech of moderate length, giving reminiscences of the old Liberty party, and the "Free Soil" party, and closed by naming this movement the "Free Soul party" which was received with much favor.

The Committee on Nominations reported in favor of the inexpediency of making a nomination for the presidency of the United States at the present time. Prof. Rawson made a motion that the report be accepted, and the committee discharged and the matter referred back to the League. Carried. A debate was then opened upon the question of making a nomination at the present time.

D. M. Bennett spoke perhaps two minutes in favor of making a nomination at the present time, believing that with the platform we had to stand upon, with a good leader to rally around, we could make a stronger advance in the warfare we had to wage with the ecclesiastical and political forces we had to contend with than without. He saw no objection to making the nominations now, and of being able to present ourselves before the country, not only with a good platform, but with good candidates to stand upon it. He read a short letter from a Western correspondent approving the nomination of Col. Robert G. Ingersoll for President and some respectable Spiritualist for Vice-President. The name of Ingersoll was received with applause.

H. L. Green opposed a nomination now on the ground of inexpediency and of its being premature. He thought the Convention had done a good work, had agreed upon an excellent platform, and that it would be better to defer the nominations till another year.

Dr. T. L. Brown spoke in favor of nominating now. He said we had done a good work; a good degree of enthusiasm prevailed, the times were auspicious, and we could do no better than to make nominations at the present time.

A. B. Brown, of Worcester, Mass., John Verity, of Boston, Prof. Toohey, of Chelsea, Mass., and Mr. Harwood opposed the nominations. L. C. Harding, of Orleans Co., warmly favored making nominations, while Elizur Wright, Mr. Hayes, Judge McCormick, of Pa., and Morris Einstein spoke in opposition. Mrs. Sparks made a short speech, taking the Convention to task for not giving women a more prominent place in the movement, and berating men as tyrants and oppressors. Her remarks were not well received even by the ladies. After a few remarks from Mrs. Woodruff, the Convention adjourned.

AFTERNOON MEETING.

Nominations further considered.

Mr. Verity favored deferring the nomination for the presidency until five hundred or at least three hundred Liberal Leagues were added to the fraternity.

H. L. Green, again opposed making nominations now. After some amendments had been voted down the Convention voted to defer nominations for another year.

General business resumed.

Mr. Abbot urged the completion of organization. He also made an explanation in reference to a resolution passed by the Liberal Congress last year in reference to placing the words "In God we trust" upon some of the coins issued from the mint. He exonerated the superintendent of the mint from the charge that was made against him and placed it upon Congress where it belonged.

Dr. T. L. Brown made a short speech.

H. L. Green proposed discussing the platform. A gentleman, name unknown, followed.

A dispatch was read from J. P. Mendum, Boston, stating that Mr. Seaver had been rudely attacked upon the street, and that they would be unable to attend the Convention.

Among those who spoke were Mr. Harwood, Mr. Oliver, Judge McCormick, warmly approving toleration towards all shades of belief, Dr. T. L. Brown, Mr. Hunt, and Prof. Toohey at considerable length, giving several anecdotes.

A letter on filiation and fraternity was read from the Turn-Verein of Rochester.

Prof. Toohey introduced a resolution in favor of extending aid and patronage to the Liberal and reform journals of the country, calling them by name, and he also spoke in favor of organization.

Elizur Wright, in a speech of some length, complimented the *Boston Investigator* and also spoke very warmly in favor of the *Index*, and urged that steps be taken to place it firmly upon its feet.

H. L. Green mentioned *THE TRUTH SEEKER*, and said that paper should be mentioned with those making urgent efforts in the good work of progress and reform. He spoke of the industry of its editor, and referred to the numerous books, tracts, etc., which he had brought out, recommending that the same should be patronized.

Mr. Verity spoke of the work that should be performed by local leagues, and made some strictures upon the League in Boston.

Mrs. Otis defended the Boston League.

Mr. Abbot made some remarks upon the labors and duties of local leagues.

Mr. Green followed upon the same subject.

Mr. Barnsdall, of Titusville, made some enthusiastic remarks on organization and efficient work.

Mrs. Amy Post made a few remarks, followed by other speakers.

SATURDAY EVENING.—REGULAR SPEECHES.

W. S. Bell, of New Bedford, Mass., led off with a very pleasant and interesting speech of half an hour on the "Questions of the Day." His remarks were well received.

Mr. Abbot made some remarks on donations and relative subjects.

Prof. Toohey, spoke for nearly an hour upon the relation of the Reformation toward the reforms of the present time, when he was taken ill and was compelled to leave the platform. He was subsequently taken to the hospital.

J. H. Harter, of Auburn, N. Y., made a few spirited remarks on the subjects of temperance, anti-capital punishment, and Freethought. He gave the composition of his "Own Temperance Society," and made some humorous observations in connection therewith, which afforded the audience considerable amusement.

Mr. Abbot made some remarks in favor of a free platform, and defended the Liberal League against insinuations to the contrary.

Dr. T. L. Brown was called for and made remarks in defense of Materialism.

Judge McCormick spoke at considerable length in favor of Spiritualism.

A Christian (an Irishman), who had disputed some statements made by the last speaker, was called upon the platform. He made a few remarks in defense of his belief, and amused the audience very much.

Prof. Rawson followed with the recital of his story about the shrines of two donkeys in Palestine, where the bones of those animals had been covered with stones. A shrine, or chapel had been built at each, and numerous devotional persons had gone to them to perform their sacred and religious rites, to say their prayers, and be cured of their ills and maladies. The point was, the stones were supposed to cover the bones of departed saints, whose memory was most sacred, when, in fact, they were only the bones of donkeys.

SUNDAY MORNING, 10:30.

An able and elaborate paper on "Taxation" was read by Elizur Wright.

It was on the programme that the editor of *THE TRUTH SEEKER* should follow with a paper on the "Bible in Common Schools," but as the audience had been seated an hour and a half, and the dinner hour had arrived, he deemed it unreasonable to keep them another hour to listen to him. He therefore proposed that all should go to dinner, hoping there would be an opportunity for him to address them in the afternoon or evening. It turned out, however, that the time was allowed to be so occupied by those who had spoken before, or who neither belonged to the League nor were delegates from any body of Liberals, that no available opportunity was offered him. To those of his friends who were disappointed at not hearing him he would say that the remarks he would have made will probably appear in these columns at an early day.

SUNDAY, 2:30 P. M.—Prof. Toohey having sufficiently recovered, delivered another address of an hour in continuation of his discourse of the previous evening.

Mrs. E. L. Watson, "trance speaker," from Titusville, Pa., was the next speaker. She made some preliminary remarks of a few minutes, explanatory of her style of speaking under spirit control. While a hymn was being sung by some of her Spiritualistic friends, she took her seat and passed, as is claimed, under spirit control, after which she arose and with closed eyes addressed the audience in a rapid, earnest and vehement manner for fully an hour and a half. The topic of her discourse seemed to be in favor of the investigations of science, the advance of mental liberty and of spirit influence. When this discourse was finished it was nearly dark, but several ten-minute speeches were made by different persons.

SUNDAY EVENING.—Elder F. W. Evans led off with a discourse on the woman question and her connection with theology and our social system. He spoke almost in words of ridicule of the monstrosity of three males forming one God, and of the incongruity of the idea with the male and female elements of the human race and the entire animal and vegetable kingdom. He declared the true deity as much female as male, and asserted that Jehovah was only a tutelary divinity of the Jews, and was not the true God over all. He gave reminiscences of his own experience, of his connection with the Freethinkers of New York in the days of Robert Dale Owen, Frances Wright, George H. Evans, and others; that he was an infidel when he went to the Shakers, where he found the community principle, fraternity, equality of the sexes, and other elements with which he easily agreed. He enlarged upon the principles of Shakerism in comparison with the dogmas of orthodoxy. His address was listened to attentively.

The closing, and probably the most acceptable address of the entire three days' proceedings, was delivered by Mrs. Clara Neyman, of this city and member of the Society of Humanity. She is a German lady of culture, but speaks English very well. She represented to a certain extent the Radical German element of this city as well as other parts of the country. She said the Germans of the country partook of the spirit of their brothers in the Fatherland in the matter of Liberalism and of kindred subjects, but until very recently they had not given their ideas to the American people. There was no question which so aroused the Germans as the religious question. They were very enlightened and enthusiastic on this point. This was because while other nations were studying politics, German philosophers contemplated the problems of life. Sometimes they might have taken wild flights, but they gave birth to the scientific method. The Scientist became the complement of the Philosopher. Reflections on philosophical subjects emancipated the people from theological prejudices.

The intelligent German had outgrown a long time ago the absurd ideas of superstition. In this respect the Americans were far behind. They had studied no book but the Bible—a book that contained more errors than any other, etc. A considerable portion of her lecture was a consideration of what should be the aim and labor of Liberals and Freethinkers in the future.

We were so well pleased with her discourse that we will take pleasure in soon laying it before our readers. And in this connection we would express the hope which the Liberals of the country, both German and American, have to encourage them in this talented lady. She has recently passed a number of years in Europe and in philosophical and scientific studies, and being almost an enthusiast in the truths pertaining to science, philosophy and the higher life that men and women ought to live, she proposes soon to take the platform and devote a portion of her time in the dissemination of what she believes to be the grandest and most important truths in existence. She will assuredly add that element of geniality and enthusiasm to our cause that it needs, and we regard her as a decidedly valuable acquisition to the list of our public lecturers. She speaks fluently both the German and English, and we bespeak for her a welcome greeting from all the Liberals of America.

Short speeches of five or ten minutes each from Mr. Verity, Mr. Evans of Toronto, Dr. Brown, Mr. Bretzner of Mt. Lebanon, Mrs. Watson, Mr. Morse, and others closed the proceedings at nearly 11 P. M.

The attendance upon the Convention by those from a distance as well as by those in the vicinity was very respectable. A portion of the time the large hall was well filled. The enthusiasm and general harmony that prevailed was cheering and reassuring. The moral effects of the Convention upon the entire country must be very considerable. In the criticisms that may be made in respect to the conduct of the Convention it might be urged that the speakers were allowed to take too wide a range, embracing too far a defense of Materialism on the one hand and of Spiritualism on the other. It would have been more proper had the discussion been directed to the immediate objects of the meetings and had a limit been placed to the amount of time consumed by the speakers, thus preventing some from engrossing an undue share of the time while others, more modest, were unable to be heard from. It would seem, too, that a preference should have been shown more to delegates and members in place of those not connected with the movement. But upon the whole, the work performed was most commendable and effective for good.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

SCIENCE HALL, No. 141 EIGHTH STREET.

NEW YORK, SATURDAY, NOVEMBER 3, 1877.

The Great Religions of the World.—Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

In the theology of India is found much that is metaphysical, much that is ethereal or spiritual, much of mystery and mysticism, much that is lofty and elevated, much that is grand, much that is poetic, and also much that is obscure and much that is absurd. Here is found the material that has proved a sufficient basis upon which to build subsequent systems of theology. Here is the source of nearly all the dogmas, rites, sacraments, symbols, and sacred observances which have been woven into more modern systems of religion. Here is found the original doctrine of the "Trinity" which has within the last eighteen centuries been such an important item in the stock in trade of the system of theology called Christianity. Here is found the doctrine that gods could cohabit with virgins and produce a progeny half divine and half human. Here is found that it had been believed for thousands of years that the son of the great god Brahma came into the world to teach the mysteries of heaven, to suffer and die an ignominious death for the happiness and salvation of the human race.

Their trinity consisted of Brahma the creator, Vishnu the preserver, and Siva the destroyer. It was held that Vishnu had been incarnated many, different times, and that during these incarnations the most sage lessons had been taught to the children of men. One of the most important incarnations of Vishnu was in the person of Christna, who, it is believed, came into the world some twenty-five hundred or three thousand years ago. It was believed that Vishnu held peculiar sexual intercourse with a virgin named Devanagay, and that in due time she brought forth the eighth Avatar or incarnation; that Nanda, tyrant of Madura, actuated by Ravana, the prince of the evil spirits called Rackshassas, attempted to destroy the young child, and that the virgin was removed in a miraculous manner beyond his reach, where the child grew up to manhood, when he commenced his mission. He drew around him a small band of disciples or followers to whom he gave many lessons of humility, morality, and godliness. He showed his love towards his disciples by washing their feet and various acts of a similar nature. He led a blameless life; he performed many miracles, making astonishing cures,

and even raising the dead. He was noted for his amiability and mild disposition. He was a great favorite with his followers, and especially with the females, who regarded him as their special deity, and to him they paid their earnest devotions and their most devout adoration. At length the machinations of the evil spirit seemed to prevail over the son of God, Christna, and he was taken by his enemies and was put to death near the river Ganges by crucifixion on a tree.

India never had a demi-god to whom such great homage was paid as to Christna. The people loved him for his mildness and goodness, for the excellence of the lessons taught, and the lovely disposition he always displayed. This Savior was believed in from five hundred to fifteen hundred years before the dawn of Christianity upon the earth. The similarity between the Indian demi-god and the one which was said to have figured conspicuously at a much later period in Palestine is most marked. One only, however, could be the original, and that was he of India. He of Palestine was the copy.

Among the great lights and teachers in the Hindoo religion was the great lawgiver, Menu, the reputed author of the "Institutes," which embraced a mass of instructions and laws bearing upon nearly all subjects, political, social, and religious. I would be glad to give you specimens of the high morals and good sense taught by Menu, but I am already detaining you too long and I must hasten on to the consideration of other subjects. Considering the age in which Menu lived he was probably the greatest lawgiver and teacher the world has known. The date of his existence is variously placed from three to five thousand years ago. It is extremely probable that he was the prototype or original of the lawgiver Menes of Egypt, Minos of Greece, and Moses of Palestine. We have many illustrations of the habit that prevailed in ancient times of one system of religion borrowing ideas, characters, and incidents from other systems, and the case of Menu is a strong one in point. He was older than either of his copies, and the palm of originality must assuredly be awarded to him. He was the pattern, the others the copies.

[TO BE CONTINUED.]

The Bennett-Teed Discussion.

It will be seen that our opponent, Cyrus Romulus R. Teed, commences in this number the discussion which is to take place between us, to be followed up from week to week till completed. We only hope it may prove as interesting to our readers, generally, as did the Humphrey-Bennett Discussion. Those who are not subscribers and wish to read this discussion from the commencement will do well to subscribe at once. They can enter the list for six months for one dollar or they can avail themselves of the offer we make to trial subscribers—two months for twenty cents. How large shall our list of trial subscribers be?

Card to the Public.

MORAVIA, N. Y., OCT. 29, 1877.

The discussion to take place as announced in THE TRUTH SEEKER of the 27th ult. does not grow out of an ambition to acquire public notoriety, nor from any love of discussion for its own sake. Neither does it proceed from a challenge originally made by myself to Infidels, Freethinkers, and others.

Infidelity, embracing Materialists and Spiritualists, openly, boldly, and defiantly challenges Christianity to meet it in the discussion of certain questions pertaining to Christian life and doctrine. In my call for a convention I accepted the challenge which had been given by Infidelity, and Mr. Bennett appears to be the only bold man to come to the front in support of the party making the boast.

In the diversity of opinion entertained in regard to the great questions now agitating the religious and scientific world, I can discern no well defined lines of demarcation between theology and science.

Theology is in conflict with itself. The foremost theologians of the age are step by step yielding to the foremost scientific dogmas. Not by rejecting the Bible and Jesus as a foundation for religious faith, but by substituting new religious statements for the old inferences and interpretations.

Theologians are not agreed in regard to the conclusions derived from their investigation of the scriptures. An equal degree of discord obtains with the anti-Bible and anti-Christian classes upon the subjects and conclusions that lead them to oppose Christianity.

Theologians mostly agree on one point. That Jesus sustains in some way an important relation to man's future, and generally that through him salvation is attainable. The opposition are agreed upon one point, that in no way does man's destiny depend upon Jesus more than any other man who may declare important truths to the world. Upon this agreement they united to destroy the Christian idea. I am in no sense upholding modern theology. I am in no sense opposing true science.

If there is to be a conflict between two opposing powers or principles, the lines of distinction must be clear, perfectly defined, and the two positions made manifest to the world, that the world may judge in the matter. These points are important, that it may be known what the fight is about. I aim to present first the claims of the Bible in regard to the claim made in the proposition, that Jesus is God, etc., and the conclusion it arrives at, and then to compare these claims and conclusions with the facts and phenomena of law, and present in bold relief the two conclusions, and see if they are not in perfect concord. If they fail to agree, then I lose my case.

Respectfully, CYRUS ROMULUS R. TEED.

MR. J. S. TEED, of Moravia, N. Y., is an authorized agent to take subscriptions for THE TRUTH SEEKER in Central and Western New York.

WE ARE pleased to receive so goodly a number of names as trial subscribers. Several friends have kindly sent in twenty-five names, and some more. We hope many more names will come in. As we propose to give THE TRUTH SEEKER from Nov. 1st to Jan. 1st for the small sum of twenty cents, hundreds and thousands of names ought to be sent in. Will not our friends generally make an effort in this direction?

WANTED—A copy of "Esperanza." By T. L. Nichols, M.D. (and Mary Love Nichols, his Wife). A novel or romance, descriptive of the free social life advocated by the authors in other works. Those having a copy to spare will please communicate with this office, giving the price.

Letter from Miss Wixon.

FALL RIVER, MASS., OCT. 25th, 1877.

D. M. BENNETT—*Kind Friend*: Please accept my thanks for a copy of your late publication—"Christianity and Infidelity or the Humphrey-Bennett Discussion."

This discussion is argumentative, exhaustive and convincing of the errors of Christianity and firmly establishes the truth of Free Thought. It is really the best thing of the kind I have ever seen, and will doubtless have a wide circulation.

Every Free Thinker and Liberal minded individual should possess a copy, and also every Christian the world over, for it is not only an "eye opener," but contains much useful and valuable information, and shows deep research and careful study as well as wise application on the part of the opponents of Christianity, and I am very glad you have put the whole matter in book form, so that it may be preserved, not only for this time but for coming generations.

Your publications, all that I have seen, are excellent, timely and appropriate, deserving extensive circulation, especially as they are placed at such a low price as to bring them within the reach of all.

I am very truly yours, SUSAN H. WIXON.

The Opinion of a Southern Lady.

The "Humphrey-Bennett Discussion; or, Christianity and Infidelity," is worthy a careful reading by every person, no matter what the creed or opinion. It is a book of 550 pages, containing the most terse and exhaustive arguments for and against Christianity that have ever been condensed into book form. Even those not particularly interested in these subjects will find a peculiar interest in following the arguments of these learned men through the pages of this book. The great ability and scholarly research of both parties to the discussion holds the attention of the reader from the first to the last. So many important facts of history are brought to substantiate the arguments from all authorities, that the book is essentially valuable as a work for reference. The Christian side of the question is very ably sustained by the Rev. G. H. Humphrey, of the Presbyterian Church, New York, who finds in D. M. Bennett, editor of THE TRUTH SEEKER, a "foeman worthy of his steel." They start out with three propositions to debate—to wit:

I.—Did unbelievers in the Bible do as much for American Independence as the believers in it?

II.—Has Infidelity done as much as Christianity to promote Learning and Science?

III.—Is there a stronger probability that Infidelity is true than that the Bible is divine?

Humphrey leads off with the affirmative of the first proposition by telling shots and facts, with canister, grape and shrapnel, which would seem to annihilate any hope of a successful refutation; but Bennett rises like a sleeping giant above the smoke and din of this fearful fusillade, and hurls back red-hot shot and cannon balls of substantiated history, until his opponent reels in his stronghold. Staggering as Humphrey already is under the heavy blows, he rallies with accumulated power for his next attack, and dexterously finds the weak places in his adversary's armor. Bennett, however, rises with equal force to meet the occasion and turn aside the assault.

It is this gathering strength of the contending parties which increases the thrilling interest of the book, like some exciting romance, all the way through. A Christian might feel that his cause had been ably championed in the conflict, while the Infidel would be exultant in feeling the triumph of his belief.

This book, before all others which have been published in behalf of liberal ideas, free religion and disenthralment from church slavery, stands preëminently at the head. Showing as it does every possible effective argument which could be brought against Infidelity—and which has been so ably set aside—and thoroughly establishing the truth of Infidel assertions, D. M. Bennett deserves at least the thanks of humanity for the herculean blow struck at this monstrous slavery.

MARY J. HOLMES.

Memphis, Tenn.

Hear Me for My Cause.

MR. EDITOR: Please permit me to make a little appeal to those who may feel disposed to aid in the publication of Dr. Randolph's book, "Beyond the Veil." Thus far I have been to nearly all the expense of getting it written and published. Now, as the book will be out in a month, or less, will some who may take an interest in it send to you for a number of copies, at wholesale or retail prices, and thereby greatly oblige Yours Respectfully? LUNA HUTCHINSON.

[Orders may be addressed to Mrs. Luna Hutchinson, Bishop Creek, Cal., or to D. M. Bennett, 141 Eighth street, New York.—Ed. T. S.]

The Old Testament.—Concluded.

By PROF. W. ROBERTSON SMITH, OF THE UNIVERSITY OF ABERDEEN.

Further History of the Old Testament Canon in the Jewish Church.—Under this head we confine ourselves to points which lead up to the reception of the Old Testament by Christendom. These are mainly two: 1. The history of the Hebrew text, which we now possess only in the recension established by Jewish scribes at a time later than the Christian era; 2. The history of those versions which arose among Jews, but have influenced Christendom.

The text of the Old Testament.—Semitic alphabets have no full provision for distinguishing vowels; and the oldest writing, before orthography became fixed, was negligent in the use even of such vowel-letters as exist. For a long time, then, not only during the use of the old Phœnician character, but even after the more modern square or Babylonian letters were adopted, the written text of the Bible was consonantal only, leaving a certain scope for variety of pronunciation and sense. But even the consonantal text was not absolutely fixed. The loose state of the laws of spelling, and the great similarity of several letters, made errors of copying frequent. The text of Micah, for example, is often unintelligible, and many hopeless errors are older than the oldest versions. But up to the time of the Alexandrian version, MSS. were in circulation which differed not merely by greater or less accuracy of transcription, but by presenting such differences of recension as could not arise by accident. The Greek text of Jeremiah is vastly different from that of the Hebrew Bible, and it is not certain that the latter is always best. In the books of Samuel the Greek enables us to correct many errors of the Hebrew text, but shows at the same time that copyists used great freedom with details of the text. For the Pentateuch we have, in the copies of the Samaritans, a third recension, often but not always closely allied to the Greek. The three recensions show important variations in the chronology of Genesis; and it is remarkable that the book of Jubilees, a Jewish treatise, which cannot be much older than the Christian era, perhaps not much older than the destruction of the Jewish state, sometimes agrees with the Samaritan or with the Alexandrian recension. Up to this time, then, there was no absolutely received text. But soon after the Christian era all this was changed, and, by a process which we cannot follow in detail, a single recension became supreme. The change was, no doubt, connected with the rise of an overdrawn and fantastic system of interpretation, which found lessons in the smallest peculiarity of the text; but Lagarde has made it probable that no critical process was used to fix the standard recension, and that all existing MSS. are derived from a single archetype, which was followed even in its marks of deletion and other accidental peculiarities (Lagarde, *Anmerkungen zur griech. Uebersetzung der Prov.*, 1863, p. 1; cf. Noldeke in Hilgenfeld's *Zeitschr.*, 1873, p. 445). Then the received text became the object of further care, and the Masorets, or "possessors of tradition," with regard to the text, handed down a body of careful directions as to the true orthography and pronunciation. The latter was fixed by the gradual invention of subsidiary marks for the vowels, etc., an invention developed in slightly divergent forms in the Babylonian and Palestinian schools of Jewish scholarship. The vowel-points were not known to Jerome, but the system was complete before the ninth century, presumably several hundred years before that time. All printed Bibles follow the Western punctuation, but old Karaite MSS., with the Babylonian vowels, exist, and are now in course of publication. It is from the Masoretic text, with Masoretic punctuation, that the English version and most Protestant translations are derived. Older Christian versions, so far as they are based on the Hebrew at all (Jerome's Latin, Syriac), at least follow pretty closely the received consonantal text.

Jewish Versions.—Versions of the Old Testament became necessary partly because the Jews of the Western Dispersion adopted the Greek language, partly because even in Palestine the Old Hebrew was gradually supplanted by Aramaic. The chief seat of the Hellenistic Jews was in Egypt, and here arose the Alexandrian version, commonly known as the Septuagint or version of the LXX., from a fable that it was composed, with miraculous circumstances, by seventy-two Palestinian scholars summoned to Egypt by Ptolemy Philadelphus. In reality there can be no doubt that the version was gradually completed by several authors and at different times. The whole is probably older than the middle of the second century A.C. We have already seen that the text that lay before the translators was in many parts not that of the present Hebrew. The execution is by no means uniform, and, though there are many good renderings, the defects are so numerous that the Greek-speaking Jews, as well as the large section of the Christian Church which long depended directly or indirectly on this version, were in many places quite shut out from a right understanding of the Old Testament. Nevertheless, the authority of the version was very great, its inspiration was often asserted, and its interpretations exercised a great influence on Jewish and Christian thought, though among the Jews it was to a certain extent displaced by the version of the proselyte Aquila (second century of our era), which followed with slavish exactness the letter of the Hebrew text.

Among the Jews who spoke Aramaic, translations into the vernacular accompanied, instead of supplanting, the use of the original text, which was read and then orally paraphrased in the synagogues by interpreters or *Mechurgemanim*, who used great freedom of embellishment and application. This practice naturally led to the formation of written Targums,

or Aramaic translations, which have not, however, reached us in at all their earliest form. It used, indeed, to be supposed that the simple and literal Targum of Onkelos on the Pentateuch was earlier than the time of Christ. But recent inquirers have been led to see in it, and in the linguistically cognate Targum on the Prophets (Targum of Jonathan), products of the Babylonian schools, in which the freedom of the early paraphrastic method was carefully avoided. Upon this view the date of these Targums is some centuries after the Christian era. On the other hand, an older style of paraphrase is preserved in the Palestinian Targums, which nevertheless contain in their present form elements later than the Babylonian versions. The Targum of Pseudo-Jonathan on the Pentateuch is apparently the latest form of the free Palestinian version, full of legendary adornments and other additions to the text. Other fragments of Palestinian translation, known as the Jerusalem Targum, and referring to individual passages of the Pentateuch and Prophets, probably represent an earlier stage in the growth of the Aramaic versions. There are also Targums on the Hagiographa, which, however, have less importance, and do not seem to have had so changeable a history. The Targums as a whole do not offer much to the textual critic. They are important, partly from the insight they give into an early and in part pre-Christian exegesis, partly from their influence on later Jewish expositors, and through them on Christian versions and expositions. In some cases the literal or Babylonian Targums have a text differing from the Masoretic. But it is not unlikely that, if we had a satisfactory text of the Targums (toward which almost nothing has been done), these variations would find their explanation in the Eastern text and the Assyrian punctuation.

A Long Deferred Letter.

FRIEND BENNETT: I have just read Brother Humphrey's reply No. ix. I have been sorry that I am obliged to read so many affirmations without clear evidence to prove them true. There are thousands of men preaching religion, a thousand different sorts; and Christians have been preaching their religion eighteen hundred years, about a thousand different sorts—all discord. Only Dr. Adam Clarke has attempted to give a definition of religion, in an essay, "I fear a Demon." Com., vol. v, p. 329. "I fear the Devil" is religion, superstition, and idolatry. What a pity that the Lord God made a serpent-devil! The Lord God made a man-trap, baited with nice apples, and a devil to flatter them into the trap; which made it necessary for the seed of the woman to bruise the serpent's head. The Almighty Jewish Jahou Elohim God could not or would not do it. After twenty years sober reflection, we sincerely declare to all the world that there is not one word of real fast truth in the first three chapters of our Bible Genesis, or in the first two chapters of Matthew or Luke, excepting the first four verses of Luke. We defy all the priests, lawyers, and doctors on earth to produce any good evidence to prove that there is one word of truth in those chapters. No book is evidence of its own veracity. No man's story alone is evidence of its veracity. Priests have trained infants and youth in their credulous ignorance to assume, take for granted, that the Bible is the miraculously inspired word of God; when there never was a man on earth who knew what God is, only a priest's forged name.

We are frightened with endless devil and hell if we do not adopt it. The Christian priests adopted the Jewish books and their yahou Elohim, rendered them into the English tongue—full of forgery—and they call a man an Infidel if he does not believe this forgery is the word of the Cause of all existence. If a man denies the real existence of the Jewish Jehou Elohim Christians have forged into our God, they call him an Atheist. There never was so abominable a character described by pen or pencil as the Jewish Jehou Elohim. Christians have adopted that character, and claim they are his image. There is not a paper book in the world that contains such overwhelming evidence, clear and conclusive, of its own falsehood as the Bible, from the first verse—which has four falsehoods—to the last text in Revelations. This is the reason why a sincere class-leader, Methodist, I now belong to no sect of superstition. I never saw a person of any sect who would not tell what he did not know is truly a fact, and swear to it, in support of his ism. By reason of falsehood and lying our world is filled with discord and crime. Truth for truth's sake—and let the sky fall—is not sought after, only by a few. But my ism, my darling ism!

Say the Catholic priests (Mission Book, p. 221) "As soon as children begin to talk, their parents should teach them to pronounce reverently the name of Jesus, and Mary; and to know their Father in heaven; to know his only-begotten Son; and also to know the Holy Ghost; to speak often to them of Mary the Mother of God," etc. This is being done now, all over the world, and has been for more than a thousand years. Pretended Protestants approve of this course, because they do the same thing in a different form. What does a child know when it begins to talk about the Mother of God or Holy Ghost or only-begotten Son? Train them ten years and they'll know. These Catholic children will know Mary the Mother of God after being drilled ten years just as well as a Protestant Sunday-school child knows God created, and Abram begat Isaac, and Isaac begat Jacob. They will know the Holy Ghost and his only-begotten Son. Christian priests made the English language, forged the names of their religious dogmas, got Noah Webster to put down their definitions, and then got Webster's Lexicon to prove their dogmas true. "Soul is the spiritual, immortal part of man." It can fry in a forged hell, eternal, unconsumed. Webster says so. Love means fifteen different

things. "God is love," etc., Priests fabricated the names of every dogma, and the definition of their religion. Dr. Clarke, Parkhurst, Miles Grant, E. E. Guild, and G. H. Humphrey all say that Infidels are immoral, illiberal, bigots, and profane. They use pulpit words in common talk—consecrated words, priest-forged words! The climax of all crime! They think Infidels are credulous and ignorant bigots because they do not want to pay salaries to support a hundred sects of orthodoxy, to make lying harangues from a priest-fabricated God, pulpit, and Book of God?

We Infidels do as honestly and sincerely think; so surely as we breathe. We think Infidels regard the Golden Rule more than Christians do, as a class—which rule is all the morality on earth, the true religion.

J. NOYES.

Slate-Writing Among Scientists.

The following is from the well-known and distinguished scientist, Alfred R. Wallace, and is copied from the London *Spectator*. We have ourselves witnessed slate-writing by invisible agencies, in full daylight, apparently as wonderful as this.—Ed. T. S.]

The sitting was at a private house in Richmond, on the 21st of September. Two ladies and three gentlemen were present, besides myself and the medium, Dr. Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning them and placing a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crossways, so as effectually to prevent the slates from moving on each other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and a lady sitting opposite me placed our hands on the corners of the slates. From this position our hands were never moved, till I untied them to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word "god." He then asked me to say how I wished it written. I replied "lengthways of the slate"; then if I wished it written with a large or small "g," and I chose a capital "G." In a very short time writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watch-guard, lent by one of the visitors), and on opening the slates found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and labored, but perfectly legible. The slate with the writing on it is now in my possession. The essential features of this experiment are: That I myself cleaned and tied up the slates, that I kept my hand on them all the time, that they never went out of my sight for a moment, and that I named the word to be written and the manner of writing it after they were thus secured and held by me. I ask, how are these facts to be explained, and what interpretation is to be placed upon them?

ALFRED R. WALLACE.

I was present on this occasion, and certify that Mr. Wallace's account of what happened is correct.

EDWARD J. BENNETT.

Obituary.

MR. EDITOR: Allow me to make known to you the death of my father, James Nichols, of 90 Ohio street, Allegheny, Pa., an earnest reader of your writings and a constant subscriber of THE TRUTH SEEKER. He died of apoplexy, Sept. 25th, 1877, in the 85th year of his age. Throughout his long life he has been indefatigable in work and thought, always taking the most lively interest in everything appertaining to the welfare of mankind. He hesitated not at personal sacrifice in the promotion of the rights of humanity or the progress of thought. His practical common sense found extreme satisfaction in the writings of Col. Ingersoll, especially his "Oration on the Gods." His mind took to nature as we find it—discarding entirely the supernatural. In this view he was happy while living, and ready to die. While at our fireside his presence is missed, the philosophy which he inculcated teaches us to submit with grace to the inevitable.

Respectfully,

JAMES F. NICHOLS.

It would be difficult to find a wider difference of views upon the subject of Christianity than is contained in a book entitled "Christianity and Infidelity; or, the Humphrey-Bennett Discussion," between G. H. Humphrey, a New York Presbyterian clergyman, and D. M. Bennett, editor of THE TRUTH SEEKER. Both sides are here vigorously presented, and in as convenient shape as the searcher for evidence will be apt to find it. Published by D. M. Bennett, New York.—Boston Post.

LINDSAY, ONT., Oct. 20, 1877.

MR. EDITOR: I have just received a copy of the "Humphrey-Bennett Discussion," a very creditable-looking volume, from your office. As I presume that I am entitled to you for the gift, please accept my thanks for the same. During the publication of the letters I was much interested with the arguments used by yourself and your opponent—Mr. Humphrey, who evidently has the usual strong clerical prejudices against Infidelity, but has on the whole done very well for his side of the question, while you I think have good reason to feel that, trained to controversy as your opponent has been, he has made no headway against you. Those who try to read both sides impartially, will, I am confident, see more clearly the inher-

ent weakness of the popular superstition of the day—Christianity.

Yours sincerely,

W. McDONNELL.

Friendly Correspondence.

J. S. LIXON, M.D., Springfield, Ind., writes: The "Collection" is splendid—the best hymn or song-book I ever saw. It is altogether good and fully up to the times.

S. BAKNHART, Springville, N. Y., writes: After perusing your paper myself, I allow others to read it that they may learn the truths you advocate. I would not part with the volumes I have already received for any consideration. I place great value upon any production that promotes the general welfare of mankind.

JOSEPH COVENEY, Buchanan, Mich., writes: THE TRUTH SEEKER is a welcome visitor to our household. It is doing a grand work in breaking down old errors and theological superstitions. Christian bigotry is surely dying out of the minds of the multitude, and the people are shaking off the shackles of mental slavery. I enclose you \$4 for two years' subscription, and 75 cts. for a copy of the "Collection."

MRS. L. H. GURLEY, Danville, Ill., writes: The little monitor on my paper admonishes me to renew my subscription, which I cheerfully do. It is not only a truth seeker, but a truth finder, and is a most welcome and interesting weekly visitor. It ought to be read by all. If there be a God, and if it be true that "he serves God best who serves his fellow beings most," surely THE TRUTH SEEKER would be approved by him for its lessons of truth, goodness and kindness to our fellows. If all who strive for a heaven hereafter only sought it here and now, they might make a heaven on earth. The Discussion was a very interesting feature of the paper. I trust the time is not distant when reason shall take the place of idolatry.

P. HOFFMAN, Inland, O., writes: Before I subscribed for your paper, three months ago, no Liberal journal had ever found its way to this little priest-ridden village; but now I have the satisfaction of knowing that your excellent TRUTH SEEKER regularly visits three families in this place, and the prospects are that I shall be enabled to send you more subscribers soon. The enthusiasm you show and the efforts you put forth to crush superstition out of the minds and hearts of the people should win for you the aid and support of every one who has the great cause of humanity at heart; and you may depend upon it that I at least will lend you all the material encouragement that my means will allow.

WALTER WALKER, Farmington, Utah, writes: I have been a patron of your paper since the first number was issued. The reading of it led to investigation, and the clouds of error were removed. I am now called an Infidel and very wicked because I hold views different from my neighbors. But assured as I am that I am on the side of truth and right, I can afford to put up with their jeers and sneers and hard names, for I know that I am on the winning side. This would be a pleasant and peaceful world if people would give to each other the privileges they claim for themselves. I went on an excursion a few weeks ago, and sold my "Thirty Discussions" and "Collection." I hasten to order other copies, for I would as soon be without Amberley as these, and I would not be without that for any consideration.

J. KINSEY, St. Clair, Iowa, writes: What a grand worker in the field of Free Thought THE TRUTH SEEKER is! Every question that relates to our moral, physical or political interests can be reached through its liberal columns from men and women of educated brains. In No. 34 we have an article from the pen of J. Petty on the subject of religion. It contains the most precise and comprehensive definition of the word "Religion" that I have read out of hundreds. It is broad enough and elaborate enough for a century to come. It needs only to be read to be endorsed by every Liberal. The word religion should not be used by unbelievers to define their creed or belief. Let us take it out of our vocabulary and substitute the better and nobler word and deed—Morality.

LEE NORTON, Madison, Ohio, writes: I feel ashamed that I could not do better by you than I did when you sent me the "Collection." It is just what I have wanted these many years. I would not exchange it for a dozen Bibles. When I pass away I want no priest to have anything to do or say: neither will they have my consent. When my first wife died I got along without a priest, and let folks talk as they pleased. Should my present one go before me, her wish will be respected. The longer I read your paper the better I like it. I have read your discussion with Humphrey as it came to hand. It seems as if the man don't know when he is beaten; if he did, he would have backed out with the best apology he could make. Long ago you have used him up. Good! If I prayed at all, my prayer to God would be that you might live and press on in the good work for a thousand years.

BENJAMIN GRIFFIN, Lawrence, Mass., writes: I have just finished your last Reply to Rev. Mr. Humphrey, and have come to the conclusion that if there be such a thing as inspiration, you must be a subject. Although you lay the Rev. out every time, I consider your last the best. Your calmness in answering his childish assertions is commendable. I wish everybody—especially the clergy—could read your replies in this interesting discussion. They would learn much about Jewish history and that old monstrosity, the Jewish Jehovah. They do not seem to know anything about the God they pretend to worship. If they read the Bible accounts of him, it does not seem credible that they could give him reverence. According to

all accounts, the Devil is the best fellow. I am sorry that the discussion is to close so soon, just as it begins to increase in interest. I think I shall be able to make additions to the Lawrence club soon.

W. F. GRAVES, Castile, N. Y., I have just read some of your tracts—the only ones of the kind I have ever seen. I herewith send you five dollars for more matter of the same sort. I was reared in an orthodox Sunday-school, and heretofore have heard the names of Paine and Voltaire merely mentioned as devils in human form. I was brought up to believe that to doubt one word of the Bible was the quintessence of wickedness, and would consign me to the everlasting brimstone burning. My reading was limited to pious publications. I read Nelson's book against Infidelity through three times. I finally began to think for myself. Before I was twenty-five years of age I became thoroughly convinced that orthodox religion chiefly consisted in hypocrisy and was a huge humbug. I still professedly held on to the faith for a while as a matter of policy. But for several years past I have given expression to my candid convictions. I find that they coincide with the views expressed in your tracts and in Ingersoll's incomparable lectures. The most of my friends, like myself, are wholly unacquainted with Infidel publications. I see my name among the Vice-Presidents of the Wolcott organization. Before taking any active part as a leader in the Liberal movement of the day I wish to read more and become better informed.

F. H. SHAWWOOD, Colchester, Ill., writes: Allow me to say a few words in praise of your able Replies, from the first to the last, in your discussion with the Rev. Humphrey. In my opinion the arguments you have adduced are sufficient to convince the most superstitious. I think your arguments must have their effect on Friend Humphrey, for he cannot help seeing the truth when it is so plainly presented before him. Some of his arguments were exceedingly thin, but they were the best that could be brought forward for his cause. Christianity is losing ground at Colchester, and truth and reason are beginning to obtain a hearing. It is only a short time since, when the Methodist Episcopal pastor had occasion to announce an evening meeting, that a deacon of the church arose and, in a penitential tone, informed the congregation that, in spite of the example of the foolish virgins of Scriptural fame, their ecclesiastical kerosene had been allowed to burn out, and the money was played; consequently they would not be prepared to entertain the Bridegroom that evening. That is the way Christianity stands at Colchester, and thus does the modern worshiper allow to pass unheeded the sacred injunctions which warn him of the wrath to come.

Geo. F. KESSLER, Baltimore, Md., writes: After a trial of six months of your paper I have concluded to become a life-time subscriber. It is worthy of the earnest support of all true Liberals. It has gratified my wishes beyond my expectations. The "Humphrey-Bennett Discussion" has been of inestimable value to the readers, as it has imparted a vast amount of information which could only be gathered by the ordinary reader in years of diligent study and attention. The Rev. Mr. Humphrey called Liberals and their publications "illiberal." Now, I would like to ask Mr. Humphrey if any of the orthodox Christian papers would have admitted a discussion within their columns similar to the one in which he engaged with Mr. Bennett. Now, I think Christians are far more illiberal than Infidels, and I have grounds upon which to base my opinions. I have had many Christians tell me that Infidel publications ought to be suppressed by law—that they were a shame and disgrace to the community. Has Mr. Humphrey or any one else ever heard an Infidel express the opinion that the Bible ought to be suppressed? I think not; we would rather that every one examine it closer, so they might see its inconsistencies, absurdities, and contradictions, and then consign it to the library with the other books, to be read, studied and admired according to the amount of information it imparts to us concerning ancient ideas, manners and customs.

Special Notices.

An Atheist in the West wishes the address of a few Liberal ladies not over 24 years of age. Must be a good housekeeper, neat in appearance and of a loving disposition. Object, matrimony if the right one answers; if not, mental improvement and fun. All letters answered. Those sending photos will receive mine in return. Address ALBERT, Care of TRUTH SEEKER, 141 Eighth street, New York. 343

Spermatorrhœa.

Dr. R. P. Fellows' warranted cure should be in the hands of those suffering from this LIFE-WASTING disease. It is an external application and has made one thousand permanent cures, and some of them were in a terribly shattered condition: had been in insane asylums, many had falling-sickness fits; others on the verge of consumption, while others, again, had become foolish and hardly able to take care of themselves.

DR. R. P. FELLOWS,

The discoverer of this valuable remedy, and who uses it exclusively in his practice, is acknowledged to be the most skillful physician in all Private, Chronic, and Sexual Diseases living. Terms extremely moderate in all cases. Address, with stamp, Vineland, N. J., where he is permanently located.

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Christianity and Infidelity

A JOINT DISCUSSION BETWEEN

REV. G. H. HUMPHREY, Presb't'n. Clergyman,
OF NEW YORK, AND

D. M. BENNETT, Editor of The Truth Seeker.

It was conducted in the columns of The Truth Seeker, a letter alternately from each contestant appearing each week, beginning April 7, 1877, and closing Sept. 29, 1877, thus continuing just six months, giving thirteen letters from Humphrey and thirteen replies by Bennett.

The subjects discussed were as follows:

- PART I.—The relative services of Christianity and Infidelity to American Liberty.
- PART II.—The relative services of Christianity and Infidelity to Learning and Science.
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A NOBLE heart, like the sun, showeth its greatest countenance in its lowest estate.—*Sir Philip Sidney.*
Ah, how much suffering might be spared sometimes by a single abstinence, by a single no answered in a firm tone to the voice of seduction.—*Lavater.*

WHEN certain persons abuse us, let us ask ourselves what description of characters it is that they admire; we shall often find this a very consolatory question.—*Colton.*

ABUSE is often of service. There is nothing so dangerous to an author as silence. His name, like a shuttlecock, must be beat backward and forward or it falls to the ground.—*Johnson.*

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything.—*Plutarch.*

BLESSED is the memory of those who have kept themselves unspotted from the world; yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.—*Mrs. Jameson.*

THERE is a time when men will not suffer bad things because their ancestors have suffered worse. There is a time when the hoary head of inveterate abuse will neither draw reverence nor obtain protection.—*Burke.*

THE Bible is the most betrahsed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows over which generations of unloathed spiders have spun their webs.—*Beecher.*

UNSELFISH and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean.—*Dr. Thomas.*

ALLOWING the performance of an honorable action to be attended with labor, the labor is soon over, but the honor is immortal; whereas, should even pleasure wait on the commission of what is dishonorable, the pleasure is soon gone, but the dishonor is eternal.—*John Stewart.*

Many people have their own God: and he is much what the French mean when they talk of *Le bon Dieu*—very indulgent, rather weak, near at hand when we want anything, but far away out of sight when we have a mind to do wrong. Such a God is as if he were an image of stone.—*Hare.*

THE sun should not set upon our anger, neither should he rise upon our confidence. We should forgive freely, but forget rarely. I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.—*Colton.*

To be ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue; but to be ambitious of titles, of place, of ceremonial respects and civil pageantry, is as vain and little as the things are which we court.—*Sir P. Sidney.*

WORDS are good, but there is something better. The best is not to be explained by words. The spirit in which we act is the chief matter. Action can only be understood and represented by the spirit. No one knows what he is doing while he is acting rightly, but when doing wrong we are always conscious.—*Goethe.*

To set the mind above the appetites is the end of abstinence, which one of the fathers observes to be not a virtue but the groundwork of a virtue. By forbearing to do what may innocently be done, we may add hourly new vigor to resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt.—*Johnson.*

THE domestic relations precede, and, in our present existence, are worth more than all our other social ties. They give the first throb to the heart and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interest of human life.—*Channing.*

THERE is no word or action but may be taken with both hands—either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion; and all things do succeed as they are taken. To construe an evil action well is but a pleasing and profitable deceit to myself; but to misconstrue a good thing is a treble wrong—to myself, the action, and the author.—*Bishop Hall.*

WHAT is the Bible in your house? It is not the Old Testament; it is not the New Testament; it is not the Gospel according to Matthew or Mark or Luke or John; it is the gospel according to William; it is the gospel according to Mary; it is the gospel according to Henry and James; it is the gospel according to your name. You write your own Bible.—*Beecher.*

SET no man up in thy mind as an infallible guide. Believe nothing upon the simple say-so of another, let him be ever so wise, but take Nature, Reason, and Science as thy teachers and submit all things to their tests, as touchstones that will not deceive thee. Men are finite and fallible, whether they be reputed sons of God or only common clay; and if we follow as leaders the very wisest and best that earth can produce, we shall inevitably bring up against the dead wall of ignorance and error; for all of science, knowledge, or fact can never be combined in any one individual of the race.—*Mrs. E. D. Slenker.*

Oddz and Enns.

It was a Vassar girl who, when a sailor of forty years' voyaging had been pointed out to her as an "old salt," subsequently alluded to him as an "ancient chloride of sodium."

A DAYTON, Iowa, Irishman discussing the strike with a friend, protested that he would "rather stand up and be shot at, and clear kilt, than to live all the while starved to death."

A MAN took his clock to a Port Chester clock-repairer and asked him, "What time is it when this time-piece strikes thirteen times?" "Time it's repaired," replied the man of time.

THE model husband lives in Little Falls. He never allows his wife to do more than half the work. She puts up all the canned fruit in the summer, and he puts it all down in the winter.

WHEN the coachman of Frederick the Great upset his coach, Frederick swore like a trooper; but the coachman coolly asked, "And you? did you never lose a battle?" The King smiled graciously.

"Bob, can you tell me why I'm like the moon when it is twenty-three days old?" Bob gave it up, and the questioner explained: "Because I've passed my last quarter." A small loan was immediately advanced.

THE difference between having a tooth properly drawn by a professional surgeon, and having it knocked out miscellaneously by a fall on the pavement, is only a slight verbal distinction—one is dental, and the other is accidental.

A DISSIPATED and unmannerly nobleman, presuming upon his "nobility," once asked Sir Walter Scott, who sat opposite him at dinner, what was the difference between Scott and soot. "Just the breadth of this table," retorted Sir Walter.

CONCLUSIVE TESTIMONY.—"Mr. Brown, you say the witness was honest and intelligent. What makes you think so? Are you acquainted with him?" "No, sir, I have never seen him." "Why, then, do you come to such a conclusion?" "Because he takes ten newspapers, and pays for them in advance."

A LITTLE Athol boy, guilty of some misconduct, upon being asked why he could be so naughty, replied that he really thought he was doing nothing wrong. "That's no excuse," said his mother, "thinking doesn't help the matter." "Well, mamma," said he, "what's the use of having a thinker if you can't think?"

WHAT HANS KNOWS ABOUT DOSE SCRIDULES.
We find id oud by der book dot Adam (I forgot his oder name) vas der first man. Eve vas der next. Von tay dey got droubled about eading some gwinees, and vas kicked oud off der garden. Cain and Able vas der first shild, and Cain got mad and put a head on his broder, and den he lit oud. He vas a pad boy. Yonah vas a fish-maker. Von tay he vent to der goosebond ter catch some shrimps, und ven he vas looking for bait he valked right away mit the inside of a whale's mouth, but der whale makes him poety quick walk oud again. He vas too adrong for der fish's sdomach. Solomon knew more dings as everybody else. He would right away cut up a leedle baby in bieeces to saddle a row mit two gals. He said it vas petter to go der whole hog. Sam's son (I don't know der name off his muder) vas der strongest. He vas a bruiser. He got vighting mit a dozen fellus, and gleened dem oud mit der chawbone off his ass. Yob vas der pashuntest man. You could stick pins in him all tay, und he wouldn't holier. Merduselem vas der oldest shentiman ve haf got lifing in dese dimes. He could dell you all about it. Lazyrus vas der poor man. Dey don't gife free lunches in does days, and he vas always schermishing about for pretzels. Yoseph's pig broders got yellous ov him because he vore a spotted goat, und sold him for dwenty tollars, and afterwards gafe him some roasding ears und made it all right.

THE TEN LITTLE GRASSHOPPERS.

Ten little grasshoppers
Sitting on a vine,
One ate too much green corn,
Then there were but nine.

Nine little grasshoppers,
Just the size for bait,
A little boy went fishing,
Then there were but eight.

Eight little grasshoppers
Stayed out till after leven,
A white frost nipped one,
Then there were seven.

Seven little grasshoppers
Lived between two bricks;
There came a hurricane,
Then there were six.

Six little grasshoppers
Found an old bee-hive;
One found a bumble bee,
Then there were five.

Five little grasshoppers
Hopping on the floor;
Pussy took one for a mouse,
Then there were four.

Four little grasshoppers
Sighed for pastures new;
Tried to cross the river,
Then there were two.

Two little grasshoppers
Sitting on a stone;
A turkey gobbler passed that way,
Then there was one.

One little grasshopper
Chirped good-bye at the door,
Said he'd come next summer
With ten millions more.

—Saturday Evening Gazette.

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Notes and Clippings.

IN Sweden primary education is compulsory on all.

ANNA DICKINSON is quite ill at Elizabeth, N. J. Cause, overwork.

FRANCIS MURPHY is out West, and getting \$200 a night every time he lectures.

A WESTERN teamster calls his near mule Ann, and says it is a Scripture name—Ann, a nigh ass.

QUERY.—Is the Rev. Mr. Humphrey's book, "Hell and D—nation," intended as a guide-book for travelers?

At the Episcopal Church Congress, John Jay read a paper condemning the press for "rancor, slander," etc. *Observer* please copy.

BOSTON has lost a deacon. His name is Taylor, and he has been committed for trial on a charge of swindling a poor woman out of \$500.

You would never regard a penitentiary as a theological school, and yet the doctrine of free will is conclusively settled for every man who enters.

A FRENCH screw-steamer running from Havre to Rouen is called the Immaculate Conception. This has no connection with the number of births on board.

THE Presbyterian Synod has decided that women cannot properly preach, so the poor souls saved by the preaching of Phoebe Hanaford are only miserable counterfeits.

FATHER CURET, for many years the editor of *Olivetti Cattolica*, in Rome, has been expelled by the order of Jesuits for constructive heresy. The order is very vindictive against him.

THE Widow Van Cott declares that to save one soul in Athol, Mass., requires labor enough to save a hundred in any other place in which she has ever had any experience.

ANOTHER serious earthquake has visited South America, shaking it up considerably for the space of a minute. That part of the world appears to be afflicted with the ague.

DANVERS, Mass., has lost one of its leading citizens—not by death, but by burglary. His name is William H. Porter, he is an elder in a church, and he pleads guilty to a series of robberies.

THE *Pacific Churchman* was for eleven years the organ of Episcopallians on the Pacific coast. For several years it has had a desperate wrestle with impecuniosity, and now calmly expires.

RELIGION has its consolations, and it is doubtless a part of the divine scheme that the Evangelical Knowledge convention and the Lydia Thompson burlesque troupe coincided in Boston a few weeks ago.

A CONVENTION of the Free Religious Association will be held at New Haven, Conn., Nov. 8 and 9. Among the speakers will be O. B. Frothingham, T. W. Higginson, J. W. Chadwick, Felix Adler, F. E. Abbot, W. J. Potter, and B. F. Underwood.

WENDELL PHILLIPS pronounces in favor of a plentiful currency and a low rate of interest. "His head is level." With these and with common honesty on the part of our lawmakers and officers the country would be on the high road to prosperity.

THE Italian army is thoroughly equipped and prepared for mobilization, and the coasts and fortresses are in a state of defense. These preparations have been completed during the present year, owing to urgent military advice forwarded to Rome by the Berlin Cabinet.

MR. BEECHER preaches on a subject concerning which nothing is known definitely, i. e., the union of the soul and body. Hence it encourages the largest amount of theory and speculation. People hear with great interest and go away just as wise as they come in.—*Graphic*.

A SYNODICAL injunction has now been served on Brother See of Newark to keep him from preaching the doctrines of the "higher life" and Christian perfection. He is at liberty to preach the other doctrines, including that of hell fire and everlasting damnation; to his heart's content.

THE coast at the Port-Said mouth of the Suez Canal is advancing outward at a rapid rate, estimated at fifty yards per annum—a truly alarming statement, which, if only half correct, will involve extensive dredging operations every year. The general level of the Mediterranean sea is said to have fallen about four inches since the canal has been opened.

THE *Providence Journal* is not complimentary to the Rev. James Cook. It says of his lecture in that city the other evening, that it "was as crude, undigested and incorrect a discussion of the question of labor in New England as we remember to have seen anywhere. It was not true in its statements, and it was wholly or nearly false in its inferences. Mr. Cook is safest when he talks of what nobody knows anything about."

BOB INGERSOLL says that it takes more sense to make a good cook than a tolerable lawyer. Anybody who has eaten beef steak that resembles a strip of slippery elm bark, with the slippery left out, and has listened to lawyer talking four hours to prove that asking the witness whether his name is John Smith is a leading question, will be willing to walk up to Robert and say, "Put it there, you horizontal-headed old Pagan."—*Brookville Jeffersonian*.

THE "Arch-Confraternity of Our Lady of Perpetual Help" was inaugurated on Friday by Archbishop Wood at St. Bonifacius' Church, in Philadelphia. A copy of the picture of the Blessed Virgin in the Church of St. Alphonso, Rome, is exposed in the church to the veneration of the faithful. Those who will visit the picture and pray a certain number of times are entitled to an indulgence of 300 days; and "all these indulgences," it is stated—"remissions of sins and relaxations of penances—may be applied, by way of suffrage, to the souls of the faithful who have departed this life, united in charity with God."

THE Marquis of Salisbury having recently said in a public address that "the duty on the part of those who are well off to assist the poor in the time of illness has been recognized from the earliest periods of Christianity," a correspondent of a London newspaper takes exception to the limitations of the statement. The history of relief of human suffering, he remarks, does not date from the earliest periods of Christianity, but from the earliest periods of humanity. The duty was lovingly taught by the religion of Judaism—a religion on the morality of which the ethical canons of Christianity are founded.

PROF. HEMHOLTZ was installed on Oct. 15th, as rector of the University of Berlin. In his speech he reviewed the position of the universities in the middle ages, and remarked with regard to Oxford and Cambridge, that they have been changed the least since then, even in things where change would have been very necessary. He recommended, however, the imitation of those old English universities in two things—in the perfection of the art of expressing thought, and in the care for the physical development of the students, whose athletics are far preferable to the German fencing and gymnastic exercises.

THE TABLES TURNED.—The heathen are organizing foreign missions for the conversion of Christians. The Hindoos of the sacred city of Benares have founded a society for the propagation of Brahminism among the Christians of Australia. An eminent Brahmin of the name of Suradschi, a man of great authority, has recently been visiting some of the English colonies, and while traveling in Australia was appalled and grieved at the fearful prevalence of drunkenness among the Christians. On returning to India he called together a number of the thoughtful Brahmins, to whom he communicated his glowing zeal to do something for the salvation of their degraded fellow men and fellow subjects in Australia. The only perfect remedy, he considered, would be the conversion of these Christians to a better and purer faith. A large sum was collected for the pious and benevolent enterprise, and some of the Brahmins declared their willingness to devote themselves to the work, and to spend and be spent in this humane and holy cause. Suradschi is now engaged in translating fitting passages from the Vedas into the English tongue, for the use of the missionaries.

PERHAPS the most important discovery made by Prof. Cope in Western Texas is that of a domestic hog with undivided hoofs, similar to those of a horse. Nature, in a freak, first made one, and from that more came, and now they are quite numerous and raised for meat. The professor has the skin and skeleton of one for his collection. This is one of the most important arguments in favor of evolution, for here we have not only a new genus, but probably a new order of animals evolved or created.

A RECENT traveler has given an account of the manners and customs of the Zaporas of Ecuador. The mode of courtship presents suggestive features. The enamored swain goes to the woods and hunts game; when he has procured it, he presents it to the maiden of his choice. This constitutes the proposal; if she accepts, she cooks the meat. Hence, before entering upon the bonds of matrimony, the Zapora suitor has the advantage over civilized wooers of being assured as to the lady's capacity for preparing a square meal. On the other hand, the Zaporiness is favored with some foreknowledge as to her spouse's ability to keep the larder supplied.

A CORRESPONDENT of the *Graphic* says: Apropos of the Tom Paine discussion, I should like to ask what, after all, is the importance or significance of this matter? Would Tom Paine's happy or remorseful death prove anything? Ah Mok, a Chinese criminal executed for murder a few months since in San Francisco, when efforts were made to commute his sentence, discouraged such proceedings by remarking that he didn't want to live, and that he was ready and anxious to die and get into a happier world. A hundred thousand of Ah Mok's countrymen will to-day go to the headsman's block as calmly and seemingly in full assurance of waking up in some happier condition of existence as they would lie down to rest and opium dreams. Now, if happy deathbeds are to prove anything, I would respectfully refer the disputants over Tom Paine to our dying contemporaries, the Chinese.

THE Rev. Harvey Hersey and his wife, of Watertown, did not agree as well nor live as pleasantly as a Christian minister and his wife should. The latter charged her liege lord with certain acts which amounted to "unministerial conduct." The Watertown Universalist church appears to have put the wife rather than the parson on trial, and expelled her. She appealed to the State Convention, where the case was reopened, and the results were not satisfactory. Again, Mrs. Hersey appealed to the General Convention of Universalists, and arraigned both her husband and the inferior courts. The Board of Appeals of that body ordered the Watertown church to restore Mrs. Hersey to full membership, and then if they like prefer charges against her and try the same orderly, and her husband they suspend from the ministry for eighteen months.

WE certainly live in a wonderful age. Melville Bell discovered a method of reproducing any and all sounds of the human voice, which he called "visible speech." Prof. Graham Bell invented the telephone, by which sounds can be transmitted to a distance. And now comes Mr. Thomas A. Edison, with an invention of the most marvelous kind. It registers the tones of the voice, and is capable of reproducing every sound and every word exactly. Mr. Edison's invention is not yet perfected, but enough has been accomplished to convince him that his scheme is feasible. All recent inventions sink into insignificance when compared with this. It appeals to the imagination as nothing else can do. By its aid one is able to hear the voice of his friend—absent or dead—as though he were in the room. The illustrious orators would be present wherever one of these instruments was found, and we would have it in our power to crystallize down for future use the tones of the great singers in the greatest operas. It is only the other day that Professor Huxley objected to any form of immortality, and here is Mr. Edison doing for the voice, by means of a mechanical contrivance, what Frederic Harrison asserted history and tradition and heredity did for the soul and mind. Sound has become immortal. Who knows if other forms of feeling will not be immortalized some day through other inventions?—*Graphic*.

Events of the Week.

SENATOR MORTON is dead. His remains laid two days in state in Indianapolis.

SEVERAL Mormon missionaries sailed for Europe in the fore part of the week to hunt up more proselytes.

A GRAVE crisis is imminent in the French government. MacMahon is determined to uphold the Conservative party.

AN elevator at Belleville, Ont., containing 38,000 bushels of wheat was burned, and Richard Dewsberry, the engineer, also.

THE Silver Bill has passed the House. The silver dollar weighing 412½ grains is to become a legal tender. This is a step in the right direction.

REV. JOHN J. HUGHES, pastor of St. Jerome's church, Catholic, in North New York, was knocked down by one of his parishioners named James O'Brien.

It is reported that the President has offered the Mission to Germany to Col. Robert G. Ingersoll. He would make a most credible minister to any court.

EX-MAYOR A. Oakley Hall has returned from Europe, but is rather chary about explaining his sudden departure from this city. He has seen few but his most intimate friends.

THE Rev. O. P. McCarthy has been expelled from the Manhattan Liberal Club for having used slanderous personal, and ungentlemanly remarks about the club and its members.

THE winds and frosts of winter are approaching by steady degrees. Stoves are becoming decidedly companionable, and coal dealers find their trade growing livelier.

A POWDER-MILL explosion occurred at Concord, Mass. Charles H. Perry was blown to atoms, and nothing could be found of him save a part of his rubber boots. Others in the vicinity were injured.

EIGHT hundred barrels of Bourbon whiskey were burned in a fire at Louisville, Ky. Thousands of burning throats would rather have put it to a different but worse use. A tobacco warehouse also burned, and much of the filthy weed destroyed. Loss, \$60,000.

THE wife of Stephen May, Mechanicsville, N. Y., left her husband sleeping in his bed and took four of her children and threw them into a swiftly-running stream hard by, and jumped in herself. The oldest boy got out and raised an alarm, when the mother and one child were rescued, two of the children drowning. Partial insanity.

FOR some time the fortunes of war seemed to be decidedly against the Turks, but the later news is more favorable to them. The Russians have made a number of attacks upon their stronghold at Plevna and other places in the vicinity and have been repulsed with heavy loss. The Turks feel somewhat encouraged and think Allah has not wholly forsaken them.

THE pious ex-mayor Lambert of Brooklyn has been guilty of dishonesty and a breach of trust. His brethren of the Church have suspended him till he repents and says he won't do so again until he has a good opportunity. If a few of those swindling deacons were suspended from some convenient tree instead of from Church membership, they would be thoroughly reformed, though the Church would be robbed of some of its strongest pillars. Good deacons, like good Indians, are generally the dead ones.

ELECTIONS took place in the twelve States on Tuesday last. As we go to press it appears from the returns that the Republicans have lost in many localities and the Democrats correspondingly gained, especially in Pennsylvania. The vote of the workingmen, the greenbackers and the bread-winners was greater in many localities than was looked for. General McClellan is elected Governor of New Jersey. The event at which many are rejoicing is the election in this city of John Morrissy to the State Senate. Although he is a notorious gambler, he is deemed more honest than the average politician.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER VIII.

THE NATURE OF GOD.

Each nation believes that its own laws are by far the most excellent. No one, therefore, but a madman would treat such prejudices with contempt.—HERODOTUS.

THE rise and growth of the God-idea has been considered in those chapters treating the subject historically. From the All-God to the One God who rules all, is a long and painful journey. The idea was conceived in a false understanding of natural phenomena, and its progress is the application of increasing knowledge. Monotheism, simply substituting one God in place of many, is scarcely removed from Polytheism. Its great advance is made when it shakes off its personality and believes God to be a spiritual essence.

The protean forms which the idea and conception of God have assumed should teach the falsity of the theory that God is revealed to the intuitions. Xenophanes saw the error of supposing man's conception of God a proof of his existence or character. He said, "If horses or lions had hands and should make their deities, they would respectively make a horse and a lion." English theological writers have rarely ventured to attempt the proof of the existence of God by philosophical argument. Kant has shown their insufficiency. The stronghold is in intuition. The reason acknowledges God's existence. But what becomes of this supposition when it is found that whole nations have no idea of God, and when some of the most enlightened men fail to feel his existence? Monotheism is not the end of the series, but it reduces the gods to one. What is his nature?

He is self-existent.

It is said, in argument of the existence of God, that we cannot conceive of creation, with all its designs and adaptations, without a planner, a creator; at the same time it is asserted that we can conceive of the self-existence of the designer! Great is the mind that cannot comprehend the lesser but is amply able to grasp the greater! He is of infinite power, wisdom, and love. Are these spiritual abstractions, or are they personified? Necessarily the latter, and every man's conception must be different, as the god of the lion would be a perfect lion. What logically follows? That as our ideas of God are projections of ourselves, there can be no certain and true idea of the Divine. We may build an ideal of what God must be, analyzed to his elements. He must be infinite causation, as the cause of all; he must be the controlling mind, yet he cannot reason, for that would imply imperfect consciousness; he cannot be said to foresee, for that implies relations as to time; he cannot be said to have judgment, fancy, comparison, qualities of the finite mind. The primary elements left, by analogies, are being, cause, knowledge, love—each of infinite degree.

Can personality be formed from these? Can they be infinite in a personal being? Well did the learned and pious Dr. Arnold say: "It is only of God in Christ that I can, in my present state of being, conceive anything at all." The abstract God is the Father; the personified God is Christ. The Trinity supplies both the metaphysician and the most sensual mind.

God must be infinite. Man, being finite, can form no conception or idea of him whatever. This is an unavoidable logical conclusion, from the necessity of man's constitution.

But, it is claimed, we cannot understand Nature or ourselves—not even the growth of the humblest flower; shall we therefore cease investigation? The fields of thought thus compared are totally unlike. With matter we deal with finiteness, and pause on the threshold of infinite generalizations. With God there are no finite qualities to seize hold of; his very being and constitution of mind are different from ours, and to us his thoughts cannot be translated.

As children strive to clutch the moon, philosophers and metaphysical theologians have endeavored to grasp the infinite. They have failed because attempting the impossible. The world is little better for all their dogmatical speculations. They are only mental gymnasts, and perform no productive labor.

It is claimed that belief in God is the foundation of all religion. This is true of religion considered as the ceremonial growing out of a belief that God demands respect and reverence from man, but not true of morality. Men have believed in all varieties of gods, or renounced all gods, and yet lived honest, upright, and noble lives. The solution of this vexed problem has no relation to morality, being only interesting to religious schemers, who of course must have a God to carry them forward. While the best of men have held diametrically opposed ideas of a God, or placed such ideas with the indeterminable, the worst and most fiendish of mankind have claimed to understand God perfectly, and have waded in human gore to vindicate their opinions, often sealing their faith by terrible forms of martyrdom.

Let Theology bury its myriad dead, whose bones whiten the plains of the Old World; wait till the pitying showers of heaven wash away the stains of blood, the fogot ceases to smoke, the tears of widows and mothers and helpless children be dried, and a great race of people rise from the dust in which with iron heel it has crushed their spirits, ere it call its worship the religion of love and peace sent to redeem mankind.

Science will go her quiet way, of God neither affirming nor denying. Her only office is to point out errors where they occur. All that the past has furnished in proof of the existence of a Divine Architect she pronounces as the assumption of children grasping at the moon. The vexed

so-called problem is not a problem; it is a chimera. She goes forward from facts to the order of facts called law, on to the organization of matter. Here the human mind stands on the threshold of an unknown universe into which it can go, which it will conquer and claim, only to find, as the intellect grows acute, new domains extending beyond. As we pass from matter to law, from law to principle, from principle to attribute far beyond the outermost skirts of space, we may tread the sanctuary of the Supreme Being. What is his nature? Is he personal? Is he an omnipotent spirit? Vain questions! When the intellect enters the sanctuary, all shall be made plain. Until then it must calmly wait, content with investigations it can comprehend. The theologians, who fail even to understand the organization of finite man, and scoff with priestly sneer at the words of accurate knowledge, untrammelled by facts may vault on the wings of discordant fancy, and between the tilts they give each other in religious tournament enlighten the laity as to the being of an Infinite God. When they agree among themselves and produce their facts, Science will readily receive their conclusions. Until that time their beliefs must remain inadmissible hypotheses.

[TO BE CONTINUED.]

An Address

READ BEFORE THE NATIONAL LIBERAL CONGRESS, AT ROCHESTER, N. Y., BY MRS. CLARA NEYMAN.

Though I do not come among you as a delegate of any special German Society, I do not think that I assume too much when I express the great and warm interest our German Liberals take in your movement.

Our German independent newspapers—the *Boston Pioneer*, *Milwaukee Freidenker*, and others of a like tendency, are rejoicing that their American brothers give decisive expression to liberal thoughts. They encourage and advocate coöperation and consider it the best and surest means for success. But not only do our independent papers respond to your call and prepare the way for united action amongst the Liberals of the country, but I have also noticed that in more independent circles great pleasure is felt at the practical measures which the Liberal League is trying to introduce.

You are aware, I suppose of our German reputation—that our country has ever had great theorists, idealists, and many subtle thinkers. The Germans of this country have inherited somewhat of that peculiar tendency, and while our Freethinkers have worked for years, diffused Liberal principles and educated Freethought, they have not succeeded in bringing their views before the National Liberal League, and only commenced last year to secure public action upon their proclaimed principles.

The American, on the contrary, is noted for his practical good sense. Very often it happens that before an idea is fully developed, before he can realize the depth and magnitude of a question, even before the question has taken accurate shape in the minds of the people, he is willing to test it by a political indorsement.

The coöperation of the two nationalities, with their diverse gifts and characteristics, each excellent if not carried too far, is therefore of great importance. The German gladly recognizes the quickness and intelligence of his American friend, and I hope that our American friends do equally appreciate the sincerity, the earnestness and accurate reasoning of their German co-workers.

During the last two years the German Freethinkers have made great progress in their organization, and every well-wisher to the Liberal cause ought to advocate a union, ought to use all his influence for the establishment of a mutual and harmonious activity. *Single, we are weak; united, we shall be strong.*

The indorsement and support of the German element will be gained so much the easier, as they have long felt and discussed the dangers which are threatening our free institutions. Catholicism is growing more and more daring every year; its widespread influence, its untiring efforts, its zeal is a constant anxiety to the liberal-minded. The Catholic religionists would like to celebrate a new revival in this country; and well may they succeed if their actions are not better guarded, if they are left unmolested to spread their creed and its evil influences.

There is no question upon which our German population are so united, no question upon which their feelings can be so easily aroused, as the question of religious independence. They may differ about questions of finance, of civil service reform, of prohibition; they may even find it difficult to decide which of the two political parties is the most erect, the most trustworthy; they may bring weighty arguments against woman suffrage and dispute her participation in public affairs; but on the free religious question they are, on the whole, more unanimous, more enlightened than their American brethren and, I think I may add, quite as enthusiastic. Why this is so, the student of the history and development of Germany will easily perceive.

While other European nations had directed their best efforts and greatest talents to political affairs, to national aggrandizement, to military and commercial glories, Germany's best talent was engaged in philosophical and literary pursuits. Our earnest men endeavored to unravel the mysteries of life; they were engaged in solving the problem of human existence. They were digging, searching, investigating the nature of the mysterious phenomena of life; they tried to explain man's destiny upon earth, his relation to himself, his duty towards his fellow-men, and his connection with and dependence upon surrounding nature.

It is true that their way of reasoning was not always correct; that they lost themselves at times in their dangerous flights and carried their speculations into untraceable

regions, still their critical reasoning, their clear logic, the great ethical laws which they established independent of religious worship or Bible-teaching, took root in the mind and heart of the people and prepared the way for the religious change which the new scientific revelations are now making more complete. The German philosophers had reasoned out deductively what our scientists to-day manifest through induction by a verification of facts and actual proofs. The harmony of the Universe, the laws by which our life is governed, the nature of man's duties and responsibilities, what effect good and virtuous actions have on the individual, on society, on the State—ethical and esthetical questions which form the basis of a higher life and a nobler being—these and other problems they discussed ably and intelligently in their writings. Reflections of so grave a nature emancipated the people from the churches long ago, and greatly lessened the influence of the priesthood.

On my way home last year from Europe I met an American clergyman who had spent a few weeks in Germany. He told me that he was greatly puzzled about my country people. He had found them on the whole to be good, honest, trusty, inclined to walk in the paths of virtue and righteousness, and yet they were Infidels. They did not support the churches; and the comparatively few churches extant were attended principally by women and children. *Very true.* The intelligent German has long ago outgrown the established and popular creed. His morality is not dependent upon the Bible teaching; his ethics rest on a firmer structure, and his actions are not guided by the fear of an angry God or a reward in a hereafter.

It is not so with the majority of Americans. The Bible has been the only source—and alas! it is so still—from which the great nation has drawn its inspiration for right-doing and right-thinking. The Bible is the book out of which they have received instruction in morality; their consciences have been formed according to its fallacious teachings. A book which has been written nearly two thousand years, containing some noble, sentiments but more errors than true convictions; more false statements than true ones, serves to-day an intelligent race as the sole instigator, the sole inspirer to moral virtues, moral conduct, and moral excellences! Is it to be wondered at that our social edifice is trembling to its very foundation, that vice is multiplying; that sin is increasing, that the infection is spreading; and that the passions are breaking through their artificial restraints? Distrust is undermining our social, commercial and political relations. Honest men are losing all confidence; theft has become a universal vice; stealing, defrauding, embezzling, absconding under some cunning device, are every-day occurrences. The temptation to go astray has taken a hold upon the people. And mind! it is not amongst the poor and needy; not amongst the lower orders of society that vice is increasing. There are many, it is true, who are driven by want and by a neglected education towards dishonesty and licentiousness. It is not to them I am referring now. The malady of evil, the debasing propensities, have reached our upper and middle classes as well. Our well-to-do and well-cared-for sons and daughters—the children of honest parents—are infected with the moral pestilence.

Their education has been first-class; they have attended the Sunday-school regularly; they have been devout church members, and their love for God cannot be doubted. They have lately read about the new science; they have seen extracts from Darwin's "Origin of Species," from Huxley's explanation of the evolution of the Universe, from Spencer's Sociology, of Tyndall's lecture on Light and Electricity. They are puzzled. Why? This is all in contradistinction to what the Bible teaches; that differs widely from what they had learned, what they had read in the book of books. Either here or there, there must be falsehood.

The average American is quick to see, intelligent to perceive. The new revelations are much more convincing; there is sense, proof, rationality in all this; he is beginning to doubt; his faith is tottering and he has broken loose from the old before he is himself aware of it. But he dares not acknowledge it; he is not brave enough to break from the customary habits or to face his friends with the truth; besides, it would cost him his position. What would his friends say if he were to give up his pew in church? And so he goes on doubting until he doubts the very essence of all religion. He must practice hypocrisy to accommodate the old to the new; the voice of conscience is growing more faint as he advances; and the time comes when it is hushed down, and the love of self, the lower passions rule him throughout.

The anathemas against the new revelations are of no avail. Its doctrines have already advanced too far. The spell of the church is broken; and the sooner it is recognized the better for man's happiness and his ultimate advancement.

The Liberals have a great work before them. They have to educate the people's conscience, so that they may perceive the new truth. They have to establish a new morality derived from scientific experiences. The Religion of Humanity must have a fixed standard of morals. It has to show and explain the evil effects of vice—how it acts upon ourselves, our children and our posterity. The Liberals have to explain, teach, expound, make clear the laws by which our life is governed. They have to show that our actions are indeed foreordained by a wise unrelenting power of nature, and that a neglect of these laws will be punished here amongst our own kind and kindred. Every noble act, every sacrifice for the good and the true is a benediction to those nearest to our hearts, and brings bliss and happiness to mankind.

Righteousness means happiness in the visible world. Goodness and purity of action produces goodness and purity of sentiment. Goodness is and always will be good; badness is and always will be bad. The Liberals have to pop-

ularize the sciences, show their bearings upon all the relations of life and make the right application of the manifold beneficial discoveries. They have also to show the value of esthetical culture; how inspiring, ennobling and elevating the different arts and sciences have been in the past; that the cultivation of art is a necessity—a necessary part in the education of a civilized community. They have also to show that the most lovely and amiable, the most beautiful sentiments are an outgrowth of elevated and intelligent thought, leading us to higher spheres of action; that these lovely sentiments are by no means peculiar to the Christian Religion, but belong to all ages and to every civilized country. Man's vanity, his ambition, his self-love, his egotism, have to be directed to loftier spheres, where there is satisfaction without satiety, gratification without repentance. What has been held out to be gained in a future life has to be realized here, and it has to be shown that this can only be when all men and all women know and fulfil their duties, love and show proper regard for their fellow beings.

"Love thy neighbor as thyself," "Do unto others as you would have others do unto you," are no religious creeds, but maxims of life which have to be carried into our daily intercourse. These maxims have a deep meaning, a wide significance; they contain the wisdom of ages, of experience. Love is indeed life; it encases, builds up, smooths the path and magnifies every being, every emotion, every act. Hatred and ill-feeling are debasing, destroying and leading us on to destruction. The Religion of Humanity is carrying out the fundamental doctrines of the old creed—doctrines which have been obscured and neglected by outward formalities and coarse egotism. The Christian Religion, once pure and simple, has long ago forgotten the beautiful maxims of its founder; its redeeming qualities are almost hidden by the selfishness, ignorance and prejudice of its followers. The old idea has so renewed itself again that it has to be enlarged and placed on a new pedestal.

Life is full of sacrifice, but man wants to know why he shall sacrifice. He cannot soar on high without a clear ideal held out for his reach. The temptations to go astray are too strong, vice is too alluring, and his ignorance of causes and effects is too great. The new ideal is loftier, more beautiful, more inspiring than it ever was, but it wants to be proclaimed, it awaits its new apostles.

The Liberals must stand firmly together; we have a great, an arduous work before us, and we have a mighty enemy to contend against.

Success can only be gained by a close alliance, by self-sacrifice and by a clearness of purpose. We have to be magnanimous toward those who cannot sympathize with our cause, severe, unrelenting but just toward our opponents. Many of us may have to give up our own less important schemes for the sake of the party and its success. Our demands are founded upon reason, and so let our actions, our deeds be guided by a superior wisdom, and may we never forget the high aim we are pursuing! Let us have a clear perception of our ideal, and let the ideal stand out in vivid colors before the mind's eye, so that we may gain strength and endurance for the arduous task upon which we start out to a better life—a nobler existence.

The Jew.

MR. EDITOR: In the present progressive endeavor to right wrong and suppress tyrannies, the Jews stand prominently forward for a little tardy justice. Christian persecution and intolerance have so long strongly impressed and prejudiced the world against this ancient race, and referred to them as the personification of all contemptible meanness, that it is the fewest number of even liberal people who comprehend the fendish wrong done this long-suffering people. For eighteen centuries it has been the rule, wherever the Christian upas tree has tainted the air, to malign, taunt, rob, murder, and banish the Jew, simply because he was a Jew; not because he committed any offense against established law, or was anything but an orderly, peaceful citizen, but only on account of his faithful adherence to his ancient religion. The hate has been varied in intensity only by progressive civil liberty, still the venom was there. But why this hate? They say it is because the Jews killed Jesus, their Savior; but in the event of their not having done so, there would have been no atonement, and the last shadow of a Christian would have been damned to all eternity. So right here the Jew deserves the everlasting gratitude and reverence of every Christian on the face of the earth. More than this, Christianity was an impossibility without the Jewish Biblical foundation.

The very fact of the Israelite retaining his ancient faith and holding so tenaciously to the old land-marks of his race in one unbroken history for over six thousand years, though living in active contact with every important nationality on the globe, is a proof of some inherent intrinsic truth in his religion and principles. The insignificant ritualistic observances of the faith of his forefathers are recognized more as sacred, time-honored symbols by the educated few than as positive worship. Considering the fewness of their numbers in civilization in comparison with other nationalities, their great percentage, above them all, of distinguished scholars, erudite philosophers, artists, and great commercial financiers becomes a subject of respectful wonder. Remember, the Jew has fought his way against fearful odds. In his art he was not encouraged by priestly patronage until by superior merit he forced it. In his commercial pursuits it was piously lawful to rob him. In philosophical thought he was ignored until anti-Christian intellectual thought saw and recognized the great kinship of his ideas. In every undertaking in Christendom he has been compelled to struggle against prejudice and persecution. Out of such conditions can the Israelite

be expected to develop any but the strongest clannish peculiarities?

If their poor offer cheap china for old clothes, they do not beg. If they make shrewd bargains, they are rarely found in penitentiaries. If they have little respect for the Christian Sunday, they are seldom found in prisons for law-breaking. If they feel violent resentments, they are not often, if ever, seen mounting a murderer's scaffold; and yet ignorant bigotry contemptuously sneers at the Jews, calling them "Christ-killers," as though they were the worst criminals on the broad earth.

Christians would never admit that the Jew has at all aided in civilizing the human race, but historical facts give the lie to all such intolerant statements. Scholarly literature, scientific knowledge, and the finest types of artistic taste are reforming and civilizing beyond gainsaying—and these the Jew has given to the world, more, in proportion to his numbers, than any other race of people.

I respectfully raise my hat to their refined genius and indomitable, stubborn perseverance, and bow in humble reverence to their grand historical past, which reaches back in golden links until lost in the obscurities of ancient time.

Memphis, Tenn.

MARY J. HOLMES.

The Crimes and Cruelties of Christianity.

BY B. F. UNDERWOOD.—CONTINUED.

These persecutions were urged on by the Fathers of the Church. Eusebius eulogized Constantine for his edicts against the pagan worship. Augustine used all the powers of his brilliant mind to fan the flame of persecution, drawing his arguments from the commands for the extirpation of idolatry in the Old Testament, and from the sinfulness of unbelief as taught in the New.

St. Augustine declared that in his time the sentence of death was incurred by any one who celebrated the rites of the religion which had been universal but a few centuries previous, and that this sentence was unanimously applauded by the whole Christian Church.

When paganism was suppressed the persecuting spirit of the Christian system exhibited itself in the attempts made to extirpate by violence every heresy that appeared, although when the Church had been for some time supreme, when for centuries the influence of the Church had permeated every relation of life, and by suppressing all critical spirit and paralyzing the mental faculties, had produced a harmony between herself and the faith and feeling of the people, there was seldom the intellectual activity to doubt, or the courage openly to oppose the persecutions or authority. Yet when, occasionally, a heresy did appear, she exerted her power to crush it, and with the first movement of intellectual life, with the first divergence from the old line of thought, true to her principle, true to her instinct, she exercised her authority and might to arrest it.

What an innumerable multitude have suffered and perished by violence that the Christian religion might live! It has been estimated that the controversy about transubstantiation, which raged at intervals all over Christendom, cost the lives of between three and four hundred thousand human beings. The famous image controversy, ecclesiastical historians say, cost fifty thousand lives. During the persecution instigated in the ninth century against the Manicheans, incited by Theodora, widow of Theophilus, there fell in Greece, it has been computed, more than one hundred thousand.

The loss of life by the religious wars known as the Crusades, which Gibbon calls "the world's debate," was not less, probably, than five millions of human beings. There were seven distinct expeditions. When the first of these was announced, it is said six millions of warriors assumed the red cross. "European nations," says Mosheim, "were deprived of the greatest part of their inhabitants by these ill-judged expeditions; immense sums of money were exported into Asia for the support of the war, and numbers of the most powerful and opulent families either became extinct or were involved in the deepest miseries of poverty and want. It could not easily be otherwise, since the leaders of the most illustrious houses either mortgaged or sold their land and possessions in order to pay the expenses of their voyage, while others imposed such intolerable burdens upon their vassals and tenants as obliged them to abandon their houses and all their domestic concerns, and to enlist themselves, rather through wild despair than religious zeal, under the sacred banner of the cross. Hence the face of Europe was totally changed and all things were thrown into the utmost confusion. We pass in silence the various enormities that were occasioned by these crusades, the murders, rapes and robberies of the most infernal nature that were everywhere committed with impunity by those holy soldiers of God and of Christ, as they were impiously called; nor shall we enter into a detail of the new privileges and rights to which these wars gave rise, and which were often attended with the greatest inconvenience. Whole legions of bishops and abbots girded the sword to the thigh, and went as generals, volunteers, or chaplains, into Palestine; the priests who had lived under their jurisdiction and were more or less awed by their authority threw off all restraint, and led the most lawless and profligate lives, and abandoned themselves to all sorts of licentiousness, committing the most flagitious and extravagant excesses without reluctance or remorse" (Eccl. Hist., vol. i, p. 25-7).

Bernard, whose zeal and eloquence contributed largely to arouse Europe to the second crusade, boasted that when the expedition started "scarcely one man was left for the consolation of seven widows." For centuries the fairest regions of the earth were reddened with human blood and covered with human skulls. And the object of these terrible wars was to get Palestine, because it contained the empty sepulchre of Jesus, and because the Bible declares that God

said unto Abraham, "Unto thy seed will I give this land."

Mosheim says, in alluding to the Saracens, that "had they been infected with the same odious spirit of persecution that possessed the crusaders, there would not, perhaps, have remained a single Christian in that part of the world (Asia). But though these Infidels were chargeable with various crimes and had frequently treated the Christians in a rigorous and injurious manner, they looked with horror upon those scenes of persecution which the Latins exhibited as the exploits of heroic piety, and considered it as the highest and most atrocious mark of injustice and cruelty to force unhappy men to abandon their religious principles, or to put them to death because they refused to change their opinions" (Ibid, p. 337).

The extermination of the Albigenses forms another dark page in the history of Catholic Christianity. This unfortunate people were murdered without pity because they would not change their religion. Thirty thousand men, women and children were butchered in one day. When some of the leaders declared that among the crowd they could not distinguish the believers from the unbelievers, the legate of the Pope replied, "Kill on, God will know those which are his own." At Beziers 80,000 were put to death, and in almost every town in Languedoc, without regard to age, sex or condition, similar outrages were perpetrated.

The expatriation of the Moriscos, the unfortunate remnant of the Moorish nation, from Spain, at the instigation of the Spanish Church, is another great crime with which Christianity is justly chargeable. "About one million of the most industrious inhabitants of Spain," says Buckle, "were hunted like wild beasts because the sincerity of their religious opinions was doubtful. Many were slain as they approached the coast; others were beaten and plundered; and the majority, in the most wretched plight, sailed for Africa. During the passage, the crew in many of the ships rose upon them, ravished the women, and threw the children into the sea. Those who escaped this fate landed on the coast of Barbary, where they were attacked by Bedouins, and many of them put to the sword. Others made their way into the desert and perished from famine. Of the number of lives actually sacrificed we have no authentic account, but it is said on a very good authority that in one expedition, in which 140,000 were carried to Africa, upwards of 100,000 suffered death in its most frightful form within a few months after their expulsion from Spain" (Hist. Civ. vol. ii, p. 49-50).

Yet this was a remnant of the people that had made Spain illustrious among the nations of the earth. And at this late period, when the priesthood were urging the expulsion of these Moriscos, the Spanish barons pleaded in their favor that they were "the most valuable part of the Spanish population." When they were thrust out of Spain, says Buckle, "there was no one to fill their place; arts and manufactures either degenerated or were entirely lost, and immense regions of arable land were left uncultivated. Whole districts were suddenly deserted, and down to the present day have never been repopulated. These solitudes gave refuge to smugglers and brigands, who succeeded the industrious inhabitants formerly occupying them; and it is said that from the expulsion of the Moriscos is to be dated the existence of those organized bands of robbers, which, after this period, became the scourge of Spain, and which no subsequent government has been able entirely to extirpate" (Ibid p. 52-53).

[TO BE CONTINUED.]

Shiloh Home.

This is another effort in socialism, made by W. B. Billings, the writer of "Spiritual Evolution proven from History," published in the New Ch. Independent, but more generally known by his letters upon Shakerism. The following is the result of a year and a half of prospecting and pioneer work:

A tract of about 400 acres of land has been purchased in Pike Co., Pa., two and a half miles from the Bushkill P. O., and thirteen miles from Strontsburg, on the Del., L., & W. R. R.

Of this land, about twenty-five acres are now in garden, orchard, meadow, and pasture, with frame house (unfurnished) with ten rooms. The soil has few equals and no superiors for all kinds of roots, vegetables, and fruits, such as berries, peaches, plums, pears, apples, and grapes. The product of the place this season has been 600 quarts of strawberries and sixty bushels of peaches—marketed at better prices than were paid in New York or Philadelphia—and fifty-two gallons of wine from grapes, with five tons of hay, a few bushels of wheat and rye, and vegetables.

Peaches were gathered this season measuring nine inches in circumference. The elevation of about 500 feet above the Delaware River, three miles to the south, saves the fruits from the late and early frosts, while the air is of the purest, and the water of the very best. Chestnuts and butternuts grow in great abundance and of the finest quality.

There are two streams of water running through the property, upon which are falls, and scenery about them much sought after. The falls are known as the "Little Bushkill" and "Pond Run" Falls, but lately named "Union Falls." The Home will derive a good income from these Falls by serving refreshments to visitors and from summer boarders.

The property is held in trust by Henry J. Newton and Dr. J. B. Newbrough of New York and Hannah L. Marsh, for an "Industrial and Educational Institution or Home for Women and Children."

The social basis of the Home will be much like that of the Hicksite Friends upon the marriage question, and as set forth in the "Science of a New Life," by John Cowan, and in the "Better Way," by A. E. Newton.

For further particulars address, enclosing two letter-stamps, SHILOH HOME, BUSHKILL, PIKE CO., PA.

The Truth Seeker.

D. M. BENNETT, Editor.

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NEW YORK, SATURDAY, NOVEMBER 10, 1877.

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. BENNETT'S FIRST REPLY.

MR. CYRUS ROMULUS R. TEED, *Dear Sir*: I must confess myself not a little surprised at your opening letter, and I am at a loss how to reply. It seems to me much like a sophomoric compound of metaphysics and gnosticism that has about as much relation to the proposition that "Jesus Christ is God and Creator of heaven and earth" as it has to the discovery of the North Pole. I know very little about metaphysics, and am inclined to think the Scotchman was not far from right when, in describing what metaphysics is, he said, "When a man talks what nobody knows anything about and what he knows nothing about himself, that is metaphysics." It is much like the *ignis fatuus*, now here, now there, now nowhere, now something, now nothing. I would fain be a little like the Irishman in the *melee* at Donnybrook Fair—wherever he saw a head, to hit it. But I do not like to strike at nothing. I remember in my boyhood days that a friend of mine injured himself badly by kicking at nothing. He aimed to kick a dog that offended him and he let his foot fly with full force, but the dog was watchful and agile, and sprang out of the way, and my unfortunate friend hit nothing and ruptured himself for life. I have since been wary about striking and kicking at nothing.

It is possible that in order to prove that Jesus Christ is the person who got up the earth, the sun, the planets, and the countless millions of other suns and worlds, the kind of argument outlined in your opening letter is just the thing that is necessary, but if that is the case, I fear I shall be incompetent to meet you. When I cannot see where I am going, and can have no conception of the road I am pursuing, I do not feel anxious to prosecute my journey. I prefer something definite, solid, and certain—to travel in the light rather than in darkness and mists.

I supposed that in you I would meet a defender of genuine orthodox theology, but I begin to suspect that I was mistaken. You say that it is not your ambition to bolster up any system of religious belief founded on the Bible; that you are "not bound by theological dogmas," and in your "card" you say you are "in no sense upholding modern theology." The inquiry naturally arises, What do you defend? Possibly your system might be denominated a species of *Teedism* that I will scarcely know how to oppose. I hope at all events that you will give me something that I can comprehend—tangible arguments that need not be misunderstood. Perhaps when you get warmed up with your subject you will give me as solid arguments as I can manage, and as numerous as I can desire.

Before you claim that Jesus is God and the creator of all worlds, all beings, and all existences, I will ask you to prove that he had an actual existence himself. I know of no proof that he was anything more than a myth, save the narrations ascribed to Matthew, Mark, Luke, and John, and some of the books in the apocryphal New Testament; and as these narrations were not known to be in existence for some two centuries or more after the period in which he was said to have come into the world, those stories sadly need confirmation.

His life and adventures were so near a copy of personages who had lived hundreds of years earlier in the world and performed the same works and led the same kind of a life attributed to him, that it is easy to understand that he did not have an actual existence, but that he was a character gotten up after a previous pattern. With the models before the early Christian writers, it was no more difficult to get up the character of Jesus than it was that of Robinson Crusoe, Sinbad the Sailor, Blue Beard, the Wandering Jew, or David Copperfield. In all ages of the world there have been men with fertile imaginations who have been capable of inventing and dressing up characters which existed in the imagination only. I would like some proof that Jesus was not a similar character.

Before I can accept the claim that Jesus Christ was the creator of all matter and all substances I wish you to show that down to eighteen hundred years ago he had the slightest comprehension about the laws and affinities governing matter, and that he knew anything of the science of chemistry. Before I can believe that he was the author of all life, vegetable and animal, you will have to show me that he understood the first principles of biology; that he knew the nature of protoplasm, and that he was acquainted with the gradations existing between inorganic and organic matter; also, that he knew something of the subtle forces of electricity, magnetism, nervous energy, etc., which are known to be component qualities in animal life; that he understood the laws of digestion, assimilation, the circulation of the blood, the secretions and excretions, as well as the natural supply for the wastes of the system. Before I can admit that he was the author of all form of life, I shall have to be assured that he understood the laws of life, the functions of the brain and nervous system, the lungs, the liver, the stomach, the spleen, and every part and organ of animals and men.

Before I can acknowledge that he was the author of the sciences I shall have to be convinced that he knew something about them. Before I can admit that he devised mathematics I must know that he at least knew the multiplication table and could do a sum in simple addition. Before I can believe that he got up the science of astronomy I must be satisfied that he understood that the earth revolved on its axis every twenty-four hours; that it performed a journey around the sun every three hundred and sixty-five days; that the sun is an immense body around which, in a similar manner, revolve numerous planets, asteroids and satellites; that the distant suns and stars constitute systems and constellations beyond the comprehension of man. Before I can yield that he was the author of geology, you will have to show me that he understood all about the nature of the geologic ages—the Silurian, the Devonian, the carboniferous, the reptilian and the mammalian; that he comprehended the character of all the primitive and composite rocks, the granite and sandstone of various kinds, shale, conglomerate, limestone, green sand, chalk, etc. Before I can consent that he was the inventor of chemistry I ask you to prove to me that he knew of the existence of oxygen, hydrogen, nitrogen, carbon, etc., and that he understood something of the manner and proportions in which they combine, forming the innumerable forms of substance that exist. Before I admit him the designer of geometry I shall need to be convinced that he understood the nature of a parallelogram, a right-angled triangle, a rhomboid, a pentagon, and Euclid's *pons asinorum*. Before I can acknowledge that he knew everything and was the author of all knowledge, I ask you to demonstrate that he really knew as much as an ordinary school-boy ten years of age in these days.

If Jesus is God, the Supreme Ruler of the Universe, will you please explain how he came to be so? How did he come into existence prior, I mean, to the time he was born of that Jewish maiden who was espoused to Joseph the carpenter? You speak of Nature as having an author, and of the Universe as having been created. If these needed a source, origin or creator, why not Jesus? And why is it not just as reasonable that he is an effect as they? How can you demonstrate that he is a cause and not an effect?

You say: "That Jesus Christ is the Lord God, and Creator of heaven and earth, I claim on his own authority." In the first place I don't believe he ever made such an absurd assertion—that he was creator of heaven and earth; and in the next place, if he did, that would not make it so. I might declare that I had made heaven and earth, and you might do the same, but that would not make it true. Nature has no author; it never was invented. The Universe was never made. Something was never made from nothing, and all the Gods and all the Jesuses that men ever devised could not make an ounce of *something* from the whole expanse of *nothing*. Whatever exists to-day, ever did exist in some form; and if it ever existed, it has ever combined with the powers or forces that are inseparable from it. Having had such existence, all the modifications that have taken place with it have been changes of form, or evolution. Eternal change is the order of the Universe; but not a particle of the substance of which it is composed can by any possibility be lessened or increased.

You insist that cause and effect are of the same value and precisely equal; then, if Jesus was the cause of the Universe, and it was just equal to him, he was simply changed into the Universe, and as the Universe still is, it is only Jesus in another form; and what was once Jesus became the Universe, and Jesus, as such, ceased to exist. If that is true—and according to your reasoning it must be—the Jesus that came into the world nearly nineteen hundred years ago was a fraud and was not the real Jesus who became the Universe and consequently ceased to exist as himself. As the boy could not both eat his cake and keep it uneaten, so a cause cannot become an effect and still remain the same original cause. But I trust you will explain all these difficulties and tell us in plain language, free from metaphysics, how Jesus Christ came to be the great original cause, and then how he could become the great effect and still continue, unimpaired, the same cause.

Metaphysics deals not with things—with actualities—but only with vagaries and idealities. It will do well enough, while talking about Gods, First Causes, and ideal Jesuses; but when we approach real existences of matter and force it is inadequate to reach them and must be ruled out.

You assume to prove some of your positions by the Bible; now, let me say to you in the kindest spirit in the world that I cannot accept that volume as authority for anything until you first prove it to be true and reliable. It sadly needs confirmation, and when you can take the leisure to establish its truth I will be glad if it may suit you to do so.

I see you divide the story told in Genesis up into eras or series, but did you not drop your system too soon? If planting the trees of life and knowledge was the first series, placing man in the garden to dress it was the second, putting Adam to sleep and performing a surgical operation upon him by abstracting a rib, of which small bone God manufactured a plump, blooming, blushing woman, was the third, and driving the unfortunate pair out of the garden was the fourth, why was not God's repenting that he had made man the fifth; the departure of Cain to the Land of Nod, where he found a wife, the sixth; the murder of Abel the seventh; the cursing of Cain the eighth; the determination of God to drown out the world the ninth; the building of the ark the tenth; the embarking of the living cargo the eleventh; the pouring down of the rain for forty days and forty nights at the rate of six and a half inches per minute, or over thirty feet per hour, the twelfth; the landing of the ark and the disembarking of the two or three millions of quadrupeds, birds, reptiles, insects, and worms on the top of Mount Ararat, 17,000 feet above the

level of the sea or five thousand feet above the line of perpetual frost, the thirteenth; Noah's getting drunk and exposing his person in an indecent manner while in a state of beastly intoxication the fourteenth; the cursing of Canaan, the son of Ham, and his posterity forever to slavery, the fifteenth; the setting of the bow in the clouds for the first time the sixteenth; the building of the Tower of Babel the seventeenth; the confounding of tongues the eighteenth; the call of Abraham the nineteenth; his falsehood about his wife being his sister the twentieth; his inhumanity in turning his concubine Hagar and his own child out into the desert to perish the twenty-first; his attempt to offer up his son Isaac as a burnt offering the twenty-second; the trick played on old man Isaac by Jacob the twenty-third; the sharp game played by Jacob at cattle-raising the twenty-fourth; his wrestling with God nearly all night the twenty-fifth; and so on down to the five or ten thousandth? If your division is correct, I claim mine to be also.

You promise to prove by the Bible itself that over twenty-four thousand years have passed since the creation of the world and of man. Your efforts will be watched with curiosity. I think you will have to do it in a metaphysical sense, or at least in a Pickwickian sense, for if the Bible is to be taken at its word in anything, it is not quite six thousand years yet since the sun, moon, earth, and all the stars were gotten up inside of a week. But you may have superior light upon the subject, or your style of argument may make every year into four. We shall see.

Very truly yours, D. M. BENNETT.

The Great Religions of the World.—Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

Brahminism was eminently an intellectual religion. Probably no system of theology has ever been devised containing more depth of thought or more transcendental philosophy. It was also, compared with other systems, pure and exalted. It was a system that contained much thought and a great depth of mental culture.

It, however, had its defects. It had a great multitude of priests. These priests were hereditary, and, by a ruinous system of caste, they were looked upon as being of better blood and of a higher grade of existence than the common classes. This system of caste was the bane and ruin of Brahminism. The priestly class became idle, dissolute, and worthless. Many excesses and corruptions crept into their system, including idol-worship, gross superstitions, and the many evils which grew out of them. The aristocracy of the Brahmins proved a great curse to the system and to the nation, and a reform was necessary to purify and redeem it from the grossest corruptions. Brahminism, for thousands of years, has been a popular religion, and to-day there are over 150,000,000 who acknowledge allegiance to its rule and power; but it has greatly degenerated from its early exalted station among the great religions of the earth.

Buddhism is the next system that demands our attention. It is of later date than the variety we have been considering, and in many respects is an improvement upon it. It has been said that Buddhism bears the same relation to Brahminism that Protestantism does to Catholicism.

I approach the consideration of Buddhism with a profound respect, for, take it all in all, I regard it as the grandest system of religion that the world has known, and as possessing fewer faults and extravagancies. Its founder was one of the best men, one of the purest teachers, one of the most faultless persons that the earth has produced; while not a little mysticism has been thrown around him, while a miraculous birth and conception has been claimed for him by his disciples and admirers, while it was held that he was begotten by a ray of the sun as it fell upon his mother, a virgin named Maia, and while it was also held that a variety of supernatural events occurred at and after the time of his birth, there is no doubt but there was such an individual as Buddha, and that he founded the greatest system of religion which mankind has yet embraced. He was of noble blood, and his early education was attended to with great care. At the early age of sixteen, it is said, he took a bride—the beautiful maiden Ila—in order to fulfill the requirement of the customs of the country. After the birth of a son he renounced his princely rank and gave his attention to heavenly meditations and ultra-religious pursuits. He adopted the life of an anchorite and separated himself from the world and spent years in deep thought and profound meditation. When he had passed through this severe preparatory course he was duly fitted to be a teacher to the multitudes that flocked to him for instruction, and his fame as a religious leader rapidly spread over several populous countries of Asia. His doctrines were pure, and contained little that was sensual or low. He incited his followers to the performance of good deeds and to the subduing of their baser animal passions. The morals he inculcated have hardly been excelled by any other great teacher. Love to man was the leading sentiment that controlled him, and he enjoined his followers to lead such lives as would give them peace of mind, contentment, and self-satisfaction.

The fundamental doctrine of Buddhism taught by its founder was incorporated in what he called the four sublime truths, to wit:

1. All existence is evil, because all existence is subject to change and decay.
2. The source of this evil is the desire for things which are to change and pass away.
3. This desire and the evil which follows it are not inevi

table, for if we choose we can arrive at Nirvana, when both shall wholly cease.

4. There is a fixed and certain method to adopt, by pursuing which we attain this end without possibility of failure.

These four truths were the foundation upon which the system of Buddha was built: 1. The evil; 2. The cause; 3. Its end; 4. The way of reaching the end. Then follow the eight steps which lead to the way, namely:

1. Right belief, or the correct faith.
2. Right judgment, or the wise application of that faith to life.
3. Right utterance, or perfect truth in all that we say and do.
4. Right motives, or proposing always a proper end and aim.
5. Right occupation, or an outward life not involving sin.
6. Right obedience, or faithful observance of duty.
7. Right memory, or a proper recollection of past conduct.
8. Right meditation, or keeping the mind fixed on permanent truth.

After these eight steps or modes, follow certain commands and prohibitions, namely: five which apply to men, as follow: 1. Do not kill; 2. Do not steal; 3. Do not commit adultery; 4. Do not lie; 5. Do not become intoxicated; and five for the novices, making ten in all—namely: 1. Take no solid food after noon; 2. Do not visit dances, singing, or theatrical representations; 3. Use no ornaments or perfumery in dress; 4. Use no luxuriant beds; 5. Accept neither gold nor silver.

A very marked feature in Buddhism is the belief in and desire for *Nirvana*—a place of perfect rest and quiet—so near quiet as to amount almost to non-existence. This state is the highest ambition of the devout Buddhist, and he aspires to no more ecstatic pleasure than to enter into a state of bliss and perfect rest. This state so nearly resembles annihilation that many have been induced to believe that Buddhists do not believe in a future existence of the soul, and many regard them as out-and-out materialists, but upon closely looking into their system and becoming acquainted with their views it will be found that they do believe in the retention of the soul's individuality and of a conscious existence after death.

If there is little of immortality in Buddhism there is also little of a personal God. It may, perhaps, be said to have a God, but he is like the God of Materialism, simply the powers and forces of the Universe. It recognizes no anthropomorphic Being who can only occupy a single point in space at a given time. The Buddhist idea of God is grand and elevating—simply Nature's God. "The God of Buddhism is the Buddha himself, the deified man, who has become an infinite being by entering Nirvana. To him prayer is addressed. In Thibet and other countries where this religion prevails, prayer, even in the streets and on the highways, is much employed. It seems singular, when we see how free that religion is from many of the absurdities that have attached to other religions, that they still believed it necessary to perform penance, to deny themselves of the rational pleasures of life, and should deem such orders as monks and such institutions as monasteries as unlikely to be employed, but on the contrary they were greatly patronized, and a life of celibacy and strict self-denial was enjoined. As this system of religion came into existence some five hundred years earlier than Christianity, it is very fair to conclude that it was the source whence the latter system derived its monasteries and monks, its celibate vows, its confession of sins, and many of the symbols and sacraments employed. Those who have visited Buddhist countries have been struck with the great resemblance between that religion and Catholicism. The case of the pious French Abbé Huc who was sent as missionary to one of the Asiatic countries is doubtless well remembered. When he found that the religion prevailing there was so nearly like his own, he could not understand it, and came to the conclusion that the Devil had been there before him in order to controvert the work and purposes of God, and had instituted a system of religion so near like the true religion as it is in Christendom that the two could not be told apart.

Some of the commendable points in Buddhism are,

1. Its peaceful character. Although it has been in existence nearly three thousand years, it has not attempted to propagate itself by the sword. It has not waged war with other creeds with a view to overpowering them and subduing them to its will. It has been a bloodless religion and has been the means of driving very few out of the world in fear and terror or by violence.

2. It has fewer priests in proportion to the number of its followers than any other system of religion. The number of its priesthood is small, and they are allowed few prerogatives or exclusive privileges. It is eminently a democratic system which allows all its devotees to stand upon an equality.

3. It discards much of the clap-trap and flummery that pertains to other systems.

4. When it obtained power in several of the most populous countries on the globe, and reached the unparalleled number of 400,000,000 followers, it exhibited a wonderful spirit of toleration. It did not shed human blood; it did not try to suppress nor oppress those who deviated from its line of thought; it did not persecute; it established no Inquisition; it had no dungeons, racks, thumbscrews, pinners, burning-irons, with which to persuade unwilling

men and women to embrace its dogmas. It had no *autos da fe*, no beheading-blocks for decapitating those who had the temerity to entertain opinions of their own.

If the number of believers can be taken as a test of the truth of a religion, or of the favor it has met with from the invisible powers which are imagined to rule this intricate business, Buddhism is the most true and the most favored of heaven, for it has during the last twenty-five centuries had double the number of followers of any other system of religion. It numbers to-day nearly three times as many followers as does the religion of Jesus, which is held to be *par excellence* the religion favored by heaven and to have been instituted by divine interference.

[TO BE CONTINUED.]

The Last Word.

Mr. R. Peterson has seen fit, in his issue of *Common Sense* for Nov. 1st, to insert nearly three columns of such scurrility, abuse and falsehood in reference to ourselves as no true gentleman would be guilty of. Our offense was that, in THE TRUTH SEEKER of Sept. 1st, we published a brief letter from M. R. Nichols speaking affectionately of the death of a mutual young friend, Charles Stephenson, in which he gave the last words Stephenson ever wrote—written an hour or two before he breathed his last, and showing calmness, fearlessness and firmness on the part of the dying man. We were glad to lay his dying words before our readers. In the letter of Nichols, by way of parenthesis, was a brief allusion to a pamphlet young Stephenson had published. This was scarcely noticed by us when we hastily read the letter; and when we published it we had no more idea that we should offend Peterson than we now have that he is a gentleman. We had never made the slightest allusion to the troubles between Peterson, Stephenson and Nichols, one way or another. If we had entertained an opinion on the subject, we had given no public expression to it; nor did we care anything about it. We regarded it as a wrong spirit in Stephenson to write to Peterson as though he were glad that he (Peterson) had lost a child, and we said the same to Stephenson, but he best knew the provocations he had received that forced out such a sentiment. In the main we regarded Stephenson as a worthy and intelligent young man, and we did not think it incumbent upon us to become his enemy simply because Peterson was. He is dead now and cannot speak for himself, and we feel it to be only right to say a word in his defense.

The letter of Nichols was written in a good spirit, and we saw not the slightest objection to publishing it. It was but a fitting tribute to the memory of a dear and loved friend, and was couched in respectful language. We did not dream that there was any more harm in publishing it than any other obituary notice; but for doing this Peterson abuses us without stint and says many things totally untrue, and his conduct goes far to convince us that the estimate placed upon him by the young men was largely correct.

The epithet "living dog," which Peterson applied to the dead Stephenson, was rendered in our columns "lying dog," by an error of our printers, but was not so written by us. The correction was marked in the proof, but by mistake was omitted to be made. We certainly did not intend to change a word nor a letter of Peterson's venomous diatribe, as we are entirely willing that he should use such epithets and abusive language as he sees fit. We have not had the slightest intention of wronging him in a word we have said. We propose hereafter to let him alone, and we will thank him to treat us in the same manner. Not being a blackguard by nature and breeding, we cannot meet him on terms of equality.

"The Priest in Absolution."

The demand for this work has been so great that we have procured a copy from London at some expense, and have it now in press and will have it for sale in a few days; it being the only edition ever published in this country. It will be remembered by our readers that this is the work issued by the High Church authorities in England to the priesthood as a guide to the clergy in conducting auricular confession from young people and others. Its language is so plain that the authorities deemed it of an immoral character, and it was suppressed. Even the library authorities at Oxford refused to allow a person to see the copy they had in keeping, and a suit is now pending brought by the individual so denied. Probably no work ever issued from the press has been more sought for than the "Priest in Absolution," and none more difficult to obtain. This is from the latest London abstract edition. Price 25 cents. Orders may be addressed to this office.

Trial Subscribers.

We present our thanks to the friends who have sent us the names of so many persons who have not heretofore taken THE TRUTH SEEKER. Some have sent in as many as fifty names, and our list has been largely increased. We hope this good work will not stop here. There are thousands more who ought to read THE TRUTH SEEKER who up to this time have scarcely ever heard of it. We are still offering to send THE TRUTH SEEKER from Nov. 1st—the beginning of the "Bennett-Teed Discussion"—to Jan. 1st for 20 cents. If the friends of the paper will continue their generous efforts thousands of names may yet be sent in and thousands of minds may be enlightened by the truths found in these pages. If every friend would make up his mind to send in a name thousands more will subscribe

for this out-spoken, fearless sheet. Let the names flow freely in.

THE FRUITS OF PHILOSOPHY has been going by the hundred and we can still fill more orders.

THE publication office of *The Spiritual Offering* has been removed from St. Louis to Springfield, Ill.

THE HUMPHREY-BENNETT DISCUSSION continues to go off "like hot cakes," but still we have a few hundred more left for those who want them. A large book, full of choice instruction, for one dollar!

HORACE SEAVER, editor of the *Boston Investigator*, was knocked down in the streets of Boston, on the 27th of October, with something like a slungshot in the hands of an unprincipled ruffian, who could have had no possible motive or adequate justification for such a villainous assault. We are glad to hear that the injuries are not likely to prove permanent.

Paine Vindicated.

Those who wish Ingersoll's powerful defense of Paine against the slanderous attacks of the *New York Observer* can be accommodated. We can supply orders for from one to one thousand. Our edition is the only one which contains the *Observer's* article. The whole thing only ten cents or 75 cents per dozen, including postage. The *Observer* is again out with another batch of Christian lies against Paine, and we hope "Bob" will give it one more blast.

On Saturday evening last, as the closing meeting of a Free-love Convention was being held in Nassau Hall, Boston, in which E. H. Heywood of *The Word*, Princeton, Mass., was one of the presiding officers, the notorious Anthony Comstock arrested him and took him to Charles St., prison. Heywood had stepped into an ante-room on business, whereupon Comstock arrested him and demanded that Heywood accompany him at once. Heywood wanted to know by what authority he was arrested and by whom, but Comstock gave no satisfaction, saying that if he did not go peaceably at once he would take him without his hat or overcoat. He was not even allowed to see his wife and brother. The manner of Comstock was imperious and intolerant. Heywood was able to give bail in the sum of \$1,500, and the preliminary examination is to take place on Tuesday the 13th. The charge is disseminating obscene literature. This is another instance of inquisitorial tyranny, delegated by government to this meddlesome, prying personage. Will the people of this country always submit to such an obnoxious censorship of the press? It would seem that this Christian Paul Pry might be better employed than to be ever sticking his nose into other people's business. It would be a good thing, too, if our immaculate law makers would withdraw from this individual some of the power to annoy honest people which they unwisely placed in his hands.

New Books—The "Holy Cross" Series.

We have in active preparation the following series of pamphlets, bearing upon the acts and practices of the Church from the sixth century to the present time. Some of them are works that have been tabooed and expurgated by European authorities, and are now for the first time to be published in America:

- No. 1. "The Priest in Absolution." 25 cents.
- No. 2. "The Confessional Unmasked; or, Holy Immorality," showing the depravity of the priesthood and the crimes of the confessional, giving the form of questions put to females in confession, etc., etc. Translated from the Latin, and taken from the Theological Works used in Maynooth College, Ireland, and sanctioned by the "Sacred Congregation of Rites." 50 cents.
- No. 3. "The Mother of Harlots; or, Popery Dissected," being an inside view of the enormities of the Romish Church in Europe and America, and taken from authentic sources. 50 cents.
- No. 4. "The Popes and their Doings; or, the Vicars of Christ and Vicegerents of God." A succinct history of some of the blackest criminals the earth has ever borne. 50 cents.
- No. 5. "Facts About the Jesuits." A succinct history of these pious villains from Loyola down to the present date. 50 cents.
- No. 6. "The Story of the Crusades; or, the Shame of History." A terse and startling narrative of the foolhardy, fanatical and depopulating expeditions by which it is estimated the blood of 30,000,000 human beings was made to redder the earth. 50 cts.
- No. 7. "The Atrocities of the Inquisition," the blackest disgrace of humanity, by which, according to Victor Hugo, the great French writer, more than five millions of human beings were put to death in the most excruciating torture, in dungeons, on the rack, in the death-chamber, and at the stake in fire. This work will be illustrated. 50 cts.
- No. 8. "The Horrible Persecutions of the Church," including the conduct of the Church towards the Moors of Spain, the Vaudois, the Albigenses, the Waldenses, the Huguenots, the Quakers, and others, by which millions of unfortunate men and women were inhumanly put to death. Illustrated. 50 cts.
- No. 9. "Auricular Confession and Nunneries," by Wm. Hogan, twenty-five years a confessing priest. A most important book. 25 cts.
- No. 10. "Maria Monk, or the Mysteries of a Convent, alias Monks and their Maidens." 25 cts.
- No. 11. "Priestly Celibacy Exposed." By Rev. George Townsend Fox. A full disclosure of foul priestly practices. 15 cts.
- No. 12. "Newton's Thoughts on Popery." 15 cts.
- No. 13. "Popery only Christian Paganism." 15 cts.
- No. 14. "From Windsor to Rome, through Anglican Sisterhoods." 10 cts.
- No. 15. "The Secrets of Ritualism, a Word of Warning." By Rev. C. H. Wainwright, A. M. 10 cts.
- No. 16. "Monastic Institutions." 10 cts.
- No. 17. "The Church of Rome and Image Worship." 10c.
- No. 18. "Escaped from the Snare." By an ex-Jesuit. 10c.
- No. 19. "Reasons for Abjuring Allegiance to the See of Rome." 10 cts.
- No. 20. "Sister Lucy, and Disclosures at New Hall Convent." 10 cts.
- No. 21. "Convents and Confessionals." By Rev. H. Seymour. 10 cts.
- No. 22. "Plea for Inspection and Suppression of Nunneries." 10 cts.
- No. 23. "Apostolic Binding and Loosing." 5 cts.
- No. 24. "Convent Education and Nunnery Victims." 5c.
- No. 25. "Domestic Wives and Religious Sisters." 5cts.

Numerous others will follow as rapidly as possible.

Letter from Moses Hull.

MR. EDITOR: I have just arisen from a perusal of your discussion with G. H. Humphrey. I like it; I like it all. Mr. Humphrey is quite a man—too much of a man to be a minister. He thoroughly understands how to make the most out of his evidence. His efforts to prove that Christians had done everything and Infidels nothing toward establishing a Republican form of government, reminds me of a little trick of the Christians in the city of Battle Creek, Mich., in 1884. Everybody was urged to do all they could for the Soldier's Aid Society; so the Society of Spiritualists and Infidels sent out their begging committees a la church, and beside that got up a strawberry and ice cream festival and raised, I think, one hundred and thirty dollars in money and goodies for sick and wounded soldiers. This money and these goodies were carried to the officers of the society, who deposited them with the common fund raised by the church. When the report was made it was observed that our hard-earned contribution was counted in with the sum total of what our city had done and was credited to the churches.

I have related this several times, and have found that in nearly every instance where I have told it, some one has known of similar games being played by the sharp Christians on Infidels and Spiritualists. Ever since Jacob was rightly named "supplanter," and cheated his brother Esau out of his blessing and his father-in-law out of cattle, the children of God have been too sharp for sinners. How many games similar to the above have been practised upon our Infidel Revolutionary brothers, it will take the judgment day to decide.

One thing more; Bro. Humphrey would have us believe that Christians have, with their own money, built and endowed every college and almost everything from colleges down to pigpens, but one case will illustrate how they have done much of that work.

I was called once to go three hundred miles to lecture on Spiritualism and kindred subjects. The man who wrote me assured me that the Infidels and Spiritualists were few and poor (and I will add, *stingy*), but could I come for my traveling expenses or a very little more, it would be an act of charity, inasmuch as it would help them. I consented to do so. On the same day that I was to be there there was to be a great Methodist meeting. They had just finished a church which was to be dedicated, so in the forenoon we—the Infidels and Spiritualists—went in. After the dedicatory discourse the presiding elder says: "Now we are in debt five thousand dollars on this church. We don't want to give God a piece of mortgaged property. This debt must be paid now, here, to-day (Sunday)." So the rich Christians and Infidels stepped forward with their subscriptions, amounting in some instances to five hundred dollars each, and from that down as low as ten dollars. The two Infidels who accompanied me to that church—one of them seated on my right and the other on my left—arose, and one of them said: "You can put me down for fifty dollars." The other said: "Put me down for twenty." As they sat down, they looked at me and said: "This will help our business more than that amount." *These men let me speak there nearly two weeks, and go away with not money enough to pay my railroad fare one way.* The village papers came out that week with the boast that the Christians had raised money enough to pay off the entire debt on the new Methodist church. Yes, they did raise the money, but they milked the goats that stood at the "left hand" to do it. Now trace out the real history of all these Christian works, and it will be found that a goodly portion of this charitable butter was made from goat's milk.

I have not said what I took my pen to say. I see Mr. H. has a peculiar way of boasting of his condition, not by saying that he has read more than everybody else, but by accusing Infidels of not having investigated. He names over many works which he advises Infidels to read, and thinks their perusal would cure Infidelity. Now I have read almost every book he mentions—some of them several times—and many quite as good works he did not mention before I left the church. Nelson, Watson, Horn and Paley did more than all other authors to convince me that the Bible was only a human production. Whether I am capable of debating or not, Mr. Humphrey can find out by consulting any of the hundreds of people who used to hear me in Apollo Hall. I ask Mr. Humphrey to go into an oral discussion with me on the merits of the Bible or on the comparative merits of the Bible and Spiritualism, even including the Free-Loveism which he went so far out of his way to hit in his recent discussion with you. If Free-Loveism and licentiousness are the same, I, for one, wish to know it. If not, Bro. H. should take back his charge.

This letter is much longer than I intended to write. Any communication concerning a discussion or other matters will reach me at my residence and office, 31 Chapman street, Boston, Mass. Truly your brother, MOSES HULL.

From Miss Ella Gibson.

PHILADELPHIA, PA., Nov. 2, 1877.

FRIEND BENNETT: Permit me to congratulate you on your success in book-making, also your victory in the "Humphrey-Bennett Discussion," promising that your intended debate with the Rev. Mr. Teed will not be a whit behind its predecessor.

Further, I would express my joy at the prospect of a more successful combination of organized Liberal talent and effort in the Annual Convention of the National Liberal League, recently held in Rochester. Glad to see a "Conscience Party" proposed, since conscience is so completely left out of most parties and sects in Christendom.

Would further offer my services as a lecturer in the Liberal field in New York State or any-

where else not too remote, this cold winter. Would prefer to speak a month of Sundays in some locality, or would give a course of four or five lectures during the week in one place, or even one lecture in a town or city.

Read, ponder and respond, Liberals of New York State.

ELLA E. GIBSON,
108 South Fourth St.

[Miss Gibson is a ready, fluent speaker, an earnest Liberal, and one who heartily hates priestcraft, mysticism and sham. Let our Liberal friends give her a call.—ED. T. S.]

What is the Shaker System?

What is the Shaker system? The world, in which we live, is a large world, containing many nations, each nation many sects and people. Is it the Shaker idea and faith that all of these should become ascetics—celibates—Shakers in this world? It is not. What then is the "Shaker system" that they, as religionists, would aim to inaugurate? It is the God system of sowing and reaping the human race. The harvest is the end of the world—and the end of the world is the harvest of mankind. Two distinct and dissimilar operations—two orders—result from this condition of humanity. The civil government of a nation, which, according to Shaker religious faith, should be dual—male and female—to begin with, woman and man citizens, equal in wants, duties and functions, conjointly making the laws, and unitedly administering them. But, as no two things can exist in one and the same place at the same time—so neither can men and women occupy in two families—the private family and the public family—at one and the same time. The man or woman who has a private family to care for cannot neglect that duty without being worse than an infidel—to some false theology. They should not, while thus burdened, assume to care for or to rule the national family. He or she who is married, careth for husband and wife, how to serve and please, and how best to conserve and please, and how best to conserve family interest. Let all such stay at home—not for one year, as was the Jewish rule, to comfort wife or husband—but so long as that relation and its duties exist. In short, when a people have progressed beyond the patriarchal family relation, they should develop a class of intellectual celibates, who do not marry, individually, but who marry the State—the State becoming their family. This is under a natural law of evolution that has hitherto been overlooked, disregarded or ruinously violated. In all governments we have had *man*, with *man* working in governmental relations, what is unseemly and destructive to private and public virtue—passing laws that are not just—class legislation—stealing—public sexual immorality—husbands and fathers being away from their proper sphere—the family homestead. Hence result private vice, private divorce, family quarrels and public wars. What else could result—will not a tree bring forth its appropriate fruit?

In the God element, in humanity, is the germ of a new earth—new civil government—having no theological war, no God, Christ or chaplain, but **RIGHTEDNESS**, in all the relations of human beings with each other, and with themselves individually. When society evolves a class of men and women, as now in England, in whom the Westminster Review declares that the marrying instinct has died out, these should fill the houses of Parliament and our Halls of Legislation; these should enact righteousness. First, a law relieving all, who have private families, from public burdens. Second, a law of citizenship endowing male and female as citizens. Third, a law of property, giving the land of the nation to the people of the nation, and securing its just distribution and possession. Fourth, a law of population, setting forth the physiology of reproduction, its rule of right, with appropriate checks and restrictions. Fifth, the law of digestion, or the assimilation of food—the kind, quantity and quality that is scientifically right and best for the individual and the nation. Sixth, the law of association, under which no one should live for himself or herself, in family, society or nation—but each live for all. In each family and society, there should be a throne of judgment, unconditionally deferred to by the unit or individual. This would end private feuds and strifes. Seventh, nations, when organized upon these principles of righteousness, can recognize a law of nations that would be God's justice and right incarnated—a Supreme Court of Arbitration—all the nations commencing by universal disarmament. War creates war; it begins with warlike preparations. The girl, with her doll baby, is learning the rudiments of maternity. The boy, with his toy rifle, drum and gun, is a germinal warrior. Cease to *think* war. Learn to think peace, and nothing but peace. Let the decision of the parent, of the majority, be as the court of arbitration for nations, be as the fiat of the Almighty, or as the Medo-Persian decree of humanity, that a nation shall no more revolt from the decision of the grand Supreme Court of nations, than law-abiding Americans revolted from the revolting decision of the United States Supreme Court, that "The black man has no rights that the white man is bound to respect."

Thus much for the new earth, under the Shaker system. Shall we try it?

Respectfully yours,
F. W. EVANS.

"It takes four columns for Bob Ingersoll to tell how Tom Paine died."—*Fort Wayne Morning Gazette*, Oct. 19, 1877.

It would take four thousand times four thousand columns to contain all the falsehoods told about his death in orthodox pulpits, presses, and tracts.

W. S. BROWN,
ATTICA, N. Y., Oct. 20, 1877.

To Ed. *Fort Wayne Gazette*,

That Little Discussion.

WHAT THE *Pittsburgh Leader* SAYS OF IT.

The Rev. G. H. Humphrey was a few years ago one of our best-known and, if we may use the word, most aggressive of our city ministers. He removed to New York, and his aggressiveness it was, probably, that incited him to court an intellectual battle with the famous Colonel "Bob" Ingersoll. He challenged that gentleman to mortal combat in the pages of *THE TRUTH SEEKER* on the burning question of the truth of Christianity and the Bible. Ingersoll, pressed, probably, with too many engagements, failed to respond. But Mr. D. M. Bennett, the editor of *THE TRUTH SEEKER*, and a rising light among the "Infidels" of the country, took up the glove. The result was a long series of letters and replies from the two champions, which Mr. Bennett, being a publisher, has put together and issued in book form, with the motto, "Hear both sides and then decide." His fellow-students at Washington & Jefferson College say that Mr. Humphrey was decidedly the best debater of his class. His sermons delivered in Pittsburgh were all eminently controversial, and his curious little pamphlet, "Hell and Damnation," which we criticised at one time in these columns, bears strong evidence of his love of argument, and of mental wrestling over difficult theological problems, and, let us add, to his ability in this line. But a perusal of the pages of "Christianity and Infidelity," as the work is called, will convince any one that in Bennett he has met a foe man worthy of his steel. The fact of his publishing the book is evidence that Mr. Bennett thinks he gets the best of his opponent, but that is a question each reader is likely to decide according to his own prepossessions on the great questions at issue. Our own opinion is that neither proves his point. Indeed, it is one of those questions that can not be absolutely decided by arguments; for when each has piled up all that can be said about the defects, shortcomings, sins and crimes of Infidels and Christians respectively, there is nothing particular proven. The discussion is intensely interesting for all that; and in parts even amusing. The list of murders and adulteries of prominent unbelievers compiled by Humphrey is offset by a list of the fallen ministers, some three or four hundred in number, compiled by Mr. Bennett, which is appalling from one point of view and rather ludicrous from another. Mr. Humphrey made one bad slip in Bible quotation, which the Infidel was prompt to take advantage of. To prove that the ancient Jews were highly civilized he cited, among other things, the fact that "they played on a harp of a thousand strings." "Are you sure of that?" cries Mr. Bennett. "Is that in the Bible?" Is it not rather a quotation from the famous old hard-shell Baptist sermon in which "the lion roareth and the whang-doodle mourneth?" Mr. Humphrey very gracefully acknowledges the error, and "coming down nine hundred and ninety strings," claims that the Jews did play on "an instrument of ten strings."

But we did not intend to notice this curious controversy at such length. The fact that Mr. Humphrey is a Pittsburger is our apology, and we think the book needs none.

Organization.

TO THOSE WHO FAVOR EQUAL RIGHTS FOR ALL.

At the National Liberal Congress held at Rochester, N. Y., Oct. 26th, 27th, and 28th, a platform was adopted which I believe future generations will regard as the second declaration of American independence. The first duty of every friend of freedom should be to see that this platform has a wide circulation. Go to your local editor and request its publication, and if your request is refused raise sufficient funds to pay for its insertion; for depend upon it, when the people understand the full import of that document, those of them who are at heart *American* will endorse it. The three words that best represent it are *Education, Liberty, Equality*. Therefore I repeat, friends of equal rights to all, see that it has a wide circulation.

At the Congress there was appointed a National Executive Committee, consisting of one member from each State and Territory, whose special duty it is to organize local Liberal Leagues in the various towns throughout the country. And if we would succeed in building up a national political party upon our platform of "Freedom for All" that shall be felt at the next presidential election, we must engage in this work with a zeal and earnestness worthy of our principles.

And as Chairman of that Committee I desire to request each member of the Committee at once to appoint, as the N. L. L. Constitution requires, four persons from his State to act with him as a State or Territorial Committee, the duties of which are very important and are laid down in the National League Constitution. I desire that in the next thirty days these State and Territorial Committees may be appointed so that we may be prepared to go to work immediately.

And as it is proposed next year, at our annual Congress to nominate a President and Vice-President for 1880, it is very important that local Liberal Leagues be organized everywhere and delegates elected for that Congress. I hope that at an early day the Directors of the N. L. L. may fix upon the time and place for holding the second annual Congress, that all who endorse our platform may go to work to make it one of the most important national conventions ever held in the United States. I think that by indefatigable labor we can by that time have organized a thousand local Liberal Leagues which would give us a representation of six thousand delegates.

With such a Congress, representing the intelligence, virtue, and patriotism of the nation, we could put into the field a ticket headed by some such man as Col. Robert G. Ingersoll,

and go to the American people with a fair prospect of success. Will every friend of liberty and the equal rights of man, including women, work for so glorious an achievement?

H. L. GREEN,
CHAIR, N. Ex. Com. of the N. L. L.

Letter from a Young Friend.

LOUISVILLE, KY., Oct. 22, 1877.

DEAR UNCLE BENNETT: All this summer I have wondered whether you owed me a letter or I owed you one. I received a book—"Humphrey-Bennett Discussion"—last week, and as it was direct from the publisher, I decided that you must have sent it, and that decided me as to which should write first. Thank you, Uncle Bennett; I am very proud of it, not only as I value its contents, but as a token of your kind remembrance. I read every word of the discussion as it was published weekly in *THE TRUTH SEEKER*, and, in my opinion, you came off victoriously. Mr. Humphrey did very well; but his not answering your "fifty reasons" was very damaging to his side. Sometimes I would read his letter and then I would say, "Oh dear! what will Uncle Bennett say to that?" But next week you would come out in "flying colors," and I would have given anything to have been near enough to have shaken hands with you. I was deeply interested in the discussion, but I am glad it is over at last; it kept me in suspense week after week. And then I missed the correspondents' column. You cannot imagine how much I missed it. It was like a few Liberals meeting and each giving his experiences. Some of them were so interesting, and were a source of great amusement and encouragement to me. One evening not long since, as I was returning home on the train, the conductor, whom I had seen quite often but was not acquainted with, came and sat down beside me, saying, "So you are an Infidel, too." I looked at him in astonishment and asked him "how he knew that?" For an answer he smiled and pointed to *THE TRUTH SEEKER* which I held in my hand. "And are you a wicked Infidel?" I asked. He said "Yes," and we shook hands like old friends. And now Madam Grundy thinks it was quite shocking in me to have been so familiar with a stranger. I generally read my paper on the train, and very often I have caught persons reading it over my shoulder. I remember one morning I sat next a nice, pious-looking old gentleman who was evidently under the impression that I was reading some religious paper. Being of an accommodating turn of mind, I held the paper so he could see the contents. Presently he started, gave me an icy stare, looked again at the paper, and actually moved away from me, with such an expression of horror depicted upon his honest old face that I looked out of the window so he might not be further shocked at seeing me laugh.

WINNIE V. ALLEN.

To Freethinkers.

THE TRUTH SEEKER REPORT OF THE "CONGRESS."
—MRS. NEYMAN.—MR. W. S. BELL.—THE CIRCULATION OF LIBERAL PAPERS, ETC.

DEAR BRO. BENNETT: I drop you this line for the special purpose of thanking you for your fine report of the Rochester Congress and for your just notice of Mrs. Clara Neyman's address. Aside from the President's opening speech, Mrs. Neyman's address, as you say, was the most acceptable one delivered during the three days' proceedings. This new Free-thought speaker has appeared in good time, and she should not be permitted to remain idle. I can assure the Liberal Leagues and Freethought Associations in the country that they can do no better than to engage Mrs. Neyman to address them.

And while I am speaking of Liberal meetings, allow me to say to my Freethought friends in Central and Western New York, that our able and eloquent lecturer, W. S. Bell, is now speaking in this vicinity, and I hope he may be invited to speak in every one of the counties of our Association. He should be retained with us through the winter and liberally patronized.

Then again, allow me to ask our county committees to make a special effort to extend the circulation of our Liberal papers. There should be *ten* taken where there is now one. And I hope the publishers of our Liberal papers will arrange club rates for their papers. For instance, I am confident, Mr. Editor, you would send ten papers to one address for one year for fifteen dollars, and I doubt not liberal arrangements could be made with the other Liberal publishers. Then any enterprising Freethinker could get ten subscribers in most any town. We must have the circulation of all our Liberal papers increased tenfold if we intend to elect the next President on the National League Platform. To-day is the time to commence the work.

H. L. GREEN.

Sensible Teaching.

A pious young man, a teacher in an orthodox mission Sunday-school, having occasion to be absent one Sunday, his scapegrace brother, full of fun and mischief, undertook to teach his class of boys in the above-mentioned Sunday-school.

Arriving before the class, the young gentleman was puzzled as to how he should conduct the exercises, for instructing the young ideas in religious matters was somewhat out of his line.

Finally a happy thought struck him, and "Here goes," he said mentally. Then aloud: "Boys, who discovered America? Two pennies for the boy who tells."

A prolonged and painful silence followed, and an anxious fluttering of eager hearts; but no answer.

"Well, then," continued the somewhat nonplussed teacher, "tell me how many States in the Union? That's easy; come, hurry up! No answer.

"Come, speak, you freckle-faced fellow, with a sore nose."

"Dunno, sir."

"Can either of you bound the State of New York?"

Only answer, open mouths and staring eyes. "Well, can you tell where was the first settlement by whites in this country?"

"Dunno, sir."

"Well, now, you must know this: Who is the President of the United States? Ten cents for the boy who answers correctly;" and a glittering ten-cent piece was held before the vision of the ignorant pupils.

An agony of breathless suspense followed, but no audible answer.

"What do you know, you little Hindoos?" hastily inquired the teacher.

"Mr. B. teaches us Bible, and we know that, if you please, sir," said a rosy, round-faced urchin often.

"Bible! what do you know about the Bible, youngsters?"

"We know lots; Adam was the first man, Moses was the meekest, Samson the strongest, and—"

"There, there, that will do! I'll be blamed if I'll teach such stuff as that. Look here, boys; you know beans—when you see the pods?"

"Never seed no pods," said the little freckle-faced one; "but I've seen beans enough and eat 'em, too!"

At this juncture the superintendent of the school came along, severely reprimanded the would-be teacher for teaching "irreligious" ideas, and summarily dismissed him.

When we reflect upon the mass of ridiculous nonsense crammed into the heads of children, what wonder that they grow up ignorant, bigoted, intolerant and conceited! Robert Raikes, the originator of Sunday-schools, had only the imparting of secular knowledge in view when he established such schools for those who had no chance for such information on other days of the week.

The need of the present hour is for the sensible, practical instruction of children in the things and appointments of this world, in which they "live, move and have their being," and their maturity will find them sensible and useful members of society, instead of drones and villains, often committing offenses against the laws of the land and good society, and declaring that their sins are forgiven through the "blood of the Lamb."

SUSAN H. WIXON.

Obituary.

NEW ALBANY, IND., Oct. 25, 1877.

MR. EDITOR: I will inform you that Joseph Lamb, my father, aged eighty-three, departed this life on the 23d ult. He was a Freethinker, a Materialist in belief, and died as he had lived, without any faith in the supernatural. He lived a long and useful life, having the confidence and esteem of all his acquaintances. He had no real enemies, not even among the ignorant and superstitious. He had no funeral services held over his remains, yet all who knew him feel his loss. A good man is gone, we know not where, except to his mother earth.

LAFÉ LAMB.

"Christianity and Infidelity."

These two subjects make a great deal of inquiry, writing and discussion; and it is important, that they should be understood and appreciated for what they are really worth. One or the other—Christian or Infidel—must be the fate of humanity, and which shall it be?

This question may be helped towards a solution by a book which has lately appeared entitled "Christianity and Infidelity." It consists of a debate between the Rev. G. H. Humphrey, a Presbyterian minister of New York, and D. M. Bennett, editor of THE TRUTH SEEKER, a Liberal paper of that city. Both of the disputants are men of ability, and as their debate is very thorough in regard to facts and arguments, and temperate, candid and friendly in tone, it is a very interesting and useful volume to have in one's library to refer to in matters of ancient and ecclesiastical history, and also to ascertain the meaning of disputed passages in the Bible. Mr. Humphrey has done as well as could be expected under the circumstances, and if Mr. Bennett makes out the better case, it is owing to the fact that Infidelity is more rational, more humane, wiser in principle, and has shown a greater degree of justice in practice. The debate is divided into three parts: 1st. The relative services of Christianity and Infidelity to American Liberty; 2d. Their relative services to Learning and Science; and 3d. Is there a stronger probability that the Bible is divine than that Infidelity is true?

The volume is of large size—350 pages—and cheap, the price of it being only \$1.00, and post-paid.—Boston Investigator.

D. M. Bennett, of New York, publisher of THE TRUTH SEEKER, a widely circulated weekly paper, strongly infidel to church dogmas, pugnacious, radical, and apparently determined to tell the truth though it shame the parsons and all other devils, has been holding a discussion in the columns of his journal with a congregational minister of New York by the name of Humphrey on the subject of Christianity and Infidelity. The questions forming the basis of the argument were: 1st. The relative services of Christianity and Infidelity to American Liberty. 2d. The relative services of Christianity to Learning and Science. 3d. Is there a stronger probability that the Bible is divine, than that Infidelity is true? The discussion was spirited, though gentlemanly, throughout, and we must admit that considering the poor ground he had to stand on Mr. Humphrey did exceedingly well though hardly a match for the tough facts and rugged reasoning that his opponent brought constantly to bear upon him. It is not our purpose now however, to sit in judgment on the discussion. Suffice it to say that each side brought forward

an amount of information calculated to astonish those who have not made an impartial and patient study of the matter in question. This discussion, which was continued in THE TRUTH SEEKER for weeks, the letters alternating, has been brought out in book form by Mr. Bennett, making volume of some 550 pages closely packed with the strongest arguments and most convincing facts that two talented and dreadfully earnest men, with the important aid of extensive New York libraries, and a fund of information the result of years of devotion to the subject discussed, could present. The book is at once thoroughly orthodox in its Christianity and savagely truthful in its Infidelity, and is entertaining as well as instructive on its every page. It can be obtained for \$1 by addressing D. M. Bennett, 141 Eighth St., New York city.—Winsted Press.

Special Notices.

AN Atheist in the West wishes the address of a few Liberal ladies not over 24 years of age. Must be a good housekeeper, neat in appearance and of a loving disposition. Object, matrimony if the right one answers; if not, mental improvement and fun. All letters answered. Those sending photos will receive mine in return. Address ALBERT, Care of TRUTH SEEKER, 141 Eighth street, New York. 3143

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Christianity and Infidelity

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REV. G. H. HUMPHREY, Presb't'n. Clergyman, OF NEW YORK, AND

D. M. BENNETT, Editor of The Truth Seeker.

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Gems of Thought.

SPEAK out in acts; the time for words has passed, and deeds alone suffice.—Whittier.

FROM the moment a man desires to find the truth on one side rather than another, it is all over with him as a philosopher.—Harriet Martineau.

IN youth grief comes with a rush, an overflow, but it dries up, too, like the torrent. In the winter of life it remains a miserable pool, resisting all evaporation.—Madame Swetchin.

TO REJECT consecrated opinions needs a consecrated mind. The moving impulse to such rejection is faith; faith in reason, faith in the mind's ability to obtain truth.—O. B. Frothingham.

WE strive as hard to hide our hearts from ourselves as from others, and always with more success; for in deciding upon our own ease we are judge, jury, and executioner; and when sophistry cannot overcome the first, or flattery the second, self-love is always ready to defeat the sentence by bribing the third.

WE cannot be held to what is beyond our strength and means, for at times the accomplishment and execution may not be in our power; and, indeed, there is nothing really in our power except the will; on this are necessarily based and founded all the principles that regulate the duty of man.—Montague.

THE manner of saying or doing anything goes a great way in the value of the thing itself. It was well said of him that called a good office that was done harshly and with an ill will, a stony piece of bread; it is necessary for him that is hungry to receive it, but it almost chokes a man in the going down.—Seneca.

NOT alone to know, but to act according to thy knowledge, is thy destination—proclaims the voice of my inmost soul. Not for indolent contemplation and study of thyself, nor for brooding over emotions of piety—no, for action was existence given thee; thy actions, and thy actions alone, determine thy worth.—Fichte.

FROM Copernicus we learned that this earth is only a grain of sand on the infinite shore of the Universe; that everywhere we are surrounded by shining worlds vastly greater than our own, all moving and existing in accordance with law. True, the earth began to grow small, but man began to grow great.—Ingersoll.

FEELING, as I do, daily comfort in the knowledge of some things which I should once have shrunk from supposing, it would be weak—as foolish as cowardly—ever again to shrink from knowing anything that is true, or to have any preferences whatever among unascertained matters of speculation or fact.—Harriet Martineau.

CONCEALED innocence is like an imprisoned lark—open the door and it is off forever. The bird that roams through the sky and the groves unrestrained knows how to dodge the hawk and to protect itself; but the caged one, the moment it leaves its bars and bolts behind, is pounced upon by the fowler or vulture.—Haliburton.

Few people have reason to regret that they have talked too little. Forbear to sport an opinion on a subject of which you seem ignorant, especially in the presence of those to whom it is familiar. If it be not always in your power to speak to the purpose, it certainly is to be silent; and, though thousands have remembered with pain their garrulity, few have reason to repent of their silence.—Anon.

THE wise teachers of to-day are generous, tolerant, charitable and forgiving. They seek not to force their ideas upon others, but ask each one to read, ponder, search and examine for himself, and accept only that which will bear the test of the severest scientific scrutiny. They say, go as far as possible in search of bottom facts, but do not then stop and bar up the way to further progress for thyself and others by saying thou hast reached a God, a great First Cause; but rather pause, confess thy ignorance, and then wait for developments and revelations of the future, leaving the unknown for debatable ground.—Mrs. E. D. Slenker.

WHAT a satisfaction it must be to know that there is not the least necessity for any one to be a Christian for our welfare in this life or in the next does not in the slightest degree depend upon it. You can be a philosopher, as Humboldt was, and be no Christian, as he was none; you can be a poet, with Shelley; a philanthropist, with Henry C. Wright, who had long cast off the Christian name and the Christian pretence; you can be a good father or mother, a good citizen, a lover of man, and a doer of right, a practitioner of temperance and every virtue, and yet be no Christian. And a man may be a thief, drunkard, murderer, adulterer, hypocrite, and brute, and yet be a Christian in the only sense in which any man can be a Christian.—Wm. Denton.

THERE are moments in the life of a solitary thinker which are to him what the evening of some great victory is to the conqueror and hero—though milder triumphs and longer remembered with truer and deeper delight. And, though the shout of multitudes do not hail his success, though gay trophies, though the sounds of music, the glittering of armor, and the neighing of steeds do not mingle with his joy; yet shall he not want monuments and witness of his glory; the deep forest, the willow brook, the gathering clouds of winter, or the silent gloom of his own chamber, "faithful remembrancers of his high endeavor and his glad success." As time passes by him with unreturning wing, still is awakened the consciousness of a spirit patient and indefatigable in the search of truth, and a hope of surviving in the thoughts and minds of men.—Wm. Hazlitt.

Quads and Quads.

A GREAT composer—Sleep.

THE best thing out—A dangerous conflagration.

WHEN is fire like a bad husband?—When it goes out at night.

WHY is a dishonest bankrupt like an honest poor man.—Because both fail to get rich.

WHAT language does an Arabian child speak before it cuts its teeth?—Gum-Arabic, unquestionably?

"WHAT are you doing?" said a father to his son, who was tinkering at an old watch. "Improving my time, sir."

"Poor but respectable" people are common enough; but what we want now is a few who are rich and respectable.

WHY is the tolling of a bell like the praying of a hypocrite?—Because it is a solemn sound by a thoughtless tongue.

"TIME flies," suggested she. "Yes," he answered sadly, taking a dark object out of the cream, "time flies were gone."

WHY should a man always wear a watch when he travels in a waterless desert?—Because every watch has a spring in it.

A LITTLE girl sent out to hunt eggs came back unsuccessful, complaining that "there were lots of hens standing round doing nothing."

AN Irishman upon seeing a squirrel shot from a tree, said, "Faith and that's a waste of powder; the fall itself would have killed the animal."

THE question as to where all the Smiths come from is answered. A factory in a neighboring city bears the sign, "Smith Manufacturing Company."

"WHY should we celebrate Washington's birthday more than mine?" asked a Sunday-school teacher. "Because he never told a lie," shouted a little boy.

A SHREWD old Yankee said he didn't believe there was any downright cure for laziness in a man; "but," he added, "I've known a second wife to help it some."

JOHN asked Julia if she would have him. "No," said she, "I will not have you." But before John could recover from the shock, she archly put in, "but you may have me."

A MAN in Waterloo, Iowa, hugged a girl so hard that a revolver in his pocket was discharged, seriously wounding the young lady's brother, who was passing the gate where the pair stood.

AN Irishman, referring to the sudden death of a friend, was asked if he lived high. "I can't say he did," said Terence, "but he died high." Like the banks in these days, he was "suspended."

A MODEL bill, made out by an old farmer against a neighbor, reads as follows: "Neighbor Ames, Dr. to Brown to horse and waggin, goin' to mill and back, once since and twice before, one dollar."

A STUDENT of the Wesleyan University at Middletown, Connecticut, who is near-sighted, began a handkerchief flirtation with what he thought a beautiful young lady in the street, but on coming nearer it proved to be his mother.

A YOUNG fellow, having been very extravagant, wrote to his father for more money, and used all means, but nothing would prevail. At length he very ingeniously wrote that he was dead, and desired him to send up some money to pay for his burial.

"Do you make any reduction to a minister?" said a young woman at Boston, last week, to a salesman with whom she was talking about buying a sewing machine. "Always. Are you a minister's wife?" "Oh no, I'm not married," said the lady, blushing. "Daughter, then?" "No." The salesman looked puzzled. "I'm engaged to a theological student," she said. The reduction was made.

WALKING along the street an officer saw approaching him a man in tatters, carrying a tray on which were some small pies marked two cents each. As he got near him he recognized a brother officer who had served in the same regiment some years previously. He accosted the poor fellow, and was sympathizing with him on his sad plight and altered circumstances, when the other exclaimed: "Damn your pity! Buy a pie."

A SUDDEN CURE.

A melancholy woman lay In sickness on her bed, And in a faint and broken voice To her sad husband said:

"Dear David, when my earthly form Has turned to lifeless clay, O wait an' weep a little time, Nor throw yourself away."

"I know a woman kind and true, On whom you may depend, O marry Aramilla Jones— She is my dearest friend."

"Yes, Hannah, I have wanted long To speak of this afore; For Aramilla Jones and I Have talked the matter o'er."

"Then you an' Aramilla Jones Have been too smart and sly: I tell you, David Wilkinson, I'm not a-goin to die!"

Her dark eye flashed; her strength returned; She left her bed of pain; A week had scarcely passed away When she was well again.

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BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

THE vicegerent of God and successor of St Peter, otherwise known as the Pope, is now carried around in an arm-chair.

THE reason why Gen. Howard is called the "Bible Chief" is because he has had so much to do with "Joseph and his brethren."

MANY New York clergymen voted for the gambler, Morrissey. Expounders of the gospel voting for an ex-pounder of his fellow-men's Politics, like misery, makes strange bedfellows.

THE *Telegram* says a law ought immediately to be passed to prevent any more earthquakes on Sunday. How can the overruling Power be so unmindful of the only holy day in the week as to get up an earthquake on it?

DANIEL WALDO, a Seventh Day Baptist, of Crawford county, Penn., who was fined by a Justice of the Peace for working on Sunday, has received a favorable decision from the County Court overruling the Justice's record.

At the Episcopal Congress, Mr. Moody's "bell-punch" plan was tried with great success on the long-winded speakers; Bishop Potter being the bell-ringer. Bishop Potter's new field of usefulness proved a Potter's-field for many a dead sermon.

WORK on the submarine tunnel between France and England has at last been fairly begun. A well and a gallery are being dug at Calais, and within three or four years the world may see the banks of the Seine in direct communication with those of the Thames.

THE city authorities of Leipzig, in Germany, have imposed a fine of not less than five nor more than ten marks upon any woman who may wear trailing dresses in the streets. The police have orders to arrest them, and their names are to be published each week in the local papers.

A PETRIFIED wasp nest has been found near Eureka, Nev., by blasting in the solid rock forty feet below the surface of the ground. On breaking it open some cells, larva, and two perfectly formed wasps were found, also petrified. The rock is a granite sandstone of sedimentary formation.

THE lynching of Owen Wright, an Alabama negro murderer, was preceded by a debate as to whether he should be burned or hanged. He pleaded piteously to be hanged, but the wife of the man he had killed urged that he be burned. A vote was taken, and the majority was in favor of hanging.

MRS. MERRILL, of this city, died recently, leaving about \$300,000 to Cardinal McCloskey and the Catholic Church. She was not of very sound mind, and has been under the influence of priests for several years, having been followed to Europe and back and all over this country by them. Her relatives will contest the will.

JUDGE DONOHUE, of this city, in a recent decision in a clerical case, said: "It may perhaps be a feature of religious controversies that they are conducted with bitterness. It seems to me neither side in this case is justified in the manner in which this controversy has been conducted. In its management all decorum has been set at defiance, and all rules regulating the trial of disputed facts disregarded."

THE Jewish papers of Europe and the United States are as full now of reports of shocking outrages by the Cossacks and the Bulgarian peasantry upon Jewish residents in the territory bordering upon the seat of war, as the secular press was some months ago of the massacre in Bulgaria. In Kazanlik eleven men, three women, and a girl of fourteen were butchered with wood-axes, but not until the women had met with a worse fate than death. This affair was noted in Constantinople by public morning services in the twenty synagogues of the city, to which many high Turkish officials and leading representatives of many other forms of belief were invited. Hundreds of Jewish refugees from Kazanlik and other places sought safety in Adrianople, where the English Consul and others gave them such relief as they could. These refugees spread reports of outrages that were as horrible as anything related of the Bashi-Bazouks in Bulgaria.

THE beatification of Joan of Arc, which has been for some time applied for by Bishop Dupanloup of Orleans, has been refused at the Vatican. The Committee on Rituals could not discover in the merits or deeds of Joan sufficient motive for beatifying her, and, moreover, had no documentary proofs of her chastity. Joan must remain an Arc-angel unless this earthly court with heavenly jurisdiction should change their mind.

PEOPLE talk about Christian fortitude, but Mohammedan fortitude seems to be quite its equal. Nothing can exceed the endurance displayed by the Turkish soldiery. There is what seems a preposterous rule, according to which a Turkish soldier's limb cannot be removed by a surgeon without the sanction of the authorities at Constantinople, whose decisions are oftentimes delayed for weeks, and the poor fellows will lie day after day in agony, awaiting their fate without a murmur. Christian fortitude cannot excel that.

IN a Sunday-school book recently published in this city Paul's journey to Caesarea, which was under the escort of a guard of soldiers, is illustrated by a remarkable wood cut. A squad of United States Infantry is marching along, double quick, and taking exceedingly long steps. The regulation army cap is on their heads, and the knapsack on their backs. It is difficult to make out whether the weapons which they carry are the old smooth-bore muskets or rifles. A color sergeant brings up the rear, carrying a bucket marked "lemonade," and proudly waving over these soldiers the Stars and Stripes.

IT is understood that during the Paris international Exhibition there will be tests made of the various methods of lighting streets and buildings with electricity, and the relative value of the different systems will be determined. One division of the Exhibition is to be devoted exclusively to electricity. Although it is conceded that the light afforded by electricity is far superior to any otherwise available, some difference of opinion exists regarding the superiority of the several apparatus now introduced, and the comparative expense. Measures are to be taken to insure the utmost impartiality in the experiments, and the result will be anticipated with great interest.

DEACON SAMUEL P. PATTERSON, a colored exhorter, arrived in Harlem two years ago, and Caroline Thompson of this city was married to him on the ninth of September, 1875. On the 10th of April last Rose Read was married to him, the Deacon having in the meantime taken the name of Thompson. A few weeks ago he engaged himself to Mary E. Cook, and the wedding was to have been performed on Thursday at her home. Patterson this time assumed the name of Peck. Officer Armstrong laid his hand on Patterson's shoulder early on Thursday evening, and locked him up in the Harlem police station. In the Harlem police court the three women appeared against him. He was judged.

ADVICES from Panama report a disturbance in the State of Antioquia on account of an attempt to assassinate Gen. Julian Trujillo, the popular candidate for President of the Republic. The attack is said to have been made by three armed ruffians, instigated by the Clerical Party, but was fortunately unsuccessful. As a result, the State of Antioquia, according to our information, has been placed under martial law until the Bishops either voluntarily withdraw or are banished. It will thus be seen that in spite of all the hopes of moderate men, and contrary to the best interests of the country, the "irrepressible conflict" between the Liberal and Conservative elements, between Church and State, is likely to give abundant future trouble.

THE N. Y. *Sun* has the following editorial notice of the late Texas outrage: We have frequently taken occasion to arouse the churches to the danger in which they stand, owing to the spread of modern infidelity of the scientific sort, and we have advised them to prepare themselves to meet the enemy. But everybody must severely reprobate the method of overcoming infidelity adopted by certain Baptists of Bell county, Texas. It seems that Dr. S. I. Russell of that county is an infidel, and also a man of prominence. The other night, some Baptist brethren who were outraged by his skepticism, took the doctor from his bed to the

woods, and, having stripped him, thus addressed the infidel: "We know you are an honest man and a good physician, but we will tolerate no infidels in Bell county; so, by the help of God, we will stop your career of infidelity." They then gave him a hundred lashes on his bare back, set him at liberty, and posted a notice on a tree that hereafter infidelity in Bell county will be punished by the torch and halter. Whipping and hanging infidels will not, however, stop infidelity. The only way to do that is to meet and overcome its arguments, as we have urged the Baptists and the other denominations to do without delay.

A GREAT sensation has been caused at Geneva by the sudden departure of two priests who had become converts to the Old Catholic doctrine, but who appear to have repented of their conversion, for they left Geneva addressing to the President of the Church Council the following letter: "Having found that attempts to establish a national Catholic Church at Geneva have only a political end, we declare our intention of separating from them, of returning to the bosom of the only Catholic Church, and of making submission to the authority as the sole guardian of the Christian faith." The Ultramontane party exulted very much over the declaration, but it now appears, according to Swiss papers, that these two priests before leaving Geneva went to see Monsignor Mermillod, the exiled bishop, who is living on the French frontier, and received from him a sum of \$5,000 to recant. This accusation was first made in an anti-Catholic journal, and would, it was supposed, be at once repelled as a calumny. But, upon the contrary, the *Courier de Geneve*, which is Monsignor Mermillod's own organ, frankly admits that money passed, and adds that a Catholic association has been formed for the purpose of buying back the converts.

A SOMEWHAT objectionable and dangerous feature of some of our church prayer-meetings is that when they are "thrown open for remarks" they are at the mercy of any bore or injudicious person who may feel it his special mission to inflict his harangues on the assembled brethren. A curious instance of the nuisance of this occurred a few evenings ago at a fashionable church in Classon avenue, Brooklyn. An eccentric old gentleman arose to make his customary speech, in the course of which he remarked that he had heard all the best preachers in Brooklyn, including the pastor of that Church, and though he liked them all, he believed that his wife was more of a preacher than any of them. This he knew of his own knowledge, he said, for she gave him a sermon every night. These remarks of the old gentleman threw the audience, including the pastor, into a frame of undevotional mirthfulness. It would seem that the practice of introducing the "free and easy" element into prayer-meetings, while it has an air of liberty and sociability about it, is hardly as edifying as if the leader of the meeting were expected to designate the speakers, and thus to select people of good sense to deliver the exhortations.

THE Rev. Mr. See has been convicted of two heresies. In the first place he allowed a woman to occupy his pulpit, which the Presbytery regards as a very naughty and unscriptural thing to do. It did not object to the woman because she could not preach, but because she was a woman. If the Presbytery would go still further and abolish all women, without regard to sex, it would hit the right nail on the head. In the second place, the reverend gentleman was advised neither to preach nor profess what is called "the perfect life." It would be a delight, certainly, to find a perfect man, but in such times as these we must be contented, and many of us would be more than contented to find one who had the ordinary virtue of honesty and promptly paid his debts. Diogenes had a hard time of it and a long hunt when he sought for an honest man, but nowadays we fear that the seeking kerosene would give out before his object was accomplished. If the pulpit would cease to try to make men perfect, and be satisfied with making them honorable enough not to run off with other people's money, a startling and wholesome change would be effected in the community. What we need most is not the frothy nonsense of sinfulness, but a good dose of ordinary moral principles.

Events of the Week.

THE floating population of this city is 30,000 daily.

A FIRE occurred at Kennebunk, Me. Loss, \$32,000.

A LARGE fire occurred in San Francisco. Loss \$450,000.

RUSSIAN agents are purchasing horses in Canada.

THURSDAY, the 29th, is to be kept as Thanksgiving day.

MOODY and Sankey are holding forth in New Hampshire.

A SHOWER of fish took place in Canada; said to be pickeral.

TWO HUNDRED thousand bushels of grain left this port for Europe last Saturday.

THE past week has been unusually mild and pleasant for this season of the year.

THE wheat shipped to Europe from this port in one week amounted to 7,800,000 bushels.

AN unknown man was found in Central Park, his body perforated with three bullet holes.

RUSSIA is going to let another loan. She should have let Turkey alone in the first place.

TEN thousand people attended the dedication of the monument to John Brown at Ossawatoma, Kansas.

BETWEEN one and two thousand tramps have attacked freight trains on the Pennsylvania railroads.

THE Pope has again been reported very sick, then dead, and still again better and able to receive company.

SOME miserable tramps, dissatisfied with a breakfast they obtained at a New Jersey farmer's, set fire to his barn and burned it down.

HENRY HAUSMAN, of this city, shot his babe and killed it, wounding a son and daughter, and then shot himself. It is a pity he did not begin where he left off.

STRONG efforts are being made by Eastern capitalists to defeat Bland's silver bill in the Senate Committee on Finance. The free coinage clause has been struck out.

THE principal of a public school in Covington, Ky., lectured on "The Duty of Good Example." On the following day he was arrested for bigamy, a deserted wife having arrived from Canada.

FOUR hundred medical students who are attending lectures in this city, combined together to prosecute and annoy the New York Liberal Club for a fancied injury they thought had been done them.

THE cigar maker's strike still continues. Several manufacturers are employing girls and Chinese workmen. The strikers say the girls will waste more tobacco than they make up. The strikers are said to be wavering.

A COMPANY of two hundred farmers in Monroe county, Ill., served lynch-law upon a German murderer who had killed a man and wife by the name of Goetz. The murderer was hung to a tree with little ceremony, and richly deserved the fate he met.

JERUSALEM has furnished a battalion of Jewish volunteers to the Sultan's army. They have a field preacher of their own faith, and cook their rations strictly in conformity with their dietary laws. Jewish soldiers are also in the Russian and Roumanian armies, but those in the Turkish host doubtless serve with as much more zeal and cheerfulness as their treatment under the Sultan's army has been more humane.

THE news from the Russian-Turkish war is variable; first we hear of the Turks obtaining a victory over the Russians, and next of their meeting a repulse and losing heavily. The news is calculated to afford pleasure to the friends of both parties. The latest is that the Russians are drawing their lines closer and closer around the Turks at Plevna who finally must yield to superior forces. Two day's hard fighting has taken place there with heavy losses on both sides.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER VIII.

THE FUTURE STATE.

Do right; act justly; love your race; then you will safely close your eyes in sleep when age has settled on your earthly form. No shadow will darken your soul, but peacefully will the internal unfold itself, and you will awake in heaven an angel of light.—THE SAGE.

But my mind—by I know not what secret impulse—was ever raising its views into future ages, strongly persuaded that I should then only begin to live when I ceased to exist in the present world. Indeed, if the soul were not naturally immortal never, surely, would the desire for immortal glory be a passion which always exerts itself with the greatest force in the noblest and most exalted bosoms.—CICERO.

A BELIEF in the immortal existence is perhaps more universal than that in the existence of the gods. There are tribes of men too low to entertain it, but it seems that no high state of advancement is requisite for its rudest form. It is from its lowest to its most perfect state a reflection of the intellectual status of its recipient. The savage passes to a land where the chase is successful, a country stocked with game. They place in the grave of the dead warrior his bow and arrow and provisions for his lonely journey. All go to one place. As man advances, orders of merit are recognized; the good are separated from the bad; either directly or through mediators, the gods pass judgment on mortals.

The doctrine in Hindostan and Egypt early attained a complex expression. The spirit, although immortal and descending from eternity, became involved in the vortex of metempsychosis, and was compelled to follow a weary round of being. The belief has descended to the present in the petrified theology of Hindostan. The visible body contains a subtle invisible body, to which the faculties are assigned. This spiritual body is not cast off at death, but accompanies the soul in its transmigration, until it is left at the beatific absorption into the bosom of Brahm; then it returns, and is again clothed with a physical body, the form of which depends on the character of the soul that last inhabited it.

This expression of the doctrine has been more widely received than any other. It was early transferred to Greece, and appears in the songs of her bards and the speculations of her philosophers. Greece always had her sceptics, but immortality was defended by her best minds. Her philosophers built up metaphysical arguments with similar tact and acumen to that manifested by metaphysical theologians of to-day, and equally well succeeded in asking more questions than they answered. Her poets dreamed of Elysian fields, and her people received their fancies with the same relish they did the lucubrations of her sages. When there are no facts to guide the vaulting imagination, there is no predicting whither it will take its erratic course. The doctrine as prepared by the Grecians was received by the Romans.

The priests early seized the doctrine, and forged out of it chains for the spirit. It gave them not only power over the body, but also enabled them to blast the immortal being. It would be inferred that the chosen people of God from the beginning had a clear and perfect conception of immortal life. As a cardinal doctrine of religion and incentive to morality they should have understood its elements, and their sacred books definitely expressed it. These books indicate their human origin by their conflicting statements of this important subject, at times showing that the writers had a dim idea of futurity, and at others positively denying it. The early writers placed the seat of the soul in the blood, the breath, the heart, and the bowels. Their ideas were fluctuating and indefinite. The future state was a dark, joyless, conscious state, like the shadow-land of the Greek poets. The prophets could be evoked by witches; and favorites of the gods, like Enoch and Elijah, were miraculously translated. Again, the doctrine is positively denied in the Sacred Word. "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not," &c. "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." "For that which befallth the sons of men befallth the beasts. . . . As the one dieth, so dieth the other; yea, they have all one breath."

During the exile, the Jews imbibed from the religion of Zoroaster a more complete idea of immortality. Henceforth the sacred writers speak more definitely, and in Macabees a moral application is made. It is used as an incentive. The righteous are to be happy, the sinful miserable, in the next life. At the advent of Jesus we find three phases of the belief entertained by three distinct sects. The Pharisees maintained the resurrection of the body—an idea older than the Egyptian Pyramids. A divergent portion received also the doctrine of transmigration, and must have entertained the companion belief of pre-existence. The Essenes believed in a future state, where the actions of this life would be rewarded or punished, but discarded the corporeal resurrection. The Sadducees were doubters, and entirely discarded the doctrine. Such was the influence of revelation on those for whom it was especially designed.

The advance of the idea of a future state as a reflection of the receiving mind kept pace with intellectual growth. It has been discarded by many great thinkers, and received by other minds equally great, and it would seem that the abilities of metaphysics have been exhausted in the arguments on either side.

The New Testament, as well as the Old, leaves the subject of the form of future existence indeterminate. From them certain sects claim the resurrection of the body and its inhabiting the earth; others the reverse. Some claim the eternal death of the wicked; others their eternal torture.

The belief has been used to terrible account by the priesthood. The ghastly theology of Christianity turns on immortality. Hell and its fearful despot are the stock-in-trade of the Protestant, and praying souls out of purgatory the lucrative business of the Catholic priesthood.

Man having fallen, and thereby committed an infinite sin, must be saved. This theology does not trouble itself about this life, but is vitally concerned with the next. Earthly life is too brief for it to carry out its diabolic schemes of endless torture. Eternal life must be admitted for that purpose. It breaks the continuity of existence at death; what is good for this life may be damnation for the next; overrides all laws, and howls the doom of myriads damned. It is not surprising that culture, disgusted with such barbarous doctrines, should revolt against them and support absolute materialism, finding in that system the true basis of morality and happiness.

Metempsychosis does not meet the scientific demands of an immortal existence. It involves the birth and existence of every living being in direct interference of a personal God, a perpetual miracle. If the spirit clothes itself with flesh through embryonic growth, then it follows that generation itself is only another name for this process, and could not exist without a spirit ready to be incarnated. The science of life in such case would become valueless and visionary. While every fact of science opposes this theory, it has not a single evidence of its own to bring in support. The vague sense of double existence, or a preceding state, to which is given so much weight, is fully explained by the well-determined duality of the brain, both hemispheres normally receiving the same impression at the same instant, and thus combining them as one, as the double organs of seeing and hearing convert two waves or two images into one. But abnormally one hemisphere acts slower than the other. An indeterminate interval of time intervenes between the two actions, and one is projected into the past, confounded with things remembered. The theory is opposed to science, as it breaks the continuity of evolution, and substitutes miracle for law.

As sure as creation is pervaded by a fixed and determinate plan, is it certain that man's future life, whatever its form may be, constitutes a part of that plan. When we survey the realm of causation this unity cannot escape us. All causes and all effects tend in one direction, like the irresistible set of a great current. The evolution of organic life out of the primeval slime, its progress through successive types, ascending step by step the ladder of existence, through molluscs, fishes, reptiles, and mammals, to man, indicate terms in the series of advance. Is man the last term? Shall causation, having reached its limit in him, go no further, or expend itself in making him more and more perfect? Then, to our finite reason, Nature is a failure. The perfection of physical form was reached years ago, and advance has been diverted into the new channels of moral, intellectual, and spiritual life. Only in this direction is unlimited progress possible. Man's immortality thus becomes a part of Nature's plan—the great end and aim of creative energy: not a foreign element introduced at death, nor a supernatural state, but an evolution from physical existence, and amenable to determinate laws.

The future state thus considered is no longer a part of theology, but a portion of knowledge, and its religious and moral bearing is radically changed. What its superstitious inculcation yields has already been noticed. It often has a beautiful effect on the life, but more often in the past became a terrible engine of misery and degradation as it was manipulated by craft and unflinching selfishness. When made a part of accurate knowledge, stripped of supernaturalism, held to the rule of law, reduced to the province of science, and viewed with calm reason, immortality becomes the crowning desire and blessing of human life. Under its best phase, as a religious institution, the future of the righteous was a curse; and Prometheus bound to the rock, with insatiate vultures tearing his vitals, is an appropriate symbol of man forced to accept an immortality of despairing misery or passive inactivity. Ennobled as the goal of physical causation, emerging from the slime of superstition, taking rank with sister sciences, the future life, with its lofty ideality, reacts with irresistible force on the earthly existence.

[TO BE CONTINUED.]

Ingersoll's Reply to the Observer's Last Attack.

PEORIA, Nov. 2d, 1877.

To the Editor of the New York Observer:

You ought to have honestly enough to admit that you did, in your paper of July 19th, offer to prove that the absurd story that Thomas Paine died in terror and agony on account of the religious opinions he had expressed, was true. You ought to have fairness enough to admit that you called upon me to deposit one thousand dollars with an honest man, that you might, by proving that Thomas Paine did die in terror, obtain the money.

You ought to have honor enough to admit that you challenged me and that you commenced the controversy concerning Thomas Paine.

You ought to have goodness enough to admit that you were mistaken in the charges you made.

You ought to have manhood enough to do what you falsely asserted that Thomas Paine did—you ought to recant. You ought to admit publicly that you slandered the dead; that you falsified history; that you defamed the defenseless; that you deliberately denied what you had published in your own paper. There is an old saying to the effect that open confession is good for the soul. To you is presented a splendid opportunity of testing the truth of this saying.

Nothing has astonished me more than your lack of common honesty exhibited in this controversy. In your last, you quote from Dr. J. W. Francis. Why did you leave out

that portion in which Dr. Francis says that Cheetham with settled malignity wrote the life of Paine? Why did you leave out that part in which Dr. Francis says that Cheetham in the same way slandered Alexander Hamilton and De Witt Clinton? Is it your business to suppress the truth? Why did you not publish the entire letter of Bishop Fenwick? Was it because it proved beyond all cavil that Thomas Paine did not recant? Was it because in the light of that letter Mary Roscoe, Mary Hinsdale and Grant Thorburn appeared unworthy of belief? Dr. J. W. Francis says in the same article from which you quoted, "Paine clung to his infidelity until the last moment of his life." Why did you not publish that? It was the first line immediately above what you did quote. You must have seen it. Why did you suppress it? A lawyer, doing a thing of this character, is denominated a shyster. I do not know the appropriate word to designate a theologian guilty of such an act.

You brought forward three witnesses, pretending to have personal knowledge about the life and death of Thomas Paine: Grant Thorburn, Mary Roscoe and Mary Hinsdale. In my reply I took the ground that Mary Roscoe and Mary Hinsdale must have been the same person. I thought it impossible that Paine should have had a conversation with Mary Roscoe, and then one precisely like it with Mary Hinsdale. Acting upon this conviction, I proceeded to show that the conversation never could have happened, that it was absurdly false to say that Paine asked the opinion of a girl as to his works who had never read but little of them. I then showed by the testimony of William Cobbett, that he visited Mary Hinsdale in 1819, taking with him a statement concerning the recantation of Paine, given him by Mr. Collins, and that upon being shown this statement she said that "it was so long ago that she could not speak positively to any part of the matter—that she would not say any part of the paper was true." At that time she knew nothing, and remembered nothing. I also showed that she was a kind of standing witness to prove that others recanted. Willet Hicks denounced her as unworthy of belief.

To-day the following from the New York World was received, showing that I was right in my conjecture:

TOM PAINE'S DEATH-BED.

To the Editor of the World:

SIR: I see by your paper that Bob Ingersoll discredits Mary Hinsdale's story of the scenes which occurred at the death-bed of Thomas Paine. No one who knew that good lady would for one moment doubt her veracity or question her testimony. Both she and her husband were Quaker preachers, and well known and respected inhabitants of New York City. Ingersoll is right in his conjecture that Mary Roscoe and Mary Hinsdale was the same person. Her maiden name was Roscoe, and she married Henry Hinsdale. My mother was a Roscoe, a niece of Mary Roscoe, and lived with her for some time. I have heard her relate the story of Tom Paine's dying remorse, as told her by her aunt, who was a witness to it. She says (in a letter I have just received from her), "he (Tom Paine) suffered fearfully from remorse, and renounced his infidel principles, calling on God to forgive him, and wishing his pamphlets and books to be burned, saying he could not die in peace until it was done."

(REV.) A. W. CORNELL.

Harpersville, New York.

You will notice that the testimony of Mary Hinsdale has been drawing interest since 1809, and has materially increased. If Paine "suffered fearfully from remorse, renounced his infidel opinions and called on God to forgive him," it is hardly generous for the Christian world to fasten the fangs of malice in the flesh of his reputation.

So Mary Roscoe was Mary Hinsdale, and as Mary Hinsdale has been shown by her own admission to Mr. Cobbett to have known nothing of the matter; and as Mary Hinsdale was not, according to Willet Hicks, worthy of belief—as she told a falsehood of the same kind about Mary Lockwood, and was, according to Mr. Collins, addicted to the use of opium—this disposes of her and her testimony.

There remains upon the stand Grant Thorburn. Concerning this witness, I received, yesterday, from the eminent biographer and essayist, James Parton, the following epistle:

NEWBURYPORT, MASS.

Col. R. G. Ingersoll:

Touching Grant Thorburn, I personally know him to have been a dishonest man. At the age of ninety-two he copied, with trembling hand, a piece from a newspaper and brought it to the office of the Home Journal, as his own. It was I who received it and detected the deliberate forgery. If you are ever going to continue this subject, I will give you the exact facts. Fervently yours, JAMES PARTON.

After this, you are welcome to what remains of Grant Thorburn.

There is one thing that I have noticed during this controversy regarding Thomas Paine. In no instance that I now call to mind has any Christian writer spoken respectfully of Mr. Paine. All have taken particular pains to call him "Tom" Paine. Is it not a little strange that religion should make men so coarse and ill-mannered?

I have often wondered what these same gentlemen would say if I should speak of the men eminent in the annals of Christianity in the same way. What would they say if I should write about "Tim" Dwight, old "Ad" Clark, "Tom" Scott, "Jim" McKnight, "Bill" Hamilton, "Dick" Whately, "Bill" Paley, and "Jack" Calvin? They would say of me then just what I think of them now.

Even if we have religion, do not let us try to get along without good manners. Rudeness is exceedingly unbecoming, even in a saint. Persons who forgive their enemies ought, to say the least, to treat with politeness those who have never injured them.

It is exceedingly gratifying to me that I have compelled you to say that "Paine died a blaspheming infidel." Hereafter it is to be hoped nothing will be heard about his having recanted. As an answer to such slander his friends can confidently quote the following from the New York Observer of November 1st, 1877: "WE HAVE NEVER STATED IN ANY FORM, NOR HAVE WE EVER SUPPOSED THAT PAINE ACT-

UALLY RENOUNCED HIS INFIDELITY. THE ACCOUNTS AGREE IN STATING THAT HE DIED A BLASPHEMING INFIDEL."

This for all coming time will refute the slanders of the churches yet to be.

Right here allow me to ask: If you never supposed that Paine renounced his Infidelity, why did you try to prove by Mary Hinsdale that which you believed to be untrue?

From the bottom of my heart I thank myself for having compelled you to admit that Thomas Paine did not recant.

For the purpose of verifying your own admission concerning the death of Mr. Paine, permit me to call your attention to the following affidavit:

WABASH, INDIANA, October 27, 1877.

Col. R. G. Ingersoll:

DEAR SIR: The following statement of facts is at your disposal. In the year 1838 Willet Hicks made a visit to Indiana and stayed over night at my father's house, four miles East of Richmond. In the morning at breakfast my mother asked Willet Hicks the following questions:

"Was thee with Thomas Paine during his last sickness?"

Mr. Hicks said: "I was with him every day during the latter part of his last sickness."

"Did he express any regret in regard to writing the 'Age of Reason,' as the published accounts say he did—those accounts that have the credit of emanating from his Catholic housekeeper?"

Mr. Hicks replied: "He did not in any way by word or action."

"Did he call on God or Jesus Christ, asking either of them to forgive his sins, or did he curse them or either of them?"

Mr. Hicks answered: "He did not. He died as easy as any one I ever saw die, and I have seen many die in my time."

WILLIAM B. BARNES.

Subscribed and sworn to before me, October, 27, 1877.

WARREN BIGLER, Notary Public.

You say in your last that "Thomas Paine was abandoned of God." So far as this controversy is concerned, it seems to me that in that sentence you have most graphically described your own condition.

Wishing you success in all honest undertakings, I remain, Yours truly, ROBERT G. INGERSOLL.

The Bennett-Teed Discussion.

1.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. TEED'S SECOND LETTER.

MORAVIA, N. Y., Nov. 15, 1877.

MR. D. M. BENNETT, Dear Sir: You express astonishment at my letter of introduction. It does not appear to you to bear any material relation to the proposition.

You more than intimate that I deal in metaphysics, and you say you know very little about metaphysics. You ought to know, that if, in the proposition it is claimed that Jesus Christ is Creator of heaven and earth, that not only does physical science take its place in the discussion; but that causation has as intimate a relation to the subject as the thing caused. The science of mind has as much to do with the issue, as the organic form upon which the mind expends its energies. If you know so little of the nature of cause as you claim, you are poorly qualified to enter into a discussion involving the seat of causation, for it is the primal factor of our argument. If my communication is metaphysical in its character, then Spencer, Huxley, Darwin, Tyndall, Haeckel and other "scientists" upon whom the masses depend for their "scientific" deductions, deal in metaphysics, and your objections rest with equal weight against their productions.

You also strongly intimate that you find nothing against which to argue. I am glad, sir, that in laying the foundation upon which I aim to establish a superstructure, you discover nothing discordant with well attested and recognized and fundamental facts. I heartily thank you for the gentlemanly acknowledgement of the plain statement of fact which must constitute the foundation of my argument. Do not think yourself too old to learn. It does not follow because you are not well versed in a principle, that another may not be well-informed in regard to that of which you acknowledge you know but little.

We are not discussing this question for the mere sake of argument. The world is hungering for truth. It perishes for lack of knowledge, and I cannot for one moment lose sight of the great fundamental principle at issue, and upon which hangs the hope of the world, now at a time when the confusion of ideas is rushing into one energetic phalanx, to crush out the vital spark which is to illumine and resurrect the race.

The very question at issue is the cause of things, as related to its effect. If we declare ourselves ignorant of the character of that cause, we ignore the issue, and there remains no foundation for a discussion. It will be well for you to remember, sir, that I take the affirmative of this proposition, and I shall endeavor to hold you strictly to the question. It will be wisdom on your part to meet the arguments I set forth, and the claims I make, and avoid the assumption of something you apprehend I may claim some time in the future. It will be honorable in you to acknowledge the actual facts I set forth, either by silence or your expressed acquiescence.

I am not ignorant of the great strength of the power against which I contend. I consider myself arrayed, in this issue, in opposition to the combined powers of anti-Christ. When I accepted the challenge in my call for a convention, I did so in view of the fact that anti-Christ had thrown the gauntlet, and in the name of Jesus Christ, and not in my own, I took it up. I trust you are fully aware of the relation you sustain to me in the contest, and that you will take no offense in the directness of my remarks.

It is no part of valor for me to under-rate the power and skill of the enemy, and the influence he wields over the masses of mankind to-day. Knowing his skill and cunning,

I shall be on my guard, and not needlessly exhaust my lines of battle by a careless exposure to the skirmishing of the enemy. The great importance of the question in issue demands that I choose well my positions, and fortify them with known facts as a ground-work for the plan of battle. It ought not to remain for me to say that the Bible is one wing of my battle line, and that upon its right to exist depends somewhat the success of the cause I espouse; and while it only, of the two sources I have chosen from which to derive my external support, is questioned, it is my right to establish its authority by presenting its claims and comparing those claims with the facts and phenomena of nature. I have not attempted to prove anything from the Bible, and shall make no such attempt till I settle the question of its validity.

There are a few points in your reply that cannot be passed over. I shall criticize them before taking up the argument from my first communication. The first in importance is your misconception of my statements. I did not, as you assert, say, it is not my ambition to bolster up any system of religious belief founded upon the Bible. In this particular I have not declared my intention. It remains to be seen what my purpose is in that regard. These are my words: "It is not my ambition to bolster up any system of religious belief simply because it takes the Bible for a foundation." Again, you report me as saying, "That Jesus Christ is Lord God and Creator of heaven and earth, I claim on his own authority," while my statement is "That Jesus Christ is the Lord God, and Creator of heaven and earth, I claim on his own authority confirmed by the entire Scriptures and the revelations made to us through the operations of law in the physical Universe." Without such corroborative testimony I claim nothing on his authority in connection with the proposition. Again, you say I promise to prove by the Bible itself that over twenty-four thousand years have passed since the creation of the world and of man. What is my statement? "Herein is presented four historic and prophetic series of operations extending over a period of twenty-four thousand years, as I shall hereafter prove from the Bible." This I represented to be a Bible presentation of one grand year or cycle. I promise to prove from the Bible that such a presentation is what the Bible intends. It will then remain to be seen whether the statement is true. If true, it may be only one of billions of such cycles in the volutions of man's perpetually recurring inceptions, growth, and maturity.

I insist that cause must be adequate to the effect produced. You do not question the statement, but employ it as a foundation for a specious argument. If I were to consider the Universe in relation to Jesus Christ as cause, I would embrace him as a component factor of the same, and not associate him with it, as you have done, as an independent or extrinsic entity. If you will examine the proposition with care you will discover that it claims him to be the Creator of heaven and earth. If it is not clear what the proposition embodies, it will become my duty to give an exposition of its terms.

In returning to the question, as there appears to be a misconception of its scope, let me first examine clearly its range. It embodies the attribute Omniscience—Divinity—also the origin of causation, and the object or objects upon which the energies of cause are exerted. That there is a cause upon which depend things and their phenomena we know. This is not a scientific deduction, but the intuitive cognition of a truth. That cause is greater than all things less than the complete sum of all effect, we know with equal certainty. We also know that cause is the seat of the life-principle of the Universe. In approaching this point, the question of life itself, to present you with the "scientific" view, and I should think the term *science* would cause you to blush, I will quote the echo from the whole "scientific" world, from a staff correspondent of the New York Tribune, in the Tribune extra, No. 37, page 6, under the title of "Treasures of Science." I quote from page 4. "In this long history of ancient life, I have said nothing of what life really is. And for the best of reasons, because I know nothing. Here at present our ignorance is dense." We approach in this investigation this very principle, of which all "scientists" declare themselves ignorant.

The physical forces are correlates; this is an intuition, or discovery of a fact, and accepted on faith by the masses who receive it. That force and matter are correlates is equally true. This last truth I have not seen stated by the scientific priests (we have our scientific priests as well as theological). With the same certainty I can declare that the physical or material world, with its forces, is correlated with the world of mind or thought. This is an intuition. I embrace in the term *correlate*, as existing between the world of matter and that of mind, all that is implied in the use of the term associated with the forces; their reciprocal relation through changes of state; their interchangeability as affected through mutations.

Consider for a moment the power of mind over physical substance, through what are called voluntary and involuntary operations. The mind, in its power over organic and inorganic matter, including the forces inseparably connected as being substance also, is not limited to a perception of things and their attendant phenomena; but with its amplification in concept, its power to control is extended. Proportionally with the enlargement of the intellect, are the powers of external nature rendered subservient to the domination of the mind. As the mind marches upward through successive flights of ascending stairways, landing upon corridor after corridor of the stories, replete with the hidden riches of nature's resources; the desire to explore the archives of nature becomes mutated to the knowledge that it may add to its explorations all of the secret treasures of the mind, and extend its explorations and acquisitions into God.

The fact that these secret recesses are yielding up their treasures to the aspirations of the will, and that the intellect extends its boundaries to one after another of these limitations or confines, is proof conclusive that the center and circumference of causative operations can be reached. If this be true of mind, if it is in the province of the intellect to conquer and subordinate the laws of Nature, then mental energy is the mastering, subduing and positive energy of being. This all-dominating principle must of necessity exist in an adequate and corresponding organic structure. That which you call science (science is simply another word for knowledge) bewails its ignorance of what life is, and also of the properties of cause, yet cries "follow me, I will lead you to the throne of knowledge, the citadel of life."

Let us return again to the question of priests and their following. Not one in ten thousand of those who accept the dogmas of science have reached their conclusions through their own investigations. The scientific priest presents his special scientific creed and demands a following, and he gets it. The scientific creeds are as numerous as the theological, but not so well defined, for the simple reason that they originated in a less positive domain of universal activity. In the past the theological priest has been in the ascendancy, and his authority has been more or less arbitrary according to his power to control either through the faith or the fear of his subjects, or both. As the authority of the theological priest declines he becomes less insolent in his demands and more patronizing. As the power of the scientific priest augments he becomes more insolent in his demands and less patronizing, denounces the faith of the religionists, and assume that the faith of the devotees of science is knowledge. I speak especially of the second and third-hand traffickers in the two domains of activity.

The greater divisions of the scientific world are the Spiritualist and Materialist. These are both subdivided into mutationist and anti-mutationist. The Materialist has not reached his conclusion in an accepted decision as to persistent life, but the Spiritualist is positive there is no death. These incongruous elements are united in one grand object: that object the avowed determination to destroy the influence of modern theology and the power of priestcraft as apparently founded upon the doctrine of Jesus and his apostles.

Spiritualists are numbered by millions, it is claimed, and I have no reason to dispute the claim; and the Materialists are legion. They are strengthening their efforts by every possible bond of unity that can exist between incompatibles, that their united forces may be hurled with irresistible fury against whatever opposes; that they may sweep away with the besom of destruction every impediment to the universal spread of infidel sentiments. This power is arrayed in deadly antagonism against its quaking, tottering and falling adversary, modern theology. One wing of this army is boasting of its scientific achievements and its sure foundation, and declares on the highways and byways that Modern Spiritualism is the supreme scientific discovery of the age. The other wing cries with equal assurance and vehement utterance that the material philosophy is the grand acme of scientific attainment, and that Spiritualism is the most monstrous hallucination of the nineteenth century. That such a relation exists is confirmed in your own paper, probably by your own pen, in commenting upon the Rochester Convention—"In the criticisms that may be made it might be urged that the speakers were allowed to take too wide a range, embracing too far a defence of Materialism on the one hand and of Spiritualism on the other." What a magnanimous scientific consistency and unity foisting itself for recognition as a true guide to all attainable knowledge, upon the faith of a too credulous humanity, demanding its substitution for the life and doctrines of the humble Nazarene.

The two systems of priestcraft as now obtaining are the degenerations of higher forms of both orders, the one confining its operations to the physical domain and the inverted mind; the other combining the physical with the phenomena of life itself, and extending its predictions over longer periods. Bible predictions are as true as your so-called scientific predictions; and the fact that correct predictions of eclipses, transits, etc., can be made is no proof of the truth of science in general. All these predictions were made under the old Ptolemaic system with that as a basis for calculations; and the mathematical rules were discovered, or invented, as you please, by these ancient astronomers that are employed in calculating to-day.

I have not proved the validity of the Bible as authority. I have not proved the existence of Jesus. I have suggested the possibility of the mind's being the origin of all voluntary and involuntary law. This I shall prove as one step in the argument.

One thing I have effectually done. If the Bible seems to be poor authority, I have demonstrated that what you term science is less reliable. I have gained one step.

Respectfully, CYRUS ROMULUS R. TEED.

THE November number of *Wide Awake*, an illustrated magazine for young people, has been received; and an excellent number it is. There has been a very rapid growth of young people's literature within the past few years; much of it, particularly of the magazine class, being very expensively and elaborately gotten up. Young folks will have reading matter, and parents cannot be too careful in their selections. There are three classes of publications now issued for children: The goody-goody Sunday-school kind, full of old theology, which is sure to make dull children stupid and disgust bright ones; the blood-and-thunder, story-paper kind, which goes as far the other way; and a smaller class which takes a middle ground. Of this last class is *Wide Awake*. It is brimful of good, moral, interesting and instructive matter, without a taint of the intellectual leprosy, theology. Published by D. Lothrop & Co., Boston. \$2.00 per year.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

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NEW YORK, SATURDAY, NOVEMBER 17, 1877.

Interrogatories to Jehovah.—No. 36.

Great Jehovah, has not a great imposition been palmed off upon the world in regard to the writers of the books in the older part of thy volume, and also as to the time when they were written?

Is there the slightest proof that the books composing the canon of the Old Testament were written by a man named Moses?

Is the claim even set up in any part of the book that Moses ever wrote a word of it? did Moses himself ever say that he wrote any of it?

Is there any proof that the children of Israel ever had a law in their possession called a Holy Law from thee, given by inspiration, prior to the time, some six hundred years before the Christian era, when the priest Hilkiah set up a claim as narrated in 2 Kings xxii, that he had found such a law in the temple, or thy house, and the scribe Shaphan took it to the King Josiah and read it to him, producing great consternation in the mind of the King, even causing him to tear his clothes?

Does not the very fact that thy law had such a fearful effect upon the King, and upon the elders of Israel who heard it read for the first time, show conclusively that they had never before known nor heard anything about it?

Does not this statement effectually set aside the claim that the law was written by Moses and had previously existed among thy people, and does it not prove conclusively that no such written law had ever been known?

Again, when thy people, the Jews, were taken in captivity to Babylon, and during their residence there of seventy years, did they not lose their sacred writings, so that when they returned to their own land they were under the necessity of re-writing them?

Did not the priests Nehemiah and Ezra, and more especially the latter and his numerous scribes, take it upon themselves to reproduce thy law and thy sacred writings?

Is not an account of the manner in which the work was performed given in the book of Esdras, where he was commanded to open his mouth and drink what was given him, when he drank something that was like water but of the color of fire, and which "made his heart to utter understanding, and wisdom to grow in his breast, when his mouth was opened to be shut no more—when he and his scribes were told things they knew not before?

Did they not do their eating at night and spend the days writing books containing thy word?

Did they not thus continue writing for forty days, during which time they wrote two hundred and four books; and wast thou not reported to have said: "The first thou hast written, publish openly, that the worthy and the unworthy may read it. But keep the seventy last that thou mayest deliver them openly to such as are wise among the people?"

Is it not perfectly natural that people in this age should entertain some honest doubts about the authenticity and reliability of a work thus produced?

Even if Esdras, after drinking the liquid which possessed the quality of fire and the effect of causing him to write thy word and will, is there any certainty that his scribes could have been similarly influenced, when they had drunk none of the fluid?

Was that peculiar liquid imbibed by Esdras anything of the character of the alcoholic fluids now in use in the world, called brandy, rum, whiskey and gin; and if so, would not the inspiration which it imparted be of a very suspicious and uncertain character?

Has it not been held by many of thy favorite people that thy writings were reproduced by Ezra after the return of the Jews from captivity?

Did not Hattel say, "The ancient Jews have a tradition that the Mosaic law had been burned at the time of the captivity, and that it had been reproduced by Ezra, and the tradition was received as trustworthy by Irenæus, Clement of Alexander, Chrysostom and Theodoret?"

Did not the Christian Father Irenæus say that "they (the books of the Old Testament) were fabricated seventy years after the Babylonish captivity by Esdras?"

Did not the pious and learned Dr. Adam Clarke guardedly say, "All antiquity is nearly unanimous in giving Esdras the honor of collecting the different writings of Moses and his prophets, and reducing them into the form in which they are now found in the Holy Bible?"

Can it, with any show of reason, be claimed that writing so produced, or reduced, by an ordinary man, should be regarded as thy authentic word, given from thy throne in heaven?

If the deeds and records of a county were all to be destroyed, by fire or otherwise, and there was nothing to show who the owners of the numerous pieces of property are within the bounds of the county, or where the lines of division are, and some modern Ezra should assume, after drinking a peculiar fluid that appeared like water but had the nature of fire, should claim that he was able to reproduce

and re-write all the deeds and mortgages, showing the true titles and bounds of all the real estate in the county, would anybody accept such a reproduction as the genuine deeds and documents?

If the public could not believe that such a modern Ezra could be able correctly to write out all the deeds and mortgages that had been in existence, how can they any more have confidence in an ancient Ezra, when he claimed to re-write thy holy word which must of necessity be of vastly greater consequence than the title deeds of any and all the counties in the world?

Is it likely that man in olden times would be any more truthful or correct in writing what he knew nothing about than as though he lived in this age of the world?

What are we to conclude became of the books so badly lost that Ezra and all other priests failed to produce them? more especially such books as "The Wars of Jehovah," "Joshua's Division of the Holy Land," "The Annals of Gad," "The Life of Solomon," "The Acts of Rehoboam," "The Chronicles of Judah and Israel," "The Book of Jashur," "The Life of Hzekiah," "The Life of Manasseh," "The Prophecy of Ahijah," "The Book of Shemaiah," "The Sayings of Hosea," and several others.

If Ezra reproduced all the other books of the Bible, why did he not reproduce these also? If they were originally written by thee, or at thy dictation, why were they not preserved from loss? but if lost, why were they not re-written by the same process as the others? Was it because of their unimportance or being of secondary consequence?

Is it not true that the books composing the Old Testament were not collected together in one volume or collection till two or three centuries before the beginning of the Christian era?

Is it not true also that in the days of Abraham, Jacob, Moses, Joshua, Gideon, Samson, Samuel, David, Solomon, Jeroboam, Hzekiah, Josiah, and the other Kings of Israel and Judah, there was no Bible, no volume called thy revealed and written word?

In those days was there any way to learn thy will upon any subject, save by going to men who styled themselves thy prophets and who claimed to be in special communication with thee and to be able to make known thy will and law?

If for more than a thousand years thy people were able to get along very well without a Bible, and if for nearly another thousand years it existed only in detached parts in the hands of priests and others, could not the descendants of the same people, as well as those who adopted their theological opinions, have got along equally as well without a Bible for another thousand years or two?

Is there anything in the nature of the Jewish Scriptures or sacred writings, or in the manner in which they were written and placed upon record, any more remarkable, any more divine, any more exalted, any more sublime, any more pure in character than the sacred writings of the Hindoos, the Persians, the Chinese, the Egyptians, and others of the ancient nations?

Was it not common with many of the ancient nations, from three to five thousand years ago, to have their sacred writings, the same being regarded as the mind and will of their respective gods?

Is it not strictly true that several of these sacred writings possess a far greater antiquity than can be justly claimed for the Jewish Scriptures? and are there not older scriptures equal in every particular to what was afterwards gotten up in the small Jewish nation?

If it was thy original purpose to write or compile a Bible, is it not a little bit singular that thou sawest fit to wait till other nations than the Jews, which had other gods than thee, had preceded thee in the enterprise?

Is it not true that the theory of the cosmogony of the world—of the creation of the earth, of the sun, moon, and stars; of all varieties of vegetation, and of animals and man; of his temptation and fall; of the flood which deluged the earth—similar to what is now recorded in the Bible, existed in Chaldea long before thy people, the Jews, were taken there as captives?

Is not this fact abundantly confirmed by plates found by those indefatigable explorers, Smith and Rawlinson, at the site of ancient Nineveh?

Were they not able to decipher those characters? and did they not find there inscribed on those plates not only the story of the creation of the world, of the fall of man, and of the great flood which came upon the earth, but did they not also find the originals of the nursery tales such as "Jack the Giant Killer," "Jack and his Bean Stalk," "The House that Jack Built," and many other similar tales which for at least four thousand years have contributed to the pleasure and edification of little children?

Is it not true that those cuneiform inscriptions referred to were executed long before the Jewish Scriptures were written, yes, many centuries before a word was penned in the Hebrew language?

Is it not a well-ascertained fact that human language was written or transferred to plates, stones, monuments, etc., in the cuneiform inscriptions and in hieroglyphics long, long before any language having an alphabet was brought into use?

As the Hebrew has an alphabet, is it not comparatively a modern language? and was it not brought into use at a much later date than the employment of the cuneiform inscriptions of Assyria and Chaldea or the hieroglyphics of Egypt?

This being the case, is it not fair to conclude that Ezra or Esdras, or whoever wrote the Bible account of the creation, of the fall of man, etc., got the whole thing in Chaldea when the Jews were in captivity there, and that the same was re-written in Hebrew after the return to Palestine, some five hundred years before the beginning of the Christian era?

By looking all these things in the face and coming to the most natural conclusion that can be arrived at, is it strange that men should entertain the opinion that the foundation story of the Jewish Scriptures was borrowed from ancient pagan nations, and that instead of being written by thee or by thy dictation it was written by Ezra and his scribes or by some other equally officious persons or priests?

And is it not a mistake that the civilized world of to-day attach so much more importance to the Jewish sacred writings than to those of other nations, which are far more ancient and far more voluminous and extensive?

[TO BE CONTINUED.]

The Great Religions of the World.—Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

Let us for a few moments step over into China, that country of five millions of square miles and its five hundred millions of inhabitants, and take a cursory glance at its religion. Many of its vast population are Buddhists; many are worshipers of idols, and many hold in high veneration the teachings of Confucius, a remarkable reformer who lived in that country nearly twenty-five hundred years ago. He saw the light of the sun 550 years before the dawn of the Christian era. He was of poor parentage, though his forefathers belonged to the powerful potentates who ruled the Flowery Kingdom one thousand years before his birth. Owing to the poverty of his youth, he was forced to sustain himself by manual labor. But, humble as was his origin, the influence of his teachings, oral and written, has been greater for good than that of almost any other man that has lived in the world. His writings have been termed the "prose of Asia," but their effect has been unequalled by all the poetical imagery that man's fertile brain has been the author of. His minute and practical system of morals has exerted and still exerts an influence on the almost innumerable people of the country of his birth which it is impossible to estimate, but it is quite sufficient to make the world admire the power that can be exercised by a single individual. None but a great man could wield such an influence. Confucius belongs to that select class of men whose lives have been devoted to the best interests of their fellow-beings. He sought to implant the purest principles of morals and religion and to make his fellow-men better, wiser, and happier. The great peculiarity of his system of instruction consisted in its being confined solely to the duties, proprieties, and labors of this life. He directed no attention to a world above the sky and owned no allegiance to a being whom no one has ever seen or ever can see or know anything about. He strove to reform the abuses of society and to impart to his countrymen the knowledge they needed to make them better citizens, to show them how to live more useful lives, and how to obtain from this earthly existence the greatest amount of happiness without infringing upon or detracting from the rights of others.

He had most worthy disciples, and among them was Mencius, who, for wisdom and plain, practical sense, was almost the equal of his master.

Among the commendable and excellent sentiments which Confucius taught I can only detain you long enough to repeat a very few:

"The essence of knowledge is, having it, to apply it; not having it, to confess your ignorance."

"To rule with equity is like the North Star, which is fixed and all the rest go round it."

"Worship as though the Deity were present."

"Be rigid to yourself and gentle to others and you will have no enemies."

"Fix thy thoughts on duty; practice without ceasing the virtue of humanity, and if you have leisure cultivate the arts."

"Return bad treatment with equity, and recompense kindness with kindness."

"Do unto another what you would he should do unto you, and do not unto another what you would he should not do unto you. Thou only needest this law alone; it is the foundation and principle of all the rest."

This most excellent sentiment was uttered more than five hundred years before another distinguished teacher is said to have uttered it in Palestine, and which his followers have regarded as the very acme of deific wisdom and excellence. It has been named by them the "Golden Rule," and it has been pointed to as the sublimest and best rule that was ever given to man. Much of the praise is just, but Confucius is at least as much entitled to the credit of having uttered it, and as priority of an invention or a copyright is what usually decides the matter of proprietorship of merit, to Confucius rather than to Jesus belongs the distinguished honor of having first taught the Golden Rule. Confucius was eminently distinguished by energy and persistency. The labor of his life was to promote the public weal. He always inculcated respect to parents, to the aged, and to the worthy. Many are the beautiful and noble things that are repeated of him. His courage in the midst of danger is highly extolled, while his humility was equal to his sense

of honor. Truthfully has it been said, "His writings and life have given the law to Chinese thought." For twenty-five centuries he has been the patron saint of that great nation. His books are published every year by societies organized for that purpose, who distribute them far and wide without money or price. The number of temples that have been erected to his memory is sixteen hundred and sixty. One of them alone occupies ten acres of land. Two festivals are held yearly in memory of his great services, during which are sacrificed some seventy thousand animals of various kinds and twenty-seven thousand pieces of silk are burned on his altars. Of course this is a useless waste of a great amount of valuable property, but it is the way his numerous admirers take to show their respect for his memory.

In taking our leave of this excellent man—this great moral teacher—the greatest encomium we can bestow upon his memory, the greatest tribute we can pay to the superiority of his system of religion is to say that *it is a religion without priests, liturgy, or public worship*. If Buddhism is calculated to please us well, the religion of Confucius pleases us still better.

[TO BE CONTINUED.]

Trial Subscribers.

Again we wish to thank those friends who interested themselves in obtaining trial subscribers. The names have poured in liberally, but, like Oliver Twist, we are still crying for "more." We still are inclined to send THE TRUTH SEEKER two months for twenty cents. The extra numbers for Nov. 3d and 20th are nearly out, but we will send the paper two months for the price named, and give the back numbers as long as they hold out. Many wish to begin with our discussion with Mr. Teed, and we will continue to send it so long as we are able to do so, but we cannot send all the back numbers, though we will do the best we can. In addition to the discussion for the next few weeks or months as the case may be, and other interesting features of the paper, it will contain a full report of our examination, trial, etc., as they develop. Many new subscribers ought to be obtained on this account, and if any feel like subscribing for a year they will not be required to begin on the trial plan. We hope our list of *bona fide* subscribers will grow largely within the next few weeks.

B. F. UNDERWOOD lectured at Kenton, O., Nov. 14th; at Marion, O., 15th and 16th; and will lecture at West Liberty, O., Nov. 17th, 18th, and 19th; and at Napoleon, O., Nov. 21st, 22d, and 23d.

It has Come at Last!

One week ago was announced in these columns the arrest in Boston, by Anthony Comstock, of E. H. Heywood, of Princeton, Mass. I was not then aware that the time of my own arrest was so near at hand; but at that very moment a warrant had been issued against me, and was only awaiting the pleasure of Mr. Comstock to serve it.

On Monday last, a little after the hour of twelve, while busily engaged in my office, preparing matter for this issue of the paper, that noted champion of Christianity, with a Deputy United States Marshal at his elbow, visited me with the information that he had a warrant for my arrest. I inquired by what authority and upon what charge? He replied by the authority of the United States and upon the charge of sending obscene and blasphemous matter through the mails. In reply to my enquiry what the objectionable matter was, he exhibited two tracts, one entitled "An Open Letter to Jesus Christ," and the other, "How do Marsupials Propagate their Kind?" He then demanded the amount of those tracts that were on hand, which were delivered to him. He showed a package of tracts, etc., which had been put up at this office and sent by mail to S. Bender, Squan Village, N. J., and a registered letter receipt for the money accompanying an order for THE TRUTH SEEKER, tracts, etc., which was signed in this office. I asked him whether the party to whom the tracts were addressed was a *real* party, and he had opened his package, or a *bogus* party, and the letter ordering the tracts a mere decoy letter, such as he had used on other occasions. He acknowledged it was the latter—that he had written the order in an assumed name.

Being satisfied that Mr. Comstock was a special agent, empowered by the government of the United States to do the kind of work he is doing, I deemed any show of resistance useless, and passively accompanied him and the Deputy Marshal Fritz Bernard to the room of U. S. Commissioner Shields, in the U. S. Court-rooms in the new Post-Office building, who fixed my bail at \$1,500 and set Wednesday, the 21st, as the day for the preliminary examination. The matter of procuring bail was the next thing in order. Several persons were ready to obligate themselves for my appearance on the day set, but some one owning real estate in the city was required. This was soon procured and I was allowed to go about my business.

Thus I, hard upon sixty years of age, and who for nearly a half-century have been a supporter of our government, am now arrayed by it as an offender against it for sending indecent and blasphemous matter through the mails. The two tracts complained of were published two years ago. The "Open Letter" I wrote, and the other was written by Ex-Rev. A. B. Bradford, as pure and honorable a man as this country can produce, and it is of a perfectly scientific character, being originally written for the *Popular Science Monthly*. Though the "Open Letter" may be thought pretty radical and outspoken, it is not obscene any more

than the notion of a god begetting an offspring upon the person of a young Jewish maiden is obscene; and I consider that I had a perfectly legitimate right to ask the questions which I did upon the subject. The charge is ostensibly "obscenity," but the real offense is that I presume to utter sentiments and opinions in opposition to the views entertained by the Christian Church. Had I been a supporter of the Church and its dogmas, I should not have been disturbed by Comstock though I had sent matter through the mails twice as plain or "indecent"; and so I said to Comstock while on our way to the Commissioner's. I asked him why it was, if he was so anxious to prohibit the circulation of obscene literature, that he did not indict the Bible Society. I told him that that book contained more obscenity than any other publication I knew of, and enquired of him where he could find more indecent narratives than the account of Abraham and his concubine, Lot and his daughters, Jacob and his wives and concubines, Judah and Tamar, David and Bathsheba and his other wives, the rape of Amnon and his sister Tamar, the adultery of Absalom and his father's concubine, of the extensive operations of Solomon with his seven hundred wives and three hundred concubines and his amorous lovesick song. He evaded these inquiries by remarking that some ladies near us might hear our remarks, thus virtually confessing that the persons and subjects named were indecent.

I have always striven to be a law-abiding, upright citizen, doing injury to none who came within my reach; but I am now in the meshes of the law, held as a criminal, because I have vindicated the freedom of the press and have had the temerity to express my honest convictions. What the result of the trial will be is a question to be decided. Judging by the precedents, it will be likely to go hard with me. I am a prominent advocate of heterodox opinions and have made myself obnoxious to the theological powers that be, and am considered a belligerent enemy to the system of Christianity. It is desired to remove me as much as possible from the field of action. John A. Laht, prosecuted at the instigation of Comstock, was fined \$500 and sentenced to imprisonment at hard labor for eighteen months, and his offence was, perhaps no greater than mine. Dr. E. B. Foote, another of Anthony's victims, for simply publishing useful scientific information, was fined \$3,500, with costs amounting to \$1,500 more. What, then, is there to be expected for D. M. Bennett?

This system of persecution may well be denominated the American Inquisition, and it will be truly lamentable if this great, free government, which was founded upon a non-Christian and anti-theological basis, is to become the head and front of a fearful tyranny. Anthony Comstock, the great informer in these mail cases, is an ardent Christian, and is backed by the Young Men's Christian Association and the God-in-the-Constitution party. He wields an immense power, arresting whom he pleases, and at his beck the United States Marshals are prepared to run. The Judge presiding over the U. S. District Court is a firm Christian, and no matter how objectionable or prejudiced he may be thought to be, there is no change of venue; and however severe the verdict or sentence may be, there is no court of appeals to take the case to—no redress. Thus the reader can see at a glance how near like the Romish Inquisition, before which unfortunate wretches, but two or three centuries ago, were arraigned for opinion's sake, our present system is. The Christian Comstock takes the place of the grand informer, the Christian Judge becomes, possibly, the inquisitor-general, Christian jurors become aiders and abettors, and Christian fines and imprisonment take the place of the Christian rack, wheel, thumbscrew, beheading block, and stake. Much progress has been made in the last three hundred years, but much more has yet to be made before a man can express his candid convictions without being in danger of summary arrests and of being deprived of his property and his liberty.

I protest that I have committed no crime. I have wronged no person who walks upon the earth, and if there be supernal beings who float in the ether above the earth, I do not believe I have wronged them. I have not intended to wrong the smallest child nor the greatest man that lives, and in a court of equal justice I do not fear to meet the consequences of my conduct.

I have not been fighting a personal warfare. I have battled for human rights, for mental liberty and the freedom of the press, and I trust the friends of liberty and equality will not forsake me in my hour of trial. At best, it costs a good deal of money to defend a case in the United States District Court. The best lawyers ask \$1,000 to defend a case of "obscenity" before that court, and other expenses are correspondingly heavy. Justice is a very dear article, and then one is liable to be imposed upon in the quality. If a fine is imposed it has to be paid at once or imprisonment follows.

I rest my case with my friends and make no special appeal. I embarked in the Liberal publishing enterprise without capital, and I have held my own. I have no money with which to fee lawyers, to pay fines, nor to meet other heavy expenses. I am willing to spend my last breath in defense of what I believe to be truth, justice, and righteousness, but I have not gold with which to retain my meagre effects, to preserve my personal liberty, or to save my life.

When Charles Bradlaugh and Mrs. Annie Besant were brought to trial in England on a similar charge, it was thought by the Secularists of that country that the cause

was their own, and they contributed liberally to meet the expenses of the trial. I know not whether my friends will take the same view in the present instance. Should they do so, and feel like sending in contributions or naming the sum they will be willing to contribute in case of necessity, the same will be duly acknowledged in these columns and will not be used unless absolutely needed. In another place a proposition bearing upon the point named is made by friends, to which attention is called.

It is hoped that in the emergency that soon must come those who know themselves to be indebted to THE TRUTH SEEKER will be prompt to pay, and that those who feel like subscribing for the paper to help it through its trouble will be ready to do so. Under any state of things it is hoped that the paper will continue right along in its path of duty and halt not. It will not fail unless its friends fail to support it. Those who send for books and pamphlets will also help push the cause along and render THE TRUTH SEEKER more able to weather the approaching storm. May it not be expected that every Liberal in the country will do his duty?

I am the Liberal public's most obedient servant,

D. M. BENNETT.

To the Liberals of America.

In the light of recent events and the numerous prosecutions of Liberal publishers, culminating in the arrest of the editor of THE TRUTH SEEKER by the infamous Comstock (the Torquemada of America), it is clear that it is the settled purpose of the bigots of the country to suppress so far as they can the rights of free speech and a free press, and especially all adverse criticism of the Christian superstition.

To obviate the strong prejudice existing in the public mind in favor of that invaluable right of freemen, they seek—and have partially succeeded, through loose and ambiguous Congressional legislation, ostensibly aimed at the circulation of obscenity through the United States mail but really to curb the attacks of modern criticism upon the so-called sacred books of the Christian religion—to prevent inquiry into the origin and truth of the system. Under our present imperfect laws several convictions against Liberal publishers have already been had and others are threatened.

The issue must be met, and the time seems now to have come to meet it.

The recent arrest of D. M. Bennett, the editor of this paper, for the publication of opinions distasteful to the votaries of superstition should arouse every Liberal in the land to the danger impending.

This fight is not alone Mr. Bennett's. He is but the standard-bearer in the struggle. The cause imperiled is the cause of Liberalism in America, and the rights threatened are the rights of every Freethinker in the land.

Not that every Freethinker has any particular sympathy with the particular articles or sentiments for the utterance of which he is indicted. These may or may not receive the sanction of all Liberals, but the principle involved is *our* quarrel, and to the end that it may be fought out to a successful issue, we, the undersigned, pledge to Mr. Bennett our aid and sympathy, and will contribute for his defense the sums set opposite our names.

HENDERSON & BROWN,

\$25.00

THE GOSPEL OF NATURE.—By M. L. Sherman and Wm. F. Lyons, authors of "The Hollow Globe." Chicago: Hazlitt & Reed, Clark street, 1877. The bungling record of Genesis is a very lame and unsatisfactory solution of the mighty problem of the when, how and wherefore of conscious existence; and as yet the materialistic theory of evolution is exceedingly crude and undigested. This being so, the above volume, given "through the organism" of M. L. Sherman, and written in the same manner as the famous "Hollow Globe," is legitimately concerned in a new search after foundations, a new investigation of the hidden wheels of Nature's wondrous machinery. It is not pretended, however, that it will solve the mighty problem; but the authors hope the book may cast a flood of light upon very numerous questions concerning man's earlier history, and his relation not only to his planet, but to the boundless Universe. By what method and how well this is done a thorough perusal of this neat volume will alone satisfy the inquiring reader or the more methodical student, to whom we heartily commend it.

A CHALLENGE TO THE CHRISTIAN CHURCH.—By Charles Wyman. Stoneham: Ed. T. Whittier, 1874. This pamphlet of 87 pages is a direct onslaught on "the God of the Bible," and an endeavor to prove that he (or rather it, because it is all a myth) is a false representation of what the author calls the "God of Nature." The first seven chapters are purely destructive, announcing that there is a total absence of the love of God, as represented in the Bible—that man was never in a state of perfection, and consequently never could have "fallen"—that there is no security for sin in the "salvation" offered to the sinner—that Christ was a hypocrite, and otherwise quite imperfect—that the "prophecies" are inconsistent and absurd—that the cruel deeds recorded in the Old Testament and ascribed to God are as cruel as the most barbarous deeds recorded in "profane" history—and that the Church has always been inefficient, perfidious, and corrupt. The eighth and last chapter is a sober and dignified attempt at the construction of substitutes for the cardinal doctrines of mythology or Christianity. His substitutes for the Bible God, for the Bible immortality, for the Christian theories of the origin of evil, of damnation and salvation, for Jesus as a model of life, for the Church, and for the Bible itself, will strike the reader as great improvements, to say the least; but the question still remains whether we want substitutes for some of them at all. The *a priori* and optimistic arguments of the author for personal immortality seem to us decidedly weak. Nothing—not even the finest intuitions and impressions—nothing in fact this side of scientific tests will ever convince the best thinkers of the world of "continued existence," and these tests seem to us only possible and obtainable within the domain of the so-called phenomena of Spiritualism.

The Unbeliever's God.

TO ONE WHO DEPLORED MY NON-BELIEF IN AN ANTHROPOMORPHIC GOD.

BY MRS. E. L. SAXON.

"Tis true we kneel at a different shrine,
But alike we love and pray;
The God I worship is also thine,
But adored in a different way.
I love my God in a different way—
In childhood's and woman's grace:
There's a sermon for me in every breeze,
A lesson in every place.

I scorn the cant of learned lore.
But a rose can thrill my heart,
And the tiny ant has a lesson more
Than I gain from the preacher's part.
The grand banana's perfect cone,
With its fringes of golden bloom,
Was the work, I know, of a hand divine
In Nature's wonderful loom.

Whatever the mind of man hath wrought,
Or the hand of man hath traced,
May be tortured, twisted, turned aside,
Abolished, despised, defaced.
Not so the work of the Master-hand
That hung the world on high.
Gathered the seas and spread the land,
And unrolled the scroll of the sky.

The engine, polished and beautiful,
All perfect in every part.
Is driven at speed o'er the iron road
By the steam at its fiery heart;
So, too, the engine battered and old,
All ruined by want of care,
Feeble in action, uncertain in course,
Still the steam's great power is there.

The spirit of God, in lofty power,
Thrilled keenly in Shakspeare's brain,
And blew to blossom the folded flower
In the reasoning soul of Paine.
In the lowliest being of all the earth
Doth the life of the Infinite dwell,
Impresses the leprous, unclean soul
And the sweetest saint as well.
New Orleans, La.

"Christianity and Infidelity."

Barely have we had such a feast as we have found in perusing this book of 510 pages. On both sides the discussion is conducted with unusual ability and decorum. The disputants handle the arguments of each other without gloves but at the same time treating each other as brethren. The treatment of each on the part of each is such that a man or woman of peace can enjoy reading both sides of the questions here presented.

Mr. Humphrey, the affiant in this controversy, appears to us a rare specimen of manhood; it is so seldom that so much man is found in a minister that we almost felt to fall in love with him. He is a young man of very much more talent and erudition than is common to ministers, and with more geniality than we have ever known in an out-and-out Presbyterian. In fact, he is so genial that were it not for a few slips of his pen we should question his orthodoxy. Of course he did his duty to his cause by retailing a few second-hand slanders about Infidels, but the largest lies that have ever been told he "passed by on the other side." Concerning Thomas Paine Mr. Humphrey says on page 58:

"He had his good traits. He was honest. Nor was he uncharitable. He abstained from profanity, and rebuked it in others. He opposed slavery. Many will endorse his condemnation of Masonry. He was not the worst kind of an Infidel. He believed in a personal God. He considered Atheism a 'scandal to human nature.' In the language of Col. Ingersoll, an Atheist, 'he was orthodox compared with the Infidels of to-day.' He held his opinions sincerely. He died as he lived, a Deist."

Such statements as the above will almost choke some of the ministers who have almost blown their lungs out in descriptions of Paine's dishonesty, refusing to pay his whiskey bills, swearing at his drunken black paragon, and finally his horrible death, as he, calling upon the Lord Jesus to have mercy on him expired, the blood pouring out of his person in five places. Mr. Humphrey is laconic, artful, and elegant in his diction; he knows how to weave his writings full of quotations from or references to great authors. He also has a happy faculty of making a little stock in trade go a long way. Christians may well be proud of the work he has done in this debate.

So far as D. M. Bennett's part of the debate was concerned, we were thoroughly astonished. We knew Mr. Bennett, and besides had read very many of his writings. We were prepared for a genial, candid, straight-forward argument. But knowing that he had always labored with his hands, we supposed he had not had time enough in the interim of seed-growing, putting up medicines, doctoring, and attending to editorial duties to prepare himself so thoroughly for a discussion. He is not so terse as his opponent, but he was thoroughly at home on every proposition. His part of the debate betrayed an acquaintance with the literature of the world, that we doubt whether any of his friends had suspected.

Persons wishing to know what part Infidels took in establishing a free government, what part they have done towards introducing science and reform in the world, and whether the Bible is more liable to be divine than Infidelity is to be true, should send one dollar to D. M. Bennett and get a book which would be cheap at twice the amount of money.—*Hull's Crucible*.

S. MYRA HALL will lecture before the Manhattan Liberal Club, Friday evening, Nov. 16th, on "Woman, Finance and Labor." These popular subjects will no doubt be presented with the usual energy and eloquence which characterize this lady's speeches.

Another Testimonial.

FRIEND BENNETT: Please accept many thanks for your "Humphrey-Bennett Discussion." I had read the very interesting discussions as they appeared in THE TRUTH SEEKER, but I prize the book very highly, as it is a valuable record for reference. Indeed, I would not be without it, for if any doubt should ever occur concerning the famous historical characters which gave rise to the debate, we may be sure that the truth about them is all contained therein, as given by you or your worthy antagonist. The public must judge by the strongest facts and reasoning—which, we think, Friend Bennett, are on your side. May you find ready patronage for this most valuable publication.

Very truly yours, SOPHIE W. KENT.
New York, Nov. 7, 1877.

From W. S. Bell.

WEST JUNIUS, N. Y., Nov. 4, 1877.

MR. EDITOR: After leaving the very interesting, pleasant and successful Congress at Rochester I went northeast to Wolcott and lectured three times in Cosad's Hall to audiences which were attentive and appreciative. The three days' meeting held at this place last August is proving a success in the permanent influence it has left upon the society here. Freethought is not popular yet, but it is no longer looked upon with contempt. It has won some respect and rejoices in a name to live. Mr. Cosad deserves the good wishes of all lovers of reform. He has built a hall where free speech may find a platform; and the doors of this hall are thrown open without money or price to every true reformer who may choose to enter and voice the truth within him. From Wolcott I came to West Junius, where I have just concluded a course of three lectures.

I had the pleasure of standing upon the platform in the old Quaker meeting house where have stood Garrison, Douglass, Henry C. Wright, Abby Kelly, Lucy Stone, Mrs. Livermore, E. Cady Stanton, and hosts of others.

This is an old battle-field of freedom, and there remains a large measure of the spirit of their sires in the sons of the former residents of this locality. Mr. E. W. Mitchell, the gentleman with whom I am stopping, is one of the most noted among the Freethinkers of this region. He is a man of large experience and a close observer, and has reared six boys to manhood, who are intelligent, well-informed, temperate, industrious, and thoroughly Liberal. The advantages of the common-sense method in training a family are here exhibited with happy results. It will be a great step forward when this common-sense method of teaching the young becomes popular.

Sometime during the latter part of this month I shall go into Ohio, and those wishing to communicate with me in regard to lectures may address me at Wilmington, Clinton Co., Ohio, in care of H. C. Hildebrandt.

W. S. BELL.

Obituary.

In Ovid, May 7, 1877, of apoplexy, Spafford Wright, aged 68 years, 5 months and 16 days. He was born in Mansfield, Windham Co., Conn. Removed to Lenawee Co., Michigan, in the year 1839, where he lived 8 years. Removed to Ovid in the year 1847, where he has since resided, having experienced many of the privations of pioneer life, as he came one-half mile by marking trees to find his home. In life he was ever ready to assist a fellow man in need, and was liberal to a fault. "Do unto others as you would that they should do unto you" was his motto, and he came as near fulfilling the text as many men do. He was a Freethinker and worker. He was a life-long Democrat from principle, being conscientious alike in all things. He was Justice of the Peace here for many years, and held many offices of trust, which he filled with satisfaction to his constituents and with honor to himself. He leaves a wife with whom he had lived forty-six years, four children, and a large circle of friends to mourn his sudden decease, as he seemed to be in perfect health, for a man of that age, fifteen months before the shock came. He lingered ten days after he was taken ill, suffering terribly for the last few days, at which time he was paralyzed. He survived the third shock sixty hours, when death came to his relief. Peace to his ashes.

My Own Temperance Society.

Located Wherever the Signer Exists.

BY J. H. HARTER, AUBURN, N. Y.

CONSTITUTION.

Article 1. This society shall be called My Own Temperance Society, and shall be composed of all the noble attributes possessed by the signer.

Article 2. The officers of this society shall consist of a President, Vice-President, Secretary, Treasurer, and twelve trustees, all of whom shall hold their respective offices until others are elected, and they shall faithfully perform the duties usually assigned to officials holding such elevated positions.

Article 3. This constitution may be altered or amended by a two-third vote of the officers present at any time.

DECLARATION OF SENTIMENTS.

First. I believe that the Apostle Paul made an important statement when he said, "That your body is the temple of the Holy Ghost which is in you, which ye have of God.—1 Cor. 6, 19."

Second. And still again when the same author said, "That ye are the temple of God and that the spirit of God dwelleth in you.—1 Cor. 3, 16."

Third. And that "The temple of God is holy, which temple ye are.—1 Cor. 3, 17."

Fourth. I agree with the Psalmist when he said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.—Ps. 84, 10."

OBJECT AND PLEDGE.

My object, therefore, shall be, wisely to guard and protect, as far as in me lies, my body, house or temple, in which I exist; that I may thereby be the more useful to myself and to the world of mankind, and in order that I may be the more successful, I hereby and in the presence of the officers of this society, solemnly promise, pledge and agree that I will in this manner be installed or ordained to be a faithful doorkeeper in the house of my God, which house is my body, and that I will keep the front door (my mouth) of the house, sanctuary or temple in which I exist, so guarded that nothing immodest, impure or vicious shall pass out or in, and that I will especially keep the door closed against all "intoxicating" liquors, as a beverage, and that I will not traffic in them, and that in all honorable ways, I will discountenance their use as a beverage in the community and in the world.

Signed in the presence of the following officers, viz:

REAL SELF, President.
NATURAL LAWS, Vice-President.
FAITHFUL MEMORY, Secretary.
GENERAL WELFARE, Treasurer.

TRUSTEES: Active Monitor, Daily Accountability, Self Control, Cheerful Disposition, Certain Victory, Excellent Character, Physical Culture, Intellectual Advancement, Spiritual Growth, Moral Progress, Universal Harmony, Sure Happiness.

The Mob of Believers.

Dr. J. S. Russell, a prominent citizen of Bell County, Texas, and an honest man, recently received one hundred lashes on his bare back from the hands of a mob of Christian believers for refusing his assent to Christian dogmas.

Unable to see any good in the orthodox Christian belief.

In Bell County, Texas, there stood a man who renounced it in brief;

A prominent doctor was he, and a pure honest life was his aim—

No guile ever sullied his heart—no spot ever blemished his name.

But he could not believe in the God which the Christians have placed in the van.

Nor could he assent to the creed of vicarious atonement for man;

He thought, in a plain simple way, that honest convictions were best—

That a good moral life is the safest, in search of salvation or rest.

He honestly thought the atonement, the just suffering for the unjust,

Was a dogma too hard to believe in, a doctrine too cruel to trust;

His mind thus impressed with the truth that religion as taught is untrue,

He thought it but right to set forth a rational opposite view.

He said (never dreaming of trouble) that Nature, when studied with care,

Elicited truths all-sufficient for guidance of man in this sphere;

That her manifold forces and powers, unfolded by reason to view,

Unvail a bright pathway of travel, that mortals may safely pursue.

While thus in an earnest endeavor to light up life's journey to man,

A mob of believers went for him with a raw-hide that never saw tan;

With arts they inveigled their victim, to shades in the deep silent wood;

Their purpose, they said, was to stop him from hatching an infidel brood.

They stripped him of clothing and whipped him—one hundred lashes or more;

The thongs sprinkled blood all around them, from gashes all quivering and sore;

They then set him free, giving notice—they stuck up the notice on high—

That he who denied their religion, should suffer and quiver and die;

That torture and fagot and halter were held in reserve for the man

Who dares to dispute their religion, or teach that three Gods are not one—

Who dares flash the love-light of Virtue, Humanity, Science and Sense

Right into the dungeon of Priestcraft, and shout to its victims, "Go hence!"

'Tis thus in a county of Texas, the Red Inquisition of yore

Has come to the help of believers—as a threat it is held up in store

For all who may venture to differ with mobs of believers out there,

Or all who may doubt the responses to mobs of believers at prayer!

J. A. STEWART.

FORCIBLE BAPTISM IN SPAIN.—In a village called Tznatoraf, in the province of Jean, lives a colporteur of the British and Foreign Bible Society. This man and his wife are both Protestants, and they were the centre of a small knot of co-religionists in a remote district seldom visited by clergymen of their faith. When a first child was born, they traveled miles away to get it baptized, but could not afford to do so when a second came. On the 18th ult. the wife of this colporteur was delivered of another child, and a few hours after its birth two priests came to the house and endeavored to induce the parents to allow the child to be baptized according to the rites of Rome. The father declined, and told them that he did not belong to their communion and would not allow any such interference with his family's peace. The next morning appeared the village alcalde, who came on the same mission, and took a very high tone to insist upon the child being christened as a Catholic. Again the parents resisted, and the poor mother in her bed protested several times. Before midday the alcalde returned with his "baston de mando," or insignia, his alguazil, or policeman, the two priests, and some neighbors. They actually

took, not only the child, barely twenty-six hours old, but another, aged two years, and despite every entreaty, the protest of the father, and the tears of the unfortunate mother, bore them off in triumph to the parish church. There, amid a crowd of peasants and with bells ringing, the children were baptized and afterwards returned to their parents. The case has been reported to the society here and to the clergymen at the head of the congregations in Madrid, who have given full particulars to the British Minister, as the man was in the service of the British and Foreign Bible Society.

Friendly Correspondence.

A. P. HULSE, Salinas City, Cal., writes: I take pleasure in acknowledging the receipt of a copy of the "Collection." I am delighted with it. I have loaned it among my infidel friends, who speak of it in terms of the highest praise. Many will order it as soon as they can do so.

A. H. FRANK, Buffalo, N. Y., writes: In renewing my subscription for another year, permit me to say I am extremely well pleased with your paper. As soon as I read it I send it to an old friend of mine, the son of a clergyman. He is very much interested in it, and lends it to his neighbors until it is nearly worn out.

J. A. STEWART, Atlanta, Ga., writes: Your paper is taken at my house by Mr. E. L. Winham—my son-in-law—who lives with me. I am familiar with its main features and objects, and approve of them. I am sixty-five years of age and never belonged to a church or believed in special providence. I am of the faith that subjected Dr. Russell, in Bell county, Texas, to mob violence at the hands of believers. That occurrence, if true, is startling and ominous. If good men can thus be tortured with impunity to the persecutors, then what measure of protection is left for honest and conscientious investigators of the philosophy of nature? The enclosed poem is at your service in the cause of truth and liberty.

A. T. HUDSON, M. D., Stockton, Cal., writes: The Liberals hereaway have had a pleasant feast from the genial and noble Ingersoll. He delivered his two lectures here on "Liberty for Man, Woman, and Child," and on "Ghosts." His ridicule of the crooked Bible stories was so humorous and whole-souled that its pungency was not severe upon the orthodox listeners. Everybody seemed enlarged and strengthened to higher motives for future action. Many thought that the title of his lecture on ghosts was not happy—that "Superstition" would have expressed it better. I am much pleased with your discussion with Mr. Humphrey. It is an excellent method of getting at truth. Your opponent is clearly a gentleman of culture and courage. His good temper and evident fairness was admirable, and I am sure you have not been outdone in the amenities or logic that the subject demanded. I am glad Mr. Lincoln's views came into question, as it shows upon what slender threads they will hang a claim for Christianity.

H. E. BERG, Osseo, Minn., writes: I send one dollar for a copy of "Truth Seeker Collection." I have read your paper only a short time, but I think it the best paper to turn darkness into light that ever came into my hands. There are a number in our neighborhood that think going to church will not make any one fat. About a dozen of us poor sinners lately went to a camp-meeting—or monkey-show, as I think it should more appropriately be called. After praying and making faces for sometime, one of the Gospel-millers came around to us and putting his hand upon my shoulder, asked me, "Do you love Jesus?" "No," said I; "I don't believe there ever was a Jesus." "Oh, dear man! do you really mean to say there is no Jesus?" "Yes, I do. I do not believe in humbug or anything the existence of which cannot be demonstrated." Whereupon he turned around to pray, "Father, forgive them, for they do not know what they are doing," and went on to tell how they would suffer in hell, when they would jerk each other by the collar of the coat, and say, "You are the one who caused my suffering here; you are the one who stopped me from going to camp-meeting." I don't think hell is half as hot now as it was in former times.

W. B. GOOD, Angola, Ind., writes: About two years ago I was first introduced to that now highly-prized sheet, called THE TRUTH SEEKER. But I paid but little attention to its appearance. Not over five months have elapsed since (just to try its merits), I sent one dollar for the paper for six months. I now cannot speak too highly of it. Had I complete control of this pen, and could command the voice of thunder, I would write and fairly deafen the dumb and ignorant ears of orthodoxy, with the grand truths of your valuable paper. For some time have I longed to express my own honest feelings and opinions on the subject of theology. Dear Editor, please grant me this space. I was born and raised strictly a Methodist. Until the age of twenty-two I was bound mentally, financially, and almost physically, by the above church, but to-day I consider myself free from the dogmatical and unfounded claims of any church, and shall continue in this channel of free thought and liberty as long as reason and science are in my possession. A careful perusal of that splendid production, viz., "The Humphrey-Bennett Discussion," has indelibly impressed my mind with new thoughts. With great men I can exclaim, that "my mind is my church," that "the world is my field, and to do good (with an obedience to the golden rule) is my religion." Away with that religion that tries to prevent men from speaking their honest thoughts against it. May the God of Nature grant that the orthodox churches be doomed to

the lowest pit of destruction, when an honest and law-abiding citizen is hellishly seduced from his own quiet home and lashed almost to death for simply asserting his free thoughts against orthodoxy. My pen is far too weak to describe a punishment for those who would try to bring a reproach upon and blacken the character of that great and noble man, Thomas Paine, while his greatest enemies (who are not void of sense), must acknowledge that he was a great helper to the freedom we now so happily enjoy. Success be to you, Bro. Bennett, while battling against the great bulwarks of ignorance and superstition. As the icebergs disappear beneath the tropical sun, so may you be successful in purifying the religious atmosphere.

A. A. LEWIS, Lawrence, Mass., writes: Permit me to say a word through the columns of your very excellent paper. I am a reader and subscriber of THE TRUTH SEEKER, and hope to so continue. I am greatly pleased with the general tone of the matter contained in it. I was brought up and whipped to believe the contents of the so-called Bible or book of books, and the teachings of the clergy and Sunday-school teachers, etc., but thanks be to common sense, human nature and science, I have come to look at this matter in a more natural way, and with all due deference to all professed believers in the divine origin of the Bible and the saving efficacy of Christ's blood, etc., I must most truthfully and positively differ with them. My arguments daily are sharp and short with my opponents. I seek to impose my views on no one, but when attacked I endeavor to maintain my rights, and usually do so. I am no Radical, neither am I a believer in the old superstitious Bible teachings, fables, wonders and dogmas of the Dark Ages. I fully endorse "What I Don't Believe," etc., as published in your excellent TRUTH SEEKER Weekly. I take your paper, and have also sent for your tracts, etc., and I hope to be able to continue to take the T.S. I am poor, but not friendless. There are hundreds here who believe as I do, but dare not come out for policy and popularity.

O. BARNES, Clay, N. Y., writes: What are your views on free agency? Many tell us we are free agents. I would like to know what constitutes an agent if it is not one who acts for another in a business or other capacity? Then, does he not do the will of the principal by obeying him and executing his orders? How can a man be free unless he can act without restraint from outside influences? Now, I hold that a man is not free who executes the will of another; consequently the term free cannot be applied to an agent. I think, friend Bennett, this free agency idea is about as consistent as the idea of a trine God. In fact, the whole orthodox system of religion is a bundle of absurdities from beginning to end. Why is the world so slow in outgrowing it, especially when we see so much light in the world? Since the advent of Spiritualism, Free thought has made rapid strides. If this continues for the next thirty years as it has for the last thirty, who can tell how much of orthodoxy will be left? One third of the believers in modern Spiritualism were once church-members. You and I do not agree as to a future state; and yet we agree to disagree. We do not occupy the same plane, and consequently cannot see alike. To me, it seems a great mistake on the part of our Creator if he intended the human race to complete its existence on this mundane sphere and then pop into nonentity. It is generally conceded that there is more misery in the world than happiness. If this is so, would it not be better to cease reproducing our kind altogether and let the human family become extinct? Spiritualism, to me, has demonstrated a life after death; hence hope, or rather knowledge, is likened unto an anchor of the soul, which buoys us up while we pass through the troubles and afflictions of this life. You are doing a mighty work for the redemption of mankind from ignorance and error. So, go on and finish the work which Providence has laid out for you to do. And when you shall have finished the task, you will enter a more spiritual field of labor. I wish to be understood—this will be after the dissolution of this body. I am satisfied you are too honest to ignore Spiritualism when you have the evidence of its truth. But the time has not come for you to abandon the work so nobly begun. I hope you will die in the harness, as John Quincy Adams did, pleading for the right of petition. What did the spirit of your father tell you through the mediumship of J. V. Mansfield? Did he not encourage you to go on with THE TRUTH SEEKER, and not slacken your zeal in well doing? Perhaps you may say it was not the spirit of your father, but some occult force in nature, that sometime in the future will be revealed to man. If you cannot see it in another light, then of course you will have to abide your time until the evidence comes; then you will wonder why you have been so slow to believe. When Harvey discovered arterial circulation of the blood, what an outcry was raised against him for adopting such an absurd idea! Now who ignores the fact? Not even a schoolboy! Take heed from the past, Brother Bennett, and be not found "fighting against God!" I am not an infidel in the common acceptance of the term, but in a limited sense I am. I do believe in an overruling power, call it what you will. I believe in an eternal and never-ending future, and that man, or that vital part which we call soul, will exist as long as our Creator. I believe our happiness in the spirit world will be meted out to us according to our development and the use we have made of this life. I believe our spirit friends take cognizance of our acts, and when conditions are favorable, strive to restrain us from evil doing. I believe we will outgrow all the imperfections of this life in the distant future, and become as near perfection as it is possible for the human mind to conceive. I also believe we will retain our individuality

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THE saint of the future will hold his body as noble as his spirit, and of equal importance. The bravest soul is useless.—*Anon*.

O THAT estates, degrees, and offices were not derived corruptly! and that clear honor were purchased by the merit of the wearer!—*Shakespeare*.

ERRORS, however beautiful and gold-enamelled by time, must be extracted from the human mind by the archangel of Eternal Truth.—*Anon*.

SUPERSTITION is certainly not the characteristic of this age. Yet some men are bigoted in politics who are infidels in religion. Ridiculous credulity!—*Junius*.

THE best piety is to enjoy when you can. You are doing the most then to save the earth's character as an agreeable planet. And enjoyment radiates.—*Exchange*.

HE that loves Christianity better than truth will soon love his own sect or party better than Christianity, and will end by loving himself better than all.—*Coleridge*.

NEVER listen to calumnies, because if they are untrue you run the risk of being deceived, and if they be true, of hating persons not worth thinking about.—*Montesquieu*.

THE Church has a good stomach; she has swallowed down whole countries, and has never known a surfeit; the Church alone can digest such ill-gotten wealth.—*Goethe*.

CALL on a business man at business times only, and on business; transact your business and go about your business, in order to give him time to finish his business.—*Duke of Wellington*.

WE are born to lose and to perish, to hope and to fear, to vex ourselves and others; and there is no antidote against a common calamity but virtue; for the foundation of true joy is in the conscience.—*Seneca*.

THERE are beauties of character which, like the night-blooming cereus, are closed against the glare and turbulence of every-day life, and bloom only in shade and solitude, and beneath the quiet stars.—*Tuckerman*.

ALAS, that we should be so unwilling to listen to the still and holy yearnings of the heart! A god whispers quite softly in our breast, softly yet audibly; telling us what we ought to seek and what to shun.—*Goethe*.

So great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt long with filth; nor do we believe there ever was a person scrupulously attentive to cleanliness who was a consummate villain.—*Rumford*.

SACRED, holy day, that which follows the reconciliation of men! Love is again timid and virgin; the beloved new-born and glorified; the heart celebrates anew its May-time, and the survivors from the field of contest forget or cannot understand the cause of the war.—*Jean Paul*.

It is very sad for a man to make himself servant to a thing, his manhood all taken out of him by the hydraulic pressure of excessive business. I should not like to be merely a great doctor, a great lawyer, a great minister, a great politician—I should like to be also something of a man.—*Theodore Parker*.

O! IT is the saddest of all things that even one human soul should dimly perceive the beauty that is ever around us, "a perpetual benediction!" Nature, that great missionary of the Most High, preaches to us forever in all tones of love, and writes truth in all colors, on manuscripts illuminated with stars and flowers.—*Mrs. L. M. Child*.

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MEN say their pinnacles point to heaven. Why, so does every tree that buds, and every bird that rises as it sings. Men say their aisles are good for worship. Why, so in every mountain glen and rough sea-shore. But this they have of distinct and indisputable glory,—that their mighty walls were never raised, and never shall be, but by men who love and aid each other in their weakness.—*Ruskin*.

THE Earth flourishes, or is over-run with noxious weeds and brambles, as we apply or withhold the cultivating hand. So fares it with the intellectual system of man. If you are a parent, then, consider that the good or ill dispositions and principles you please to cultivate in the mind of your infants may hereafter preserve a nation in prosperity, or hang its fate on the point of the sword.—*Horace Mann*.

LIFE, to the man of wisdom, is the harblager of those benefits which Time's sickle cannot mow down or the chemistry of death impair; of lessons which, whether heeded and treasured up or not in our early years, are the primal causes and necessary rudiments of an eternal education. The wise man thinketh that the life of this world, like a golden harp of infinite magnitude, yieldeth to the use made of it; music floats out from its vibrating wires, or discord goes rolling and winding through the tissues of being, just as play upon it.—*A. J. Davis*.

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"Well—yes."

"I judge it ain't often, by the way you say it. Now, you tackle it in dead earnest once, and you'll find it'll pay. Don't you get discouraged, but hang right on. First, you won't understand it; but by and by things will begin to clear up, and then you wouldn't lay it down to eat."

"Yes, I have heard that said."

"And it's so, too. There ain't a book that begins with it. It lays over 'em all, Peters. There's some pretty tough things in it—there ain't any getting around that—but you stick to them and think them out, and when once you get at the inside everything's plain as day."

"The miracles, too, Captain?"

"Yes, sir! the miracles, too. Every one of them. Now, there's that business with the prophets of Baal; like enough that stumped you?"

"Well, I don't know but—"

"Own up, now; it stumped you. Well, I don't wonder. You hadn't any experience in raveling such things out, and naturally it was too many for you. Would you like to have me explain that thing to you and show you how to get at the meat of these matters?"

"Indeed I would, Captain, if you don't mind."

"Then the Captain proceeded as follows: 'I'll do it with pleasure. First, you see, I read and read, and thought and thought, till I got to understand what sort of people they were in the old Bible times, and then after that it was all clear and easy. Now this was the way I put it up concerning Isaac and the prophets of Baal. There was some mighty sharp men among the public characters of that old ancient day, and Isaac was one of them. Isaac had his failings, plenty of them, too; it ain't for me to apologize for Isaac; he played it on the prophets of Baal, and like enough he was justifiable considering the odds against him. No, all I say is, 'twan't any miracle, and that I'll show you so'st you can see it yourself."

"Well, times had been getting rougher and rougher for prophets—that is, prophets of Isaac's denomination. There was four hundred and fifty prophets of Baal in the community, and only one Presbyterian—that is, if Isaac was a Presbyterian, which I reckon he was, but don't say. Naturally the prophets of Baal took all the trade. Isaac was pretty low spirited, I reckon, but he was a good deal of a man, and no doubt he went prophesying around, letting on to be doing a land office business, but 'twan't any use; he couldn't run any opposition to amount to anything. By and by things got desperate with him; he sets his head to work and thinks it all out, and then what does he do? Why, he begins to throw out hints that the other parties are this and that and 't'other—nothing very definite, may be, but just kind of undermining their reputations in a quiet way. This made talk, of course, and finally got to the King. The King asked Isaac what he meant by his talk. Says Isaac, 'Oh, nothing particular; only, can they pray fire down from heaven on an altar? It ain't much, may be, your Majesty, only, can they do it? That's the idea.' So the King was a good deal disturbed and he went to the prophets of Baal, and they said, pretty airy, that if he had an altar ready they were ready, and they intimated he'd better get insured, too."

"So next morning all the children of Israel and their parents and the other people gathered themselves together. Well, here was the great crowd of the prophets of Baal packed together on one side, and Isaac walking up and down all alone on the other, putting up his job. When time was called, Isaac let on to be comfortable and indifferent; told the other team to take the first inning. So they went at it, the whole four hundred and fifty, praying around the altar, very hopeful, and doing their level best. They prayed an hour—two hours—three hours,—and so on, plumb till noon. It wasn't any use; they hadn't took a trick. Of course they felt kind of ashamed before all those people, and well they might. Now, what would a magnanimous man do? Keep still, wouldn't he? Of course. What did Isaac do? He gray-cled the prophets of Baal every way he could think of. Says he, 'You don't speak up loud enough; your god's asleep like enough, or may be he's taking a walk; you want to holler, you know, or words to this effect; I don't recollect the exact language. Mind, I don't apologize for Isaac; he had his faults."

"Well, the prophets of Baal prayed along the best they knew how all the afternoon, and never raised a spark. At last, about sundown, they were all tuckered out, and they owned up and quit."

"What does Isaac do, now? He sleeps up and says to some friends of his there, 'Pour four barrels of water on the altar.' Everybody was astonished; but the other side had prayed at it dry, you know, and got whitewashed. They poured it on. Says he, 'Heave on four more barrels.' Then he says, 'Heave on four more.' Twelve barrels, you see, altogether. The water run all over the altar and all down the sides, and filled up a trench around it that would hold a couple of hogheads—'measures,' it says—I reckon it means about a hoghead. Some of the people were going to put on their things and go, for they allowed he was crazy. They didn't know Isaac. Isaac knelt down and began to pray; he struggled along and strung along about the heathen in distant lands, and about the sister churches, and about the state and country at large, and about those that's in authority in the government, and the usual programme, you know, till everybody had got tired and gone to thinking about something else, and then, all of a sudden, when nobody was noticing, he outs with a match and takes it on the under side of his leg, and p'f! up the whole thing blazes, like a house afire! Twelve barrels of water! Petroleum, sir, petroleum! That's what it was!"

"Petroleum, Captain?"

"Yes, sir; the country was full of it. Isaac knew all about that. You read the Bible. Don't you worry about the tough places. They ain't tough when you come to think them out and throw light on them. There ain't a thing in the Bible but what is true; all you want is to go prayerfully to work and cipher out how't was done.—*Atlantic for November*.

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Notes and Clippings.

GREAT BRITAIN now cultivates nearly 1,000,000 fewer acres of wheat than she did twenty years ago.

WILLIAM SIMPSON, a pious temperance reformer well known in New England, has eloped with a girl of Medway, Mass.

THE directors of the Philadelphia Exhibition have determined to hold religious services on Sundays, but the clergymen have refused to officiate.

THE outflow of our surplus produce continues. The three ocean steamers that left this port yesterday took out 116,000 bushels of grain; also beef, pork, bacon, oysters, cheese, butter, canned goods, and 2,550 barrels of apples.

CHARLIE ROSS' father in his vain search for the stolen boy has spent \$60,000, his entire fortune, and is now a traveling salesman for an Eastern house. He has made 300 journeys in search of his lost child, and says he shall persevere until it is found or he dies himself.

A MISGIVING is always felt when a bald-headed man passes the contribution plate, not but bald-headed men are as honest as other folks, but they look so smooth and slippery and so hard to hold on to when caught, that a shudder generally goes round with the plate.

REV. DR. WILLIAM ALVIN BARTLETT, now of Indianapolis, who was on intimate terms with Senator Morton and visited him often during his last illness, says that the Senator uniformly declined to hold religious conversation with anyone, and that he died without any change of mind on that subject.

AN Oxford professor, examining a student on Bible history, asked him why Moses was buried by the Lord in such a secret place that the Israelites could not find him. The youth replied that he supposed it was for fear they would dig his body up and stuff it. This young person was the son of a showman.

IN some churches, where the minister preaches longer than the congregation think he ought to, some of the people have a habit of snapping their watches in order to give him a hint that it is time to stop. Thus is the Scripture fulfilled: "Take ye heed, watch and pray; for ye know not when the time is" up.

THE number of Chinamen who came to San Francisco last month was only two hundred and twenty-eight while eight hundred and eighty-two returned to their native land. For the first ten months of the present year the total number of Chinese arrivals was 9,302 as against 15,370 for the corresponding months of last year. The anti-Chinese movement is beginning to show some fruit.

THE intention of the old deacon was good, but the way in which he worded his notice was infelicitous. He said: "Any members of this congregation who have left off wearing apparel are requested to contribute the same for the benefit of the poor." A quiet smile pervaded the house, and the people concluded that it would be hardly the proper thing to leave off wearing apparel in the chilly November.

BROTHER GATES and his wife had some words, and separated. Sister Gates came back and wanted to make it all up. The Chicago Methodist Conference severely reprimanded Brother Gates for refusing to make peace with the lady. Gates claimed that she wasn't in earnest with her peace propositions, and that she wanted only to vex and bother him more and more. He has "been there" and ought to know.

A BRIEF note from Des Moines, Iowa, to the Chicago Tribune, dated Nov. 7th, says: "A few weeks ago a fragment of a meteorite fell in the garden of Joseph Clark, at Monticello, Jones county. It was hissing hot when first discovered. It is covered with an ash-colored fungus growth, like grayish moss, closely resembling to the eye a vegetable growth, but, under a glass, appearing to be a crystallization. The fragment seems to be slate mixed with iron and is very dense."

COLONEL ROBERT INGERSOLL, in alluding to the story concerning his father's severity, writes: "My father was a man of great natural

tenderness, and loved his children almost to insanity. The little severity he had was produced by his religion. Like most men of his time, he thought Solomon knew something about raising children. For my part, I think he should have known better than to place the least confidence in the advice of a man so utterly idiotic as to imagine he could be happy with 700 wives.

A "MUM-MEETING" is the latest church novelty in Wisconsin, where it was held in aid of the enfeebled treasury of the church at Oconomowoc. The point of the meeting was to see which of the Oconomowockers could longest keep silence. After a solemn pause of fourteen minutes, during which there had been much inaudible smiling, one good sister varied the monotony of the meeting by bursting into a loud laugh and exclaiming, "Oh! isn't it funny!" The receipts from admission fees and forfeits helped the finances of the church bravely.

A DEPUTY United States marshal arrived from St. Louis, Bollinger county, Mo., on Nov. 6th, bringing as prisoners the Rev. Peter R. Simpson, a Methodist preacher, and his wife, Lavina Simpson, who are charged with forging pension papers, and representing themselves as other parties long since deceased. The proof is said to be positive against the accused. A short time ago the prisoner's brother, the Rev. John Thompson, also a Methodist preacher, was convicted on a charge of illicit distilling, and is now serving a term in the St. Louis County Jail.

AN imperial Prince was born Sept. 23d to the Japanese Emperor by one of the twelve subordinate mothers, named Yanigara, a daughter of an ancient and influential house of the old Kioto nobility. By a traditional law of Japan the Mikado has twelve wives in addition to the legitimate empress; this is to provide for contingencies of non-succession. No disgrace attaches to the position of subordinate mother, and it is believed that the purity of the unbroken descent for nearly 2,000 years is owing to this custom. But in the present state of opinion there are many objections to the custom, and probably the system will not be continued after this reign. If the present Empress had children the custom would be abolished without delay.

THE Examiner and Chronicle, which is the leading Baptist organ in this country, is happy over the way in which it says infant baptism is going out of fashion in nearly all the churches in which the rule is to practice it, both Catholic and Protestant. In one congregational association, representing 11,000 members, no baptism of infants are recorded. In the churches represented in the Presbyterian General Assembly, and numbering 557,000 members, only 18,000 baptisms of infants are reported, while report is made of the baptism of over 13,000 grown persons. Either these people have been remiss in bringing their babes to the baptismal font, or else the number of births has wonderfully fallen off.

THE Rev. James F. Merriam has been officiating for a few months as pastor of a Congregational church in Springfield, Mass. He was liked by the congregation, and a council was called for his formal installation. He read a statement of his religious belief, as is customary, and it contained the following: "In regard to the matter of the eternal punishment of those impenitent at death, I believe the Bible does not teach it; nor do I believe that it teaches the contrary. It leaves the question an open one. Hence, in my public teaching and ministry, as a minister of the Gospel, I would teach neither the one nor the other. In my private judgment and belief I hold that future punishment, if eternal in any sense, is so in the sense that it is eternal death or annihilation." Thereupon the council voted that Mr. Merriam was theologically unsound and refused to install him.

THE Omaha Bee of the 5th inst. says: "The North Star Society, composed of Scandinavians, gave a ball at Turner Hall Saturday evening. All went well until a party of persons, men and women, who have recently become very religious, entered the hall, after purchasing their tickets, and began to pray. One of the party, a minister who had recently

been converting numerous Scandinavians and who organized the praying band, commenced to make a speech urging the dancers to become converted. The committee of arrangements came up and requested him to step out. The minister then went into the hall with his companions, and there knelt down and prayed for ten minutes, creating considerable excitement and curiosity. Finally, the minister was forcibly ejected from the building, but he continued the prayer-meeting on the sidewalk for quite a long time afterward. The dance was resumed inside, and no more attention was paid to the praying band."

A "THEATRE ASSOCIATION" has been organized in Boston by a number of clergymen and other good people, prominent among whom is the Rev. W. W. Newton, who spoke at the Church Congress on amusements. This association does not intend to dictate to the theatres what plays they shall put upon the stage, but will confine its operations to warning the public against plays which it considers evil. This it proposes to do by circulars distributed at the railroad stations, so as to catch the countrymen who come to town for the express purpose of seeing shows. Of course, if these countrymen are furnished with handbills telling them not to go and see a certain play at a particular place, that play is the one they immediately determine to see, and that place is the one toward which they incline their footsteps. The managers of several of the variety theatres have expressed their willingness to furnish the handbills if the clergymen will agree to have them distributed.

THE late Mrs. Catherine Merrill, after bequeathing a few thousand dollars to relatives, willed nearly \$300,000 to Cardinal McCloskey. The wealth of the Catholic Church is increasing almost with arithmetical proportion, and not a little comes in this way—pious souls leaving all they have when about to step out, for the sake of securing a first-class private box in paradise. Not a dollar of that three hundred thousand will ever help to pay the taxes necessary to keep up our government, until the laws are changed so that Church property is made to help bear the burdens of the country. This is a single one of the thousands that occur where money and property that have been taxable pass into an untaxable condition. The only remedy is to have all kinds of property equally taxed, whether sacred or profane. The Church property enjoys equal benefits of protection from the government, and there is no good reason why it should not equally help defray the expense.

THE swindling by Deacon Southworth, Treasurer of the savings bank in North Bridgewater, Mass., proves to be larger than was supposed on the first exposure soon after his death. More than three-fourths of the depositors' books show larger entries than are found on the books of the bank. The clergyman who, in the funeral sermon, eulogized the Deacon as "a model of business integrity and Christian goodness," is said to be much depressed by these unwelcome developments. As the good Deacon had all the consolations and benefits of the Christian religion in his dying hour, it is presumable that he is now running a savings bank for the benefit of those who have "laid up their treasures above," or managing a safe deposit for the safe keeping of the angels' golden harps and crowns and Jehovah's "seven golden candlesticks."

THE Russian Government treats temperance and teetotal leagues as illegal secret societies. This is because the revenue is so largely increased by liquor duties, whereby \$160,000,000 are annually added to the imperial exchequer. Policemen and soldiers are instructed to flog teetotalers into drinking. The clergy are ordered to preach against the new temperance heresy. Publications on the immorality of the liquor traffic are suppressed. A Polish schoolmaster was recently put to sweeping the streets for denouncing liquor selling. With the whisky revenues and the receipts from the Red Cross Society of this city, backed by the moral support and powerful prayers of Henry Ward Beecher and Bishop Cox, together with what little assistance they will receive from the Almighty, the Christians of Russia ought to make short work of those rascally teetotalers, the infidel Turks.

Events of the Week.

THE denizens of Quebec are enjoying good sleighing. At Bismarck, Dakota, the thermometer has stood at 6° below zero.

THE Silver Bill will probably pass both the houses of Congress at the extra session. It is a good thing, and the President will do well to sign it.

THE weather for the past week has been pleasant for November, but cold frosty nights are now upon us. It takes double the fuel to keep the house warm that it did a month ago.

THE Official Journal announces the resignation of the Cabinet of France, which President MacMahon has accepted. The Ministers will serve until their successors are appointed. The new ministry was gazetted Thursday.

MR. JULIUS KIRSCHNER, a chemist of this city, cremated the body of his child in a furnace. The ashes will be preserved in a vase. The undertakers are making some stir about it, as the practice, if prevalent, would take away their business.

THE Pittsburgh, Pa., Grand Jury have made their special presentation on the subject of the July railroad riots of that city. They declare that the militia were the rioters, and severely censure the commanders and State officers, including the Governor.

THE preliminary examination of D. M. Bennett, editor of this paper, arrested at the instance of that contemptible sneak who disgraces alike the name he bears and the Government he pretends to serve, has been postponed by the U. S. Commissioner till Saturday, Dec. 1st.

THE pay of the tow-boys on the Brooklyn and Atlantic Ave. horse-car railroad was reduced to seventy-five cents a day, whereupon they struck, and amused themselves by throwing stones at the boys who took their places. Several were arrested. The Superintendent of the Company says they are a hard lot. They must be—on seventy-five cents a day.

MARTINEZ CAMPOS, Spanish Commander in Cuba, has sent a confidential order to the Commanders of Columns ordering them to shoot all prisoners of war immediately, making it appear in their reports as though killed in battle. That is Christianity, pure and undefiled, as exemplified by the Catholic Church of Spain; and these outrages are committed in the name of him at whose coming the heralds sang, "Peace on earth, good will to man."

A LARGE fire occurred in New Haven on the 17th. The extensive rubber works of L. Condee & Co. took fire in the Arctic shoe department. The flames spread with such rapidity that in two hours all that was left of the immense establishment, occupying an entire block, was a mass of ruins. The main buildings made an unbroken front over three streets, and the enclosed space was occupied with other buildings of various sizes, and including engine-house, containing a three hundred and fifty horse-power engine, nearly new, which was ruined. Six hundred hands were thrown out of employment, which, just at the beginning of winter, is a serious thing for them. It is fortunate that no lives were lost. Loss, \$600,000.

BAD news comes from the Turks. Kars after a desperate resistance to a vigorous attack has fallen. The Russians acknowledge a loss of 2,700 men and claim to have captured from the Turks 10,000 men, 5,000 killed, and 300 cannon with but a small amount of booty. Gen. Count Grabbe, Gen. Belinsky and Lieut. Col. Melikoff of the Russian army were killed. About 15,000 Russians were engaged in the contest and showed themselves better soldiers than on former occasions. Since Kars has fallen the Russians are marching defiantly on Ezeroum, that being the next stronghold which stands in their way to Constantinople. The Sultan has ordered the place to be held to the last extremity. The Russians have demanded of Muktar Pasha the surrender of Ezeroum, which was pointedly refused, and doubtless heavy fighting has got to be done there. There is no special change reported in the condition of affairs at Plevna. The Turks still hold it and feel confident of being able to do so till the first of December.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER IX.

MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION.

As in Adam all die, so in Christ shall all be made alive.—BIBLE.
There is but one religion, and it can never die.—THEODORE PARKER.

THEOLOGY makes the fundamental assertion that Adam was created directly by God, pronounced perfect, and placed in a perfect world. He had the choice of good and evil, choosing the latter, alienated not only himself but the whole human race from God, corrupted absolutely and irretrievably the fountain of morality, and metamorphosed mankind into the offspring of the Devil, corrupt from the crown of their heads to the soles of their feet. "Ever since the fall of Adam, age has shaken the tree of human life, and the Devil has gathered the fruit into hell."

Man insulted the Infinite by his own free choice, and his punishment is endless death. God's eternal justice knows no mercy; and hence man must suffer the anguish and torture of fire, the gnawing tooth of the undying worm of for ever and ever.

This terrible view of the origin of sin and its portentous consequences, conjured out of the gloomy depths of a diseased and morbid imagination, requires an equally tremendous myth for the redemption of man, the fallen god, the incarnate devil. He of himself is powerless. Utterly, hopelessly depraved, he must rely on the atoning power of something outside of himself for salvation.

Creation had proved a gigantic failure. The highest effort of creative energy was an abortion; and the ultimate spirit for whom all this labor had been expended, instead of rising to the light of God, rushed madly into darkness, and became a slave to Satan, his enemy. Logically, it may be difficult to account for a perfect man in a perfect world overruled by an omnipotent and infinite God falling into sin, but theology passes this abyss on the bridge of mystery.

Man, having fallen, must be saved. The Infinite God had performed his best work, and failed. There was no alternative in this unique spiritual cosmogony but for God to sacrifice himself. An infinite sin had been committed, and an infinite sacrifice only could atone for it. The death and never-ending pain of myriads of men would be as a drop to the ocean of punishment required. God as the only Infinite Being, must suffer.

Placing the doctrine of metempsychosis and the Hebrew idea of the efficacy of animal sacrifices together, both ardently supported by the Pagan world thousands of years before Christ, the ready reception of the divine incarnation of Christ can be understood. The Infinite Spirit descended, and in the person of Christ, by martyrdom, paid the infinite debt. The ledger of Heaven by this act was balanced, and an infinite sum carried over to the credit side. "The blood of Christ," says Jerome, "quenched the flaming sword at the entrance of Paradise." The countless millions of spirits confined in the terrible underworld, or Hades, were released, and the heavens were white with the glitter of their ascending wings. Christ died for us; to him we look for salvation, and if we believe in him, even at the last hour, we are safe. The divinity of Christ reflects on his mother, and it is to be hoped that the idea of incarnation will extend to every child, that they may be regarded as incarnations of Divinity—miraculous conceptions, to mature into perfection.

In this scheme there is no choice. "Whatever is not a duty is a sin." A blind obedience is the only praiseworthy passion of human nature, which is so absolutely corrupt that there is no hope for anyone until he is sure it is dead within him. We can do nothing without sinning; but the more we surrender ourselves to God, the less sin we commit. Dreary doctrines; how they distort the soul! And yet how many think the dwarfed, starved, and pinched specimens treated by this system models of Christian virtue! So are there admirers of the distorted evergreens, trained into the forms of pyramids and animals which disfigure many a lawn, who think them more beautiful than the trees of the forest. The elasticity of the tree can be subdued; it becomes so gnarled it ceases to exist. So the mind can be cramped and stunted until it ceases to rebel; but this is a terrible condition—an imposition and a sham.

These ideas give tone and direction to Christianity. They make it a system to be endured, not of development. It is fitly represented as a grievous cross, and Bunyan's "Pilgrim's Progress" is the most popular, because the most correct, picture of Christian life.

If the idea of atonement for sin through the sufferings of another were not so generally received, its refutation might be considered a gratuitous task. Really no belief is so abiding, none more zealously held. Beliefs once thoroughly impressed are well-nigh indelible. The young mind finds a system ready-made, which it is taught to revere, to receive unquestioningly, and which becomes a shell, hard, indurated, impenetrable, from which it is difficult to escape, and in which it is comfortable to reside. Selfishness is strongly enlisted. We throw our transgressions on the shoulders of another, and are saved by faith. The incentives are of the basest—hope of gain and fear of suffering. Heaven is held out by the Infinite Father as a sugar-plum, and hell yawns to frighten! A strange moral government of the world! Can the Church advance out of it? Mankind assuredly can and will, but the Church cannot, for as soon as it does its character is wholly changed. There is no need of a church except to save man in this manner. And man's salvation in this manner is of doubtful benefit. The pages of heathen records present no scheme for more immoral tendency than vicarious atonement. Let the ex-

ample of the great Constantine illustrate. To none does the Church turn with greater reverence. He was ordained to lead her to victory over the allied powers of the Pagan world. To him was presented the miraculous sign of the cross above the noonday sun inscribed with these words: *In Hoc Signo Vinces*—"By this sign shalt thou conquer,"—and to him on the following night Christ himself appeared with the same emblem and told him to inscribe it on his banners. By the Greek he is worshiped as a saint and called equal to the apostles.

Such is the glass given by the historians of a victorious party, but history truthfully recorded things in quite another light over the character of the imperial saint. The death of Maximian may be excused by the custom of tyrants, and perhaps the betrayal of the trust of Licinius, his vanquished brother-in-law, may be passed over in the same manner, cruel and dastardly though it may be, but the apologist must stand aghast over the inhuman murder of Crispus, his first son, whose only crime was too great a popularity gained in defense of his country. He presents the spectacle of a father stimulating informers against his own son, because that son was a worthy representative of Roman manhood at its best estate; a father listening, countenancing and seizing the opportunity there to assassinate his own offspring. From this frightful tragedy he ran swiftly to other scenes of unmentionable carnage and lust. After a conjugal union of twenty years he condemned his second wife, Fausta, to be suffocated in a hot bath, which had been extraordinarily heated. If so implacable with his nearest kin, that he should have raged like a ravenous beast among his friends is not a source of astonishment. He imprisoned his two nephews with the ultimate design of their assassination, a purpose which he accomplished on one, the other, Julian the *Apostate*, escaping afterwards to revive the old Roman religion, for a last and unsuccessful struggle against the new Christianity. He is styled the *Apostate* and shamefully vilified by the Church historians, though his austere life and transcendent virtues put to blush the character of one and all of the early Fathers. Educated in prison, fleeing for his life, and seeing his relatives and friends struck down by the tyrant who represented the new religion, he became disgusted at its cruelty and vindictiveness, and reverted to the grand faith and ceremonies of his ancestors.

The same year in which Constantine convened the council of Nice and sat on a low stool amidst the assembled bishops, "listening with patience and speaking with modesty," he most atrociously murdered his innocent son. The Church for which he manifested so much reverence had a sovereign panacea for sin-sick souls. By receiving the sacrament of baptism, all sins were washed away. Yet the crafty tyrant postponed the ceremony to the last. He was the champion of the Church without entering into fullest communion. He purposely omitted this ceremony that he might, at the end of his bloody career, have full atonement granted. The Bishops for whom he sent in his last illness were deeply edified with his contrition when he at last received the rite of baptism, and was fully pardoned.

[TO BE CONTINUED.]

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. BENNETT'S SECOND REPLY.

MR. CYRUS ROMULUS R. TEED, *Dear Sir*: Allow me first to disclaim the charge you make of misquoting you. I do not think you succeed in showing that I did. I certainly had no desire to misrepresent you or to quote your language differently from what you meant it. If I failed to quote you as fully as you may wish me to have done, I certainly did not distort what you did say, nor put words in your mouth that you did not utter.

Your suggestions and advice as to the relation I should bear toward you in this discussion I trust I accept for all they are worth. I trust, also, that I shall appreciate the arguments you adduce, from step to step, as we advance. I could wish that your positions were more tangible and understandable to the common comprehension. Doubtless your arguments are perfectly satisfactory to yourself, but allow me to say, they appear rather ethereal and metaphysical to such obtuse, matter-of-fact minds as my own.

You have considerable to say about causation, its nature, etc., and you speak of the center and circumference of its operations. Of the original cause of all existence we know nothing, and any theories we may establish in our own minds in reference to it are simply assumptions or speculations that we cannot verify or demonstrate. We know that the Universe *is*, that it *exists*, but as to its original *cause* we know nothing and can know nothing. It would, then, seem to be next to absurd for you to talk about the "origin of causation."

As near as I can comprehend your position, it is that the Universe at a certain time had a beginning, prior to which period it had no existence as a Universe; that the cause which brought this Universe into existence is an individual—a person—a something—which you call God, Jehovah, or rather Jesus Christ. I cannot accept such a theory. I regard the Universe as the sum total of all existences, all matter, all forces, all potencies, all possibilities—the cause of all causes, the source of all sources, the life of all life. It never was designed, it never was invented, it never had a beginning, it can never have an end. It is the great ALL IN ALL, outside of which nothing is or can be.

To my mind this position seems far more reasonable than the notion that this great Universe is the conception of a great mind and was spoken or commanded into being from nothing, and that the person or power which thus brought it into existence was Jesus Christ.

I cannot conceive how a man possessing the intelligence which you evidently do possess can entertain such an idea for a moment. You cannot think that the Universe was produced from nothing! If you do, and wish me to believe it you must convince me that such a thing was possible. Before I can believe that millions of worlds and systems of worlds could be produced from nothing, or non-existence, you must show me how one system, one world, one ton of matter, one ounce of substance, one grain, even, of something can be made from nothing. If you cannot do this you must admit the eternity and infinity of matter, with all its forces and correlates.

If I understand you, you hold that Jehovah, or Jesus Christ—or whatever you may choose to call a certain imagined personage—has existed from all eternity, and is the origin and source of everything within the Universe. You must admit that this power or personage had a limit, a locality, an entirety. Now, if, according to your own position, no effect can be greater than its cause, Jesus, or the creator of the Universe, must have changed himself into the Universe and must necessarily have lessened himself to the extent of the limitless Universe, which extends countless decillions of miles beyond the bounds even of our telescopic vision. What an extensive entity Jesus must have been, and how he must have lessened his own proportions when he resolved himself into so many billions of suns and worlds! What a Jesus he must have been indeed!

If you believe that Jesus is the source of all matter and force, is he not also the source of all space or expanse as well as of all duration or time? Or will you yield the point that space and time ever were, independent of Jesus? Now, if, for instance, you believe that space and time always were, and were not produced by Jesus, why can you not as easily conclude that matter and force in all their forms ever existed, independent of Jesus and all other individualities?

If it is true, as you hold, that the Universe is an evolution of your great First Cause, Jesus, that something cannot come from nothing, that the result cannot be greater than the cause, the original Jesus must have been immensely lessened in the production of the Universe, since which time he must have become far inferior in extent and power to what he was before so much was evolved or eliminated from him; and I would ask you if he had continued the world-making or Universe-making but little longer whether he would not necessarily have exhausted himself and ceased to exist as Jesus and become Universe only? Or do you hold that after bringing from his own existence the vast Universe which fills the limitless expanse called space he still possesses the same amount of personality and the same bulky existence that he did before he created the Universe? If this is so, then the Universe is composed of nothing. But such a conception is too absurd for any sensible mind to entertain it for a moment.

If the Universe came from the original cause and that cause is God, or Jesus, it had just as real an existence before it was Universe as since it has become so; the change from cause to Universe was only an evolution, and must necessarily have been as gradual as all the evolutions of the Universe have been in all time. In that case, it might just as well be called "Universe" all the time as "cause" part of the time and "Universe" part of the time. In either case it is more sensible to say it ever has been *Universe*.

The Universe, we know, exists. Millions have seen it and have formed parts of it, but the *cause* of it we know nothing of, and it is utterly impossible to know anything about it. The very existence of this cause is a mere theological chimera without reason or foundation. You will doubtless say this great First Cause was *uncaused* or had an eternal existence. If, then, it is so easy to admit that this unknown and incomprehensible something, which we cannot see and cannot know, never had a beginning, why is it not just as easy to conclude that the Universe had no beginning and has an eternal existence? To me this seems far more reasonable than to suppose that it all came from a great first cause and that that cause was without cause and is still as full and replete as ever.

If it must be accepted that a person or an individual was the cause of the Universe, I ask you to explain to me why it is not just as reasonable to set up the claim that it was Brahma, Pöhi, Ormuzd, Osiris, Jupiter-Ammon, Odin, Thor, Balder, Buddha, Christna, Apollo, or even Mohammed or Joseph Smith, as that it was Jehovah or Jesus Christ? Really the idea that the vast Universe was ever brought into existence from nothing by any person or power is probably one of the most absurd fantasies that ever entered the mind of man. The utter impossibility of creating something from nothing ought to be enough to forever sink that wild vagary into utter forgetfulness. The only rational conclusion to be arrived at is that all existing matter and force ever did exist in some form. Mutations and evolutions are the rule of the Universe and ever must be, but something never did come from nothing and never can be resolved into nothing. Matter and force may be considered correlates, but something and nothing cannot be; and the idea of a creation six years ago, six thousand years ago, twenty-four thousand years ago, or twenty-four thousand decillions of ages ago is equally absurd. Whatever is, always was in some form. Ingersoll tersely expressed the truth when he said, "Nothing, considered in the light of a raw material, is a most decided failure."

It is probably easy for you as for all other godites to think that God always existed, that he never had a beginning, and never came from nothing; but to me it is just as easy to think that the Universe has ever existed, never had a beginning, and never came from nothing. If the boundless, infinite Universe, being so replete with power, force, perfection, adaptability, and order, must needs

have had a creator, a designer, equally as much so must that creator, that designer, who according to your own showing must have been equal in every particular to the work he produced, have also had a creator and designer. By that process of argument or conjecture you may go on back forever until you are bewildered and lost. If all existences must have had first causes, your God or your Jesus Christ must inevitably come under the same rule. How could they have sprung, independent, into existence any more than the Universe?

You must observe that I have but little respect for "first causes." In fact I do not believe in "first causes," whether you call them Brahm, Fot, Ormuzd, Osiris, Zeus, Jove, Jehovah, Odin, Mumbo Jumbo or Jesus Christ. If you succeed to your own satisfaction in getting back to the "first cause," you must inevitably think there was something before it. There was never a time when time began; never a time when space began; never a time when causation began; there was never a time when the Universe began. These, I repeat, have ever existed and ever must. It seems to me far easier for a rational mind to conceive that these always had an existence, than that it could be possible that they should at any time spring into existence, or be brought into being by any power.

In common with other theologians, it is doubtless easy for you to admit that God always had an existence, that there never was a time when he began to be; and I would ask you why it is not just as easy to admit that such a reality as the Universe never began to exist, and that in some form it ever had an existence? The Universe is here, as it is everywhere. Like space, it is without limit or bounds. It is easier for the mind to comprehend that it is infinite or boundless, than to imagine that there is a line or point beyond which it does not extend, and that beyond that line there is—what?

The Universe, with all its material, with all its powers and forces, is a reality, and is understandable, to some extent at least. Countless millions of human beings, as I said, have witnessed and formed minute parts of it; but God is a myth. What human being living to-day, or who has lived within the last hundred thousand years, knew the first thing about him? They have known absolutely nothing at all, and what they have thought they knew was what somebody told them, and who knew not a particle more about him than themselves.

Superstitious man for thousands of years has been busily engaged in manufacturing gods, devils, demons, hobgoblins, genii, gnomes, sprites, fairies, furies, nymphs, witches and other monstrosities of a similar character; but it is about time he discontinued the business. Light, civilization and intelligence have now advanced to that extent that it is time these vagaries were cast aside. One by one, the light of universal truth has caused these mystical creations which have in times past so preyed upon the credulity and fears of poor human beings, to retire from the front and pass into eternal forgetfulness. I will not pretend to give the order of their departure, but they have gone. There are no longer any fairies, furies, gnomes, sprites, genii or witches to afflict intelligent beings. All have gone but the gods and devils, and they are fast passing away. The latter class have become extremely diaphanous, and even now have an existence only in the minds of the most superstitious. The gods, little and big, good and bad, sons and fathers, must inevitably take the same road. They must retire to the shades of oblivion. But the Universe is left, and will ever remain. Its substance, its system of powers and forces, its causes and effects, must ever continue to exist.

Allow me to say in this connection that the superstition of gods and devils has been the grand central superstition around which all the other superstitions have clustered that have cursed the world from the earliest times down to the present. The god-superstition has been a terror that has ruled despotically over the mind of man for thousands of years. It has been the foundation on which has been built all the tyranny and oppression that have afflicted mankind. God has been the tyrant of all tyrants, and from him have all tyrants claimed to obtain their power and right to oppress their unfortunate fellow-beings. Ah, my dear Mr. Teed, the reign of the gods has been a long, dark and fearful one. The wretchedness, unhappiness and misery caused by them can never be computed. A mere glimpse at it is sufficient to appall the stoutest heart. Truthfully did Ingersoll exclaim: "There can be little liberty on earth while men worship a tyrant in heaven." But, thanks to growing science and increasing knowledge, light is seen ahead; the gods and devils are rapidly seeking the shade in the rear, and a better future awaits the race, when we shall have no use for gods nor devils nor hobgoblins of any kind.

You speak of *mind* and of its power over physical substance, organic and inorganic. You also picture its "successive flights up the ascending stairway, landing upon corridor after corridor," etc. This is all very nice and beautiful, but so far as you seem to regard the domain of mind as outside of matter or the physical Universe, allow me to dissent from you. Mind has not an independent realm by itself. Mind is a product of matter. I ask you to show the slightest proof of existing mind that is not the result of physical organization and the immediate emanation or evolution of material substances in the form of food, etc. The idea of a great central mind existing independent of matter and the Universe is as absurd a vagary as that of gods and demons. All the mind, I repeat, that ever had an existence was produced by a physical and mental organization—directly the result of the food digested by the stomach and carried into circulation by the arterial system. Without nutrition, digestion and assimilation the brain cannot act, no thoughts can be produced, no mind can exist.

I will not take the space now to follow the subject farther; at some future time I may do so, as well as to give you

my views on Materialism and Spiritualism, to which you allude. Perhaps I am not in just the best possible condition at the present time to do justice to the subject under consideration. My mind is more or less disturbed and perturbed. Since my last reply was written I have been arrested by the authority of the United States, at the instance of its Special Mail Agent and also the representative and henchman of the Society for the Prevention of Vice and the Young Men's Christian Association, backed by immense wealth and influence—all because I had the temerity to exercise the right of an American citizen, dared to utter my honest conviction, and to address a letter of interrogatories to your powerful divinity, Jesus Christ, in a manner not wholly acceptable to my Christian fellow citizens. I should be in prison this hour had I been unable to find a friend willing to become security that I would appear at the examination before a Government Commissioner. A trial awaits me, with probable conviction and imprisonment for a term of years and the consequent destruction of my business. But I hope to meet my fate calmly and not in a cowardly manner. I am not the first one in this world who has been arrested and punished for opinion's sake. Your master, whom you hold to have created the earth, the sun, moon and all the starry worlds, is reported to have had some experience in this line. I trust I may be able to meet my fate as bravely, at least, as he did when arrested. There was no Anthony Comstock in that day to drag him before a United States Judge, but it is reported that there were spies, intriguers and dissemblers who acted in a similar capacity. I am sincerely yours,

D. M. BENNETT.

The Truth Seeker.

D. M. BENNETT, Editor.

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American Liberty: Is it a Sham?

This issue of our paper goes to press ere our examination before the Commissioner of the United States—for the foul crime of sending *obscene* and blasphemous matter through the mails—has taken place. We shall ask for a continuance of the case for a few days to enable us to secure the attendance of a gentleman from Western Pennsylvania who wrote one of the articles for the publication of which we are called to answer before that high and august tribunal, the District Court of the United States—criminal branch—but we know not yet whether our request will be granted. We wish to prove by this gentleman that the condemned article was written purely in the interest of science, that it narrates a simple but somewhat unknown fact in natural history, that it is given in scientific and proper language, and that there was not the slightest desire on the part of the writer to excite the passions or to be "obscene." If we are forced to an examination without the presence of this important witness we shall make the best defense possible with such other testimony as is at hand.

It is to be hoped that when District Attorney Stewart L. Woodford, Esq., and Gen. Foster, his assistant, (both said to be gentlemen of intelligence and fairness) come to fully understand the merits of this case, and that it was inaugurated to persecute us for opinion's sake and to squelch our honest utterance in what we believe to be the cause of truth, they will deem it unnecessary that this prosecution shall be continued and that the power and the courts of this great republic should be made the tools of sectarian bigotry, intolerance and hate to pull us down from the proud eminence we occupy, destroy the business built up by perseverance and hard labor, and immure us in a criminal prison, sentenced for a term of years to ignominious toil. If, however, they cannot take that view of the situation, and we are forced to appear as a criminal and a law-breaker before the courts of our country, we shall endeavor to make the best defense we can; but with the experience of others before our eyes we must inevitably feel that we are mercilessly forced, as it were, into the very jaws of death. It has come to be understood that there is not an exuberance of mercy in the court alluded to, and the presiding judge is not distinguished for his merciful sentences.

It is generally supposed that this is a free country and that in this favored land a man is not only allowed to worship God as he pleases, but to entertain such opinions as to him seem right, and to express them fearlessly and freely. This is a great mistake; it is nothing of the kind. The government originally was established upon the principle of perfect religious liberty, and the framers of the Constitution thought they were laying a broad foundation of mental and religious freedom that would ever be the ruling elements in the free and United States of America; they intended to guarantee to every individual the right of opinion and the freedom of conscience subject to the control of no church, sect or creed. In our Constitution no form of religious belief was prescribed; no church was designated, and no god or redeemer was recognized. Our institutions and country were declared to be equally free for Christian, Jew, Gentile, Mohammedan, Buddhist, Infidel, and the man who had no religious belief whatever. The first President of our country solemnly declared in his official

capacity that this government was in no sense a Christian government and was not established upon a Christian basis.

But things have sadly changed since that time. The Christian Church has greatly increased in America within the century that has passed over the life of this nation and has become rich, powerful and intolerant. And now one Anthony Comstock has come upon the stage and has constituted himself a knight-errant to champion and defend the imperious system of religion said to have been handed down from the meek and lowly Jesus; to fight her battles, to defend her interests and crush her enemies to the earth. So long ago as he was clerk in a dry-goods store he conceived the idea of making a great man of himself and becoming the valorous defender of the dominant church. He became a member of the powerful but Jesuitical organization known as the Young Men's Christian Association, which contains many men of wealth and influence, many who are designing and cunning. He has organized "The Society for the Suppression of Vice" and become its active agent and motive power. It cannot be denied that his motives in part were good and that he has performed work that was commendable, but he has greatly overstepped the bounds of propriety and has become the persecutor and prosecutor of men as much above him in everything that is noble, honorable and honest, as the sun is above the earth.

Comstock became ambitious. He wished more power that he might be able to bring certain parties more entirely under his control, and wished the laws to be changed so as to increase the facility with which he could compel offenders to trial and punishment. As a representative of the Young Men's Christian Association and the agent of the "Society for the Suppression of Vice" he visited Washington many times and had numerous interviews with members of the Post-office Committee, Representatives, and Senators, until by persistent intrigue and finesse, in 1873, he procured the passage of a law making it an offense punishable with a fine of from \$100 to \$5,000 and with imprisonment at hard labor from one year to ten years, to send through the mails any book, print, or publication of any kind of an obscene or indecent character, the obscenity and indecency to be decided by the U. S. Courts and jury before whom the offender might be tried; and Anthony Comstock was appointed, with a salary, by our postal department, as special agent to watch the mails. The law was very strict in another direction. There is a certain intelligent and virtuous class of the community who believe there is such a thing as over-population, and that some people have too many children—more than is for their good and more than they are able to properly take care of—and they believe it is perfectly right to take means to prevent such too rapid increase of children—not by producing abortions or infant-killing, but simply by using such legitimate and rational means as will control the matter and place it within the power of the mother, in part at least, to govern the number of children she shall bear. There are many people who believe that information bearing upon this subject is very necessary and should be placed before the wives and mothers of our country. This Comstock law struck a heavy blow at everything of this kind. One section of it reads thus:—

"That no article or thing designed or intended for the prevention of conception, or notice of any kind in writing or print, giving information directly or indirectly, where, or how, or of whom, or by what means either of the things before mentioned may be obtained or made, shall be carried in the mail. That any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, any of the before mentioned articles or things, or any notice or paper containing advertisements relating to any place or scheme for disposing of the hereinbefore-mentioned articles or things, shall take or cause to be taken from the mail any such letter or package, shall be guilty of misdemeanor, and on conviction thereof shall, for every offense, be fined not less than \$100 nor more than \$5,000, and imprisoned at hard labor not less than one year, nor more than ten years, or both, in the discretion of the judge."

In the passage of these laws, which are clearly unconstitutional, and which were hurried through Congress with insufficient examination and consideration, a deadly blow was struck at the personal liberties of the American people, and there is nothing in the laws of Italy, France, Spain, or Russia that equals it. Shall an American citizen be arrested, tried, fined \$5,000, and imprisoned at hard labor ten years for sending through the mail a paper or pamphlet which a bigoted court and jury may decide to be obscene, or a simple but useful article, or notice pertaining to such article or apparatus that is calculated to prevent conception and objectionable large families? Is it any worse for the mail to carry those things than for the express companies? Shall our mails be searched by officious agents like Comstock to see what one American citizen sends to another? and shall such agent have the power to immure both parties in a loathsome prison for a term of years? Has American liberty descended to this? Shall the United States ever be cursed with a censorship over our mails such as once existed in Italy, when travelers passing through the country and calling for their letters were told with perfect *sans froid* that they could not have them yet, as the authorities had not had time to read them? Shall this land, which was erroneously supposed to be a free country, ever be submitted to such a system of espionage as that? It is a fact that we have taken long strides towards it. We have an Anthony Comstock who pretends to be the representative of decency and morality, and who is clothed with almost unlimited power, to harass and annoy worthy citizens in mail facilities, which are one of

the heritages of a free government and which ought to be preserved inviolate to the latest moment of the nation's existence.

People of America, your liberties are endangered! Your personal rights have already been taken away by the enactment and enforcement of the very laws already alluded to! Shall not the United States mails be as free to one class of citizens as to another? Shall citizens be precluded from sending and receiving through the mails such useful articles as they may wish? Shall not the people of the country be suffered to buy such books, pamphlets, and papers as they desire and pay for? Shall all citizens have equal rights to the mail facilities of the land? Shall it be established as the rule of law and justice in this free America that Christians can send their tracts, pamphlets, and books through the mails and that unbelievers in Christianity shall not have the same privilege?

This is a vital question, and takes precedence over nearly all other questions now before the American people. It is of some consequence whether church property is taxed as other property is, whether the public schools shall be conducted upon the secular principle, whether the Bible is admitted or excluded, whether God is placed in the Constitution or not; but these all shrink into insignificance by the side of the greater question whether the personal liberties of American citizens shall be overridden, whether Comstock remains in our post-offices, and whether Comstockism shall displace the Constitutional liberties of our country.

The most ineffable meanness of this whole transaction is the pretence that there is no action taken in the matter because of any anti-theological opinion we entertain but only because of the obscenity of the pamphlets, etc., we send through the mail. The truth is, we have not published an obscene word in *THE TRUTH SEEKER* nor in any of the tracts or pamphlets we send over the country; but we do speak rugged truths touching the system of shams and old pagan fables and dogmas called Christianity, which are exceedingly distasteful to Christian societies, the pious members of the Christian churches, and for which they would be glad to crush us into the earth. Who believes for a moment that had we "found Jesus" within the past month and had embraced the system of religion ascribed to him, Comstock would have seized us and hurried us off to the American bastille? Even now, could we use the hypocrisy to avow that we had become a convert to the doctrine that Jonah swallowed the whale, that nearly nineteen hundred years ago a child was born of a virgin and had a ghost for a father, that the father and son were of the same age, that three are one and one is three and all the rest of the beautiful dogmas of the system, it is altogether probable that the "obscenity" we are charged with would be forgiven us and we would once more be allowed to walk undisturbed among our fellow-men. But this we cannot do. We are sincere in the opinions we proclaim to the world and we doubt whether there is a man in America more honest in his convictions than we are, and we certainly will lie in prison till we rot before we will be false to them and pretend to believe that which we do not believe, or deny what we believe to be the everlasting truth.

As a proof that obscenity is not the real offense we have committed, we have only to state the fact that nearly every day our city dailies and the numerous papers of the country contain more obscenity than we have been guilty of for the more than four years that we have been publishing this sheet. On Friday of last week the *Herald* published an account of an interview with Sitting Bull, in which there was ten times more obscenity than is even claimed is contained in our "Open Letter to Jesus," and all other tracts we have ever issued. During the Beecher trial the papers day after day teemed with reeking filth and obscenity, of which the virtuous Comstock took no notice, fearing, doubtless, to engage with game so much above his strength that he declined the contest, but when an unpopular Infidel sheet which has the independence to speak out just what it thinks, and the Young Men's Christian Association, and the "Society for the Prevention of Vice," backed by such pious and extra virtuous men as Phelps, Dodge & Co., who voluntarily—under slight persuasion, perhaps—for some trivial irregularities, made a present to the government of two hundred and fifty thousand dollars—when such immaculate saints and worthies, we say, issue the edict that *THE TRUTH SEEKER* and its editor must be suppressed, the intriguing, insinuating, false-hearted Comstock immediately sets himself to work to lay his plans and to write his decoy letters, sometimes under the false name of "Bender," "Edgewell," or "Semler," as the case may be, to induce an unsuspecting man to commit what this same cheeky Comstock denominates a crime against the majesty of the laws of the United States; and when he has caught his victim in his godly trap, he pounces down upon him with all the ferocity that a ravenous wolf would exhibit towards an unsuspecting, timid fawn.

Undertaking the job, at the command of his employers, of crushing out *THE TRUTH SEEKER* and sending its old editor for a term of years to a miserable prison, he goes systematically at work to set a trap or snare for us to fall into. He sends his pious accomplices to look over our publications and to enquire for certain tabooed books to see if we had them on hand and would send them through the mails should the gentleman from Squan Village wish to order them. Even Comstock himself visits our rooms—without announcing that he was the swamp angel from

Squan Village and the Young Men's Christian Association—and carefully looks over our list of tracts, pamphlets, etc., to see what he could find that his carnal nature could construe to be obscene. Finding our "Open Letter to Jesus Christ" and the small scientific tract, treating on the propagation of marsupials, he made up his mind that he had us in his grasp and that our destruction was certain. He betakes himself to Squan Village and writes an order for *THE TRUTH SEEKER* for three months and the two tracts named and a copy of Trall's "Sexual Physiology," enclosing the price for the same and sending all by registered letter. We, of course, acting in good faith, sent the book and tracts as ordered; and this saintly defender of the faith, exulting in the glorious satisfaction that he had that vile Infidel, Bennett, completely in his power, and that all he has to do to utterly annihilate this same Bennett is to issue a United States warrant against him upon the charge of obscenity and blasphemy, and to lead him for trial into the very Christian court of Judge Benedict, who, actuated and controlled by the beautiful theology of John Calvin, has never yet been known to temper his rulings and sentences with any noticeable amount of mercy, especially when a vile unbeliever in our "holy religion" is arraigned before him.

Thus far the terrible Comstock has laid his plans and executed his fell purposes; thus far he has us in his power; thus far his "mill" works to his mind and the "grinding" has commenced. Already our friends take us by the hand and say that they shall soon be called upon to bid us good-bye, for the miserable Comstock is after us, and he never misses his man; when once he gets his clutches upon a victim he never lets up till he lands him in prison. They tell us, too, that when a helpless sinner is brought into Judge Benedict's court he has never been known to escape; and with all these appalling facts staring them in the face they regard our doom for the next five years as inexorably fixed; and while, perhaps, not many tears have been shed, heartfelt sympathy has been extended to us from all. But hope has not forsaken us. We yet have some faith in the institutions of our country, and in the justice, manliness, and good sense of some of the men who help to execute its laws. It remains to be seen whether two such well-known and highly-appreciated men as District Attorney Stewart L. Woodford and his able assistant, Gen. Foster, can be manipulated by Anthony Comstock, and whether at his bidding they will turn the crank of the judicial and legal rack upon which we are to be extended for uttering our honest sentiments and daring to speak what we believe to be true! Yes, it remains to be seen whether these honorable gentleman can be made subservient to the powerful but contemptible Comstock and be induced to aid in depriving a law-abiding citizen of his constitutional right to speak and write and print as his conscience dictates, in destroying his business and in immuring him for a term of years in a horrible prison.

If we are brought into Judge Benedict's court (a branch, by the by, of the United States District Court, established during the term of the Infidel Lincoln) we shall understand that our case is not hopeful; for few of the cases Comstock takes there ever escape a merciless trial and a severe sentence. But with the unwavering conviction that we are an honest, law-abiding citizen, we shall make the best defense in our power, and if we are beaten in this court we shall make a strenuous effort to take it to the Supreme Court of the United States at Washington, where we trust the constitutionality of the law under which we are arrested will be tested, and the question decided whether personal liberty is to be taken from American citizens, and whether or not an Infidel has any rights that the Christian is bound to respect. Failing in that highest court in our land, we shall appeal directly to the American people, who are above all courts and all judges, not even excepting him who presides over the Criminal Branch of the United States Court in this district.

How did Comstock treat us? After arresting us, as he said, for the crimes of obscenity and blasphemy, he demanded all we had of the two condemned tracts; and upon our asking by what authority, he gave us a short answer and said if we did not comply with his demand at once he would get out a search warrant and go through our entire establishment and take our books, types, and presses, and everything we used in our business; and he took out a book he carried in his pocket and read a section of the United States law, authorizing him to take such steps when obscene matter is prepared or issued. And upon our hesitating a moment he started for the door, saying he would soon procure the warrant, when, conceiving that we were in the power of the man, we deemed it best to surrender the tracts he demanded.

What is the status of the case? We are nearly double the age of Comstock. We have from our earliest manhood been a peaceful, law-abiding citizen. We have co-operated with the dominant party that has ruled the country for the last sixteen years, and this since Fremont was nominated for the Presidency. Though an humble individual, we have paid into the Treasury of the United States, in the form of revenue taxes and income tax, many thousands of dollars. The contributions we have thus made to the revenues of the country doubtless assisted, though to a limited extent, to build the splendid edifice in which our trial is to take place, as well as to help pay the salaries of the officials that stand ready to try us, convict us, and send us to prison. In this point of view we think we compare favorably with the man Comstock, who has

scarcely added a dollar to the revenues of the country but has been a leech to suck at the public treasury for the very questionable services he has rendered the Church and societies to which he belongs. Is it just and proper that such a man should have the power, without any sufficient cause, to cast us into prison, to destroy our business, and to crush the work in which our heart is enlisted and to which we have sacredly devoted the remainder of our life?

It is proper to state that besides getting this unjust law passed by Congress (which was done in spite of the protests of Messrs. Hoar of Mass., Chittenden of New York, Conger of Mich., and Gen. Garfield of Ohio, who opposed the bill and saw in it a covert blow at the personal liberties of the people—Congress hurriedly passing it at the instigation of the religious societies, represented by their agent, Comstock, many of the members afterwards confessing that they were really unacquainted with the tenor of the bill) the irrepressible obscenity hunter went to Albany, the capital of this State, and had similar laws enacted by the legislature. So by the intriguing, wire-working industry of this bad man the statutes of the United States and the great State of New York are disgraced by unconstitutional laws that really would be a blot upon the escutcheon of Turkey or Patagonia.

Is it a small matter that a respectable individual, as we claim to be, should be dragged as a criminal from our family upon the disgraceful charge of sending obscene publications through the mails; our property seized with the threat that if we did not yield it up quietly, all we had in the world should be forcibly taken from our possession; we be compelled to run around and send over the city to find some friend to go bail for us to keep out of prison; that in nearly all the daily papers it should be announced that the avowed Free-lover, Bennett, the publisher of a vile sheet called *THE TRUTH SEEKER*, had been arrested and placed under bonds for sending publications through the mails, so obscene and filthy that it was unfit to name their character; and that the same should be telegraphed to every town, village and hamlet over the entire country? Is it likely any respectable man would want to have his fair name thus traduced and blackened by such a detestable character as the agent for the Society for the Suppression of Vice and the famous Young Men's Christian Association? It is barely possible that an enquiry may be instituted, directed to the first society named, or to their illustrious agent, and possibly they may be invited to make a slight pecuniary reparation for the great wrong inflicted upon us in these most summary and unwarrantable proceedings. Somebody ought to be responsible, and the agent or his employers will be expected to make due reparation.

The scientific tract complained of (one of our Series of Scientific Tracts, as already indicated) was written strictly with the view of throwing light upon a certain fact in natural history, couched in very proper language, and was written by a gentleman who in intelligence and moral worth has scarcely a superior in the entire country. The series is a most unexceptional one and not a word of it was written with a view of exciting improper emotions, and none but a depraved nature, like Anthony Comstock's, could find in it food for lascivious thought. The "Open Letter" belongs to a series of polemic essays and articles written wholly in the interest of truth, and by no means is it calculated to arouse passion or any improper feelings. Neither of these essays are in the slightest degree obscene, nor were they written at all with the slightest view in that direction. So far as opinion is concerned, we exercised the right which every American citizen has, and which no person has a right to take from him.

It is true, we are an unbeliever in the divinity of Jesus Christ: nor do we believe he was begotten by a ghost in a manner materially unlike all other human beings; and in this respect we occupy much the same position as that formerly held by Benjamin Franklin, George Washington and Thomas Jefferson. Neither of these persons had any confidence in a man or demigod coming into the world without a natural father; and Jefferson gave utterance to this expression: "The day will come when the mythical generation of Jesus by the Supreme Being as his father, in the womb of a virgin, will be classed with the generation of Minerva in the brain of Jupiter." And again, "The hocus-pocus phantasm of a God, like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs."

We have never said anything plainer or more radical than that; and if the author of the Declaration of Independence, and really one of the fathers of the substantial liberties in our country, could say this eighty years ago, shall it be left for a man like Anthony Comstock to cause us to be immured in a loathsome prison for uttering similar sentiments now? For at least a thousand years before Christianity had birth in the world the fable or legend of virgin and child, of demigods being begotten on the persons of virgins, had been believed in by not less than a dozen nations and talked over and adored. Is it, then, a crime deserving of punishment that we should in careful language mildly refer to it?

The Christian Comstock and his Christian employers seem to think it very criminal in us to address interrogatories to Jesus and Jehovah, but in the name of reason and common sense, have we not the same right to appeal to those individuals that other people have? and as far the larger portion of the human race that make up the inhabitants of Christendom, to wit, the Romish Church, the Greek Church and the English Church, have their prayers

and invocations written and printed, have we not the same right to write and print ours? If either or both of the personages named are annoyed, insulted or offended at the questions we ask of them, is it not fair to suppose, if they are as powerful as their worshipers believe them to be, that they are abundantly able to defend themselves against our importunities and to inflict condign punishment upon us if they have the desire to do so? Think for a moment how easy it ought to be for either of them, if they possess almighty power, to paralyze our arm, to stifle our voice or to completely cut off our wind in the most summary manner. Ought they not to be able to attend to our case without the detestable interference of that man Comstock? It strikes us, if we were either Jesus or Jehovah, and that meddling, officious man should presume to attend to our business for us, that in a sonorous voice we should say, "Anthony, hold thy peace, withdraw thy hand and presume not to interfere in this vile way in our affairs, and presume not to manage those things which concern thee not, and to which, by nature and ability, thou art wholly unfitted to attend. Hie thee, young man, again to the dry-goods business, and dare not, at your peril, to meddle with our business." The hint thrown out here we ask nothing for.

We have not room in this article to give full details of Comstock's notable operations under the U. S. laws we have alluded to, the extreme severity with which he has come down upon certain well-disposed persons, but we must name a few cases that have been brought to our knowledge; we do this in order to give our readers some idea of the nature of the work Comstock has been doing and the power for evil he has been invested with by the law-making members of our government. One man was imprisoned two years for sending through the mail a print of Powers' Greek Slave, at which beautiful statue hundreds of thousands and probably millions of the most intelligent and refined people of Europe and America have gazed with innocence and pleasure.

Another unfortunate victim was kept two years in prison for selling, with the best intentions in the world, a rubber female syringe. Among the witnesses that were called in the case was Dr. Parker, of this city, who testified that the instrument was a valuable and useful one, but when the Judge put the question to him, "But, Doctor, notwithstanding it is a meritorious instrument, is it possible for it to be used for an improper or immoral purpose?" the Doctor replied, "Yes, it is possible for it to be improperly or immorally used." Whereupon the prisoner was doomed to spend two years in prison.

Mrs. Woodhull was persecuted and imprisoned on several different occasions and submitted to very heavy costs and expenses and her publishing business ruined. Even the printers and stereotypers were prosecuted and made to defray heavy expenses. At that time Comstock in part failed in his prosecution of Mrs. Woodhull and her sister, because the laws had not then been made to conform to his will, but by persistent effort and repeated visits to Washington he accomplished his purpose, since when an indictment has been equal to a conviction. Whoever he drew into his court was almost sure to leave with a heavy sentence pronounced upon his defenseless head.

The case of John A. Lant was a severe one. For publishing in his little *Toledo Sun* some epigrams, etc., of George Francis Train's, in which some rather plain words were used, he was thrown into prison, his paper was stopped, he was easily convicted of "obscenity," and, like a vile criminal, he was torn from his wife and poor little ones, who were left, unprovided for, to the cold charities of a selfish world; and though in feeble health, he was sentenced to eighteen months at hard labor in the Albany Penitentiary with a fine of five hundred dollars imposed upon him. Comstock followed this poor man up with ill-disguised vindictiveness and hatred, and he seemed not to rest contented till he had him in prison. When friends of the unfortunate man called upon Comstock to see if a slight impression could be made upon his unfeeling heart in favor of poor Lant, this remorseless creator and executor of the laws on the United States statute books, this beautiful specimen of a man, a member and defender of two very conspicuous Christian Associations, stated in an imperious manner that nothing could be done for Lant; that his offense had been great, and he was determined that "no such words as *p-n-s* or *s-m-n* should pass through the mails of the United States." Indeed! Have the people of the United States to ask this ex-dry-goods clerk what words and what matter may be sent through the mails of our country?

The case of George Francis Train is not forgotten; how for publishing in his paper some choice quotations from the Bible, with a few accompanying comments, he was arrested, thrown into the dark, dismal Tombs prison, where he laid about six months, and contracted thereby such diseased conditions of the system as he feared he would never recover from.

Dr. E. B. Foote's case was one of peculiar severity. He committed no offense against the laws of God or man. He simply gave in his works such instructions in physiology and medicine as his fellow-beings greatly needed. His great offense was that he imparted to mothers information that would enable them to control the number of children they should bear, and to render it possible for a mother to avoid breaking down her health and life and being overburdened with an excessively large family. This highly commendable knowledge, let it be expressly

understood, had no connection with producing abortions or miscarriages. The Doctor never lent himself in that direction, and when appealed to in such cases, he peremptorily refused to have anything to do with them. He has given us his word as a man that he never used his professional skill in any thing of the kind. The information he imparted was of a preventive character and strictly moral, legitimate, and irreprehensible. But the sinister eye of Comstock rested upon it. He decided that Dr. Foote should be his game, and he brought the terrors of the American Inquisition to bear upon him. Arrest, trial before Judge Benedict, conviction, and a heavy sentence followed as a matter of course. Thousands of the Doctor's patients felt greatly grieved that so worthy a man should be persecuted by such a man as Comstock. Hundreds of letters were sent to the Judge from sympathizing friends, asking him to temper his sentence with at least a trace of mercy. Individuals approached him in person and, with tears and intercessions, begged him to extend a little mercy to an excellent citizen whose invaluable medical works have gone into nearly three hundred thousand families in all parts of the country; but the merciful sentence given by this Christian Judge and dispenser of United States justice, for committing no crime at all, was a fine of three thousand five hundred dollars on one count, reserving the other part of the sentence, five years' imprisonment at hard labor in the penitentiary, *in terrorem* over the prisoner and which it is understood the Judge has the power to execute at any time he takes the whim to do so. The cost of the suit to Dr. Foote was considerably over five thousand dollars, to say nothing of the excessive trouble of mind it cost his sensitive nature, and the great damage to his business by being advertised all over the country as a publisher and issuer of obscene literature. How would any man who has a character for honor and uprightness and who possesses a fine sense of right and morality, and wishes to maintain it, like to be advertised all over the land by Comstock and his aids as being a publisher and dealer in obscene literature? We insist that strict and impartial justice demands that the fine thus unjustly and cruelly wrung from Dr. Foote should be refunded to him by the Government and he be reimbursed for all the money he paid out, all the damage it was to his prosperous business, and a reasonable compensation for the disgrace and mental anxiety thus wrongfully and cruelly brought upon him by this detestable Comstock, aided and abetted by the respected, learned, and Christian Judge Benedict.

Other medical authors and physicians have suffered severely from the machinations of the dreadful Comstock, backed as he is by the laws of his own procuring. We know a physician of this city, whose name we are not at liberty to use, who has suffered excessively in pocket and in reputation by the persecutions and prosecutions of this malicious man. Dr. Abbey, of Buffalo, and Dr. Parr, of Indianapolis, both medical authors, who essayed to impart useful information to their fellow-beings, have suffered severely from arrests and persecutions from this Comstock. We hope to be able to lay the details of these cases before our readers in a future issue. The late Dr. Trall was, previous to his death, greatly alarmed at the demonstrations made against him by Comstock on account of the publication of his excellent work, "Sexual Physiology." That is one of the works that the great Comstock has set his face against. Under the name of S. Bender he ordered a copy of us, and under the name of E. Edgewell—both of Squan village—he ordered one of friend Heywood, but in the warrant in both cases he seems to have deemed it wise to omit mention of them, and he can doubtless add those two volumes to the tons of obscene matter which he annually boasts of having secured from those who issue it, and last of all, Heywood, Jesus, and ourselves bring up the rear of Comstock's unfortunate victims, and what our fate will be remains to be seen.

Comstock is particularly vindictive towards medical and physiological works which are not recognized by the "regular" medical schools and colleges of the country—those who dare to think and write outside of the recognized medical rings, medical schools and medical aristocracy. This he evinced to us while he had us under arrest, and spoke as though the works of Dr. Foote, Dr. Trall and others which were not recognized and approved by the medical colleges and institutions of our country, ought not to be tolerated nor suffered to be carried in the United States mails. "Ah!" said we, "there is just the point, you are a stickler for orthodoxy in medicine the same as in theology. Any one who presumes to think or write outside of what is prescribed by the schools of medicine and schools of sectarianism, must be crushed to the earth, and no one shall be allowed to receive these publications through the mails. This rule of intolerance you may be able to keep up and execute for a time, but your days are numbered wherein such things can be done in this country. Make the most of your time while you have it."

Comstock, in the power he commands, is insidious, ambitious and exacting. Let him crush out the free works of medicine, physiology and theology, let him succeed in crushing THE TRUTH SEEKER, and other Free Thought publications must follow suit. When these are once suppressed, such houses as the Appleton's who dare to publish the writings of Darwin, Spencer, Huxley, Tyndall, Proctor, Haeckel, Draper, Fiske and others will be summarily squelched, and no literature will be tolerated save that which bows down to all the old myths and fables of the dark past. When the principle of American liberty is

destroyed, we cannot expect that any modification of free and untrammelled thought and utterance will be allowed to remain.

Friends of Liberty, we have here hurriedly held up to your view some of the traits of Anthony Comstock and some of the workings of the odious laws which he caused to be placed upon our statute books. There is much more connected with the subject which we would like to say but time and space forbid. We will recur to them again from time to time as necessity dictates. We have not aimed to say a word that is not strictly true, and only a part has been told you. You know not the oppressive evils that are hanging over and bearing down upon the people of this country. But let us not supinely sit with fetters upon our limbs and become willing and suppliant slaves. Let us arise as one man, from Maine to California, from Michigan to Texas and throw off the bondage that is crushing out the personal liberties for which our fathers fought and to preserve which our government was established.

In a few days we will draft or cause to be drafted a suitable petition to Congress for the repeal or modification of the odious and oppressive laws we have spoken of. We will print five thousand or ten thousand of them, or whatever number may be necessary, and send them into every state, every county, every town and every hamlet throughout the land, not omitting Squan Village. Let the same be signed by every liberty-loving person in the country and let them pour into Congress at Washington during the ensuing winter, and let every possible influence upon members of Congress, the Post-office Committee, etc., be exerted, and before the ides of March are upon us the detestable Comstock and these odious Comstockisms will be wiped from the statute books of our fair country. Let those petitions be forwarded to us and we will see that the same are placed where they will do the most good.

Let all who feel disposed to exert themselves to obtain signatures to petitions calling for this greatly needed reform write us and we will forward them blank petitions for the purpose. Let us give a long pull, a strong pull, and a pull altogether, and in a few short months we will no longer be troubled with the officiousness of the pitiable Anthony Comstock in our post-offices, and he will be allowed to exercise his choice whether to return to the sale of dry-goods, or to spend his time in Association Hall in saying his prayers and chanting his own praises for his valorous zeal in suppressing obscenity.

Pledges and Donations

To assist in defraying the expenses of the Comstock-Bennett trial:

PLEDGES.	
Henderson & Brown,	\$25.00
W. P. Slensby,	25.00
Crocker & Colyer,	25.00
George C. Cowart,	25.00
Dr. E. B. Foote,	15.00
H. J. Woodhouse,	10.00
John Flint,	5.00
Margaret Flint,	5.00
James Methven,	5.00
L. O. Bass,	5.00
PAID.	
Joseph Sedgebeer,	\$10.00
Milo and Sallie Miner,	5.00
E. M. Davis,	5.00
S. Berendsohn,	5.00
A. Friend,	5.00
Julius Samson,	3.00
M. D. Cohn,	2.00
A. J.,	2.00
J. B. Fenerty,	1.00
F. J. Freese,	1.00
Theodore Berendsohn,	1.00
A. Folck,	1.00
Z. T. French,	1.00
Thomas W. James,	1.00
A. A. Lewis,	1.00
James Quinn,	1.00
Joel Stokes,	1.00
Lester B. Reading,	1.00
C. W. Sylvester,	1.00
Benjamin Griffin,	1.00

We return our most sincere thanks to the kind friends who have so promptly come to our relief and who have shown so much sympathy in our favor and for the liberality evinced in our behalf. It is a great consolation to know that we have warm friends in all parts of the country and it gives us the assurance that despite the failings we doubtless have, on the main issue we are correct, and that we are sustained by men and women as upright and honorable, as can be found in this or any other country. We can give in this issue but a part of the sympathetic letters we have received. We again thank all our kind friends. The publication of pledges and donations will be continued in our next.

We have great reason to be pleased that the names of trial subscribers continue to come in freely. We still hope the inward flow will not cease. Let our list grow to magnificent proportions. If the trial of the United States *versus* Bennett comes off, it is hoped that the services of Col. Robert G. Ingersoll can be secured to defend him, in which case lively times and a full report in these columns may be expected. It is better for us to receive yearly subscribers than merely for two months, at 20 cents, and we trust those who have hearts and pockets big enough to afford the paper for a year will not be bashful about doing so. The names, however, are welcome, whether for two months or twelve.

THE first number of our neighbor, Seth Wilbur Payne's *Age of Reason* has made its appearance. It is gotten up neatly, is well filled with racy, interesting articles, and is withal quite a readable paper. If the Liberals of the country feel like sustaining an additional candidate for their patronage we shall be glad to see it prosper and grow in popularity. We learn that No. 2 will not appear until January.

Letters of Sympathy.

WEBSTER, MASS., Nov. 16, 1877.

DEAR BENNETT: My TRUTH SEEKER by this morning's mail is before me, and in its pages I find that you are likely to be brought into misery and privation for doing just what I myself have done. My husband and I both believe the Christian plan of salvation to be one of the greatest humbugs that was ever laid before a people, and we are a little ashamed to be allowed to run at large just as guilty as you are, while you are to be heavily fined and perhaps sent to a criminal's prison. To-day I am in better shape to fight than to offer any words of consolation. Argument, however well shaped, will never settle this question of Christian monopoly. Blood and bullets must mingle again for liberty's sake. My husband and I subscribe five dollars each to help in paying your fine when it is levied upon you. The Liberals, as a rule, are so slow and so slack that it would be foolish for me to hope for a united effort in this matter. It is so pleasant to be smiled upon by orthodox skunks that I never expect to see the Liberals all drawn up in line where they belong. I cannot willingly see any of the Liberals dragged into a fine or confined in jail, but I am so out-and-out discouraged with the way that the Liberals move in their own behalf that I have lost all terror for jail here or the orthodox hell hereafter. If I can possibly drum along and keep out of the orthodox heaven I shall try and be satisfied with my luck. Real, true, genuine happiness I would like, but I hope not to be fool enough to run my head into a hornet's nest after it. The great enemy that is on your track will of course beat you, so call upon us for the ten dollars whenever it is needed and we will forward it at once.

MRS. MARGARET FLINT.

CLAY, N. Y., Nov. 17, 1877.

BROTHER BENNETT: I see by the last TRUTH SEEKER (Nov. 17th) that the American Inquisition has at last arrested another victim. When will bigotry and superstition be satiated? Language is inadequate to express my contempt for the underhanded course that Comstock took in procuring your arrest. If he had lived in the days of the Spanish Inquisition or in Paris in 1872 at the time of the St. Bartholomew massacre he would have murdered more Protestants than any other man.

I think Bob Ingersoll is the one to help you, but I fear the result. If they have the law on their side, justice will be cast out. "Vengeance is mine, saith the Lord." Do not be frightened to death. There will be an outlet to this that will place you in a better position before the world. Persecutions always bring friends that are firm and lasting. Oh, that I had a purse as long as from here to New York, well filled with the precious metal! I would divide it with you. But poverty is my birthright.

Send me a few copies of the present issue if you have them to spare, and I will cast them by the wayside, and some of them may take root and produce an abundant harvest.

Thine in haste, ORRIS BARNES.

108 SOUTH 4TH ST., PHILADELPHIA, }
NOVEMBER 17, 1877.

DEAR BROTHER BENNETT: The deed is done. The first scene in the immoral farce has been acted. Do not fear; we will stand by you. Thousands will rise up to befriend you, some of whom never before had any interest in you or your paper. A great principle is at stake; a great human right is attacked, and if this is submitted to tamely where will it end? Then go to the stake unflinchingly. Let them in your case "heat the furnace seven times more than it was wont to be heated" if they choose, for you have been the chief of sinners in your onslaught upon their darling myths and gods. Do not fear. As the Spiritualists rallied around Slade in his arrest, so I believe the Liberals and common-sense element of freedom will rally around you. As the lovers of "the cup that cheers but not inebriates" threw their tea into Boston harbor in Revolutionary times, so will the clear-headed and far-seeing of these Revolutionary days sacrifice their appetites—their luxuries are not many—to fight this battle between free speech and bigotry, between Rationalism and Christianity. Do not despair. The battle has actually begun. Already we hear the clashing of arms that will lead us on to victory. Many old warriors, like myself, will harness up their arms, shoulder their guns (after laying aside their crutches), and not only show how fields were won but will rush into the thickest of the fray. I cannot afford to be ill longer and idle in this coming contest; and I do hope all Liberals will regard this as an outrage upon their rights, and will improve upon this suggestive act from our enemies to be up and doing, ready for the encounter with heart and hand, means and influence. Surely, "whom the gods destroy they first make mad," like these lunatic religionists.

ELLA E. GIBSON.

LOUDONVILLE, N. Y., Nov. 17, 1877.

D. M. BENNETT—My Dear Friend (or should I say Father, seeing that you are so much older than I?): THE TRUTH SEEKER for to-day has just reached me. When I read, some days ago, of your arrest, my feelings fairly burned with indignation at this flagrant outrage of human rights. Some one has said, "Love your enemies," but I hate Anthony Comstock, and I loathe and detest his Christianity. For the same reason that I hate bigoted coercion, the trampling on human rights, and all outrage, I hate Comstock and those whose designs he labors to carry out. How seldom is a Christian to be found who gives to Free-thinkers all the rights he claims for himself! He points with pride to the "golden rule" and calls it the grandest moral law ever "revealed" to man, and vain would have us believe that God (or his son, which is just the same, according to the Christian theology) was the author of it!—but he carries out that law *à la* Anthony Comstock. True, the world has progressed very much

during the last two or three centuries, but the world has not yet known a race, nor even a nation, of thoroughly free people. Many of the rights of the few, if not of the many, have always been trampled upon. Did I not look forward to a time when "all wrongs shall be righted," I think I should be discouraged at times; but as it is, and believing in progressive evolution, I am not easily discouraged, and hope for the best in your case.

I hope and believe that those of your friends who are able will not see you want the means to meet the expenses of your trial. Were I able I would see to it myself that you wanted no means to secure an able defense. As it is, however, the most I am able to do at present is to enclose \$2.00 for THE TRUTH SEEKER for next year. If at any time I am able to do more I will gladly do it. I hope you will be able to keep THE TRUTH SEEKER alive; if not, the money enclosed is donated to you.

F. E. ASPINWALL, M.D.

BOSTON, MASS., Nov. 18, 1877.

BRO. BENNETT: You have my sympathy. Church bloodhounds are determined to put down by law arguments they cannot meet. Let us form a Protective Association. My "little all" is on the altar for the defense of truth.

Yours, MOSES HULL.

18 Eliot St.

AUBURN, N. Y., Nov. 19th, 1877.

D. M. BENNETT, Esq.—Dear Sir and Brother: In reading your article under the title, "It has come at last," various and numerous were my emotions, thoughts and reflections. Being a Spiritualist, I felt the presence of different spirits, each striving for the mastery. One urged me to curse, another one to bless; one to seek revenge, another charity. But I will not enlarge. I write simply to say that I hope you will find many financial, as well as sympathetic friends. Gladly would I act with the former as well as the latter, had I the means to do so. But alas! what property I had accumulated has all gone, save the furniture in our hired house, and that is all under a chattel mortgage, even to the beds on which we sleep, and the knives and forks with which we eat our meals. Accept my sympathy, and also allow me to say that in case a fine is imposed, do not pay it, but let imprisonment follow, and then I will take your place and suffer imprisonment in your stead. This may not be in harmony with the law of the State, but it is in harmony with the popular religious views of the land, and especially in harmony with the views of the Young Men's Christian Association, by whose agent you have been arrested. They believe and advocate the doctrine of the vicarious atonement, a doctrine well calculated to encourage men in sin with the hope that "kind Jesus will settle the bill." You call Anthony Comstock an "ardent Christian." I fear he and those he represents are like the man I recently met in Western New York, who in answer to my question, "Are you a Christian?" replied, "Yes, but I do not work at it now." You say you are willing to spend your "last breath in defense of what you believe to be truth, justice and righteousness." Good! Glorious! You have the stuff martyrs are made of. Great blessings are in store for you. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matt. v. 10.)

Yours truly, J. H. HARTER.

SALAMANCA, N. Y., Nov. 17, 1877.

BROTHER BENNETT: I am pained to read of your arrest. It can't be possible that any court can hold or punish you on the charge made, but then I forget that with bigotry, as with an orthodox God, all things are possible. I hope our Liberal friends who have money may come to your rescue. But, dear friend, remember that you are not the first and I fear, will not be the last to suffer for your honest convictions. But although it may prove a great trouble to you, the cause of universal mental liberty will be advanced in the end. "The world (still) moves." Very truly your friend,

H. L. GREEN.

434 K St. WASHINGTON, D. C.

DEAR FRIEND: We are distressed by what we learn of your trouble in your last issue. Whatever difference of opinion may exist between us, we believe in an untrammelled press and perfect liberty to discuss any subject, whatever our views on that subject. Without this freedom our boasted liberty is a farce. Cannot you get R. G. Ingersoll to defend you? Are you not personally acquainted with him? He must feel the subject and be able to take hold of it. From what I see in the papers I suppose he is in this city waiting for a mission.

M. A. B.

HARTFORD, CONN., Nov. 19, 1877.

FRIEND BENNETT, Dear Sir: I see by the last TRUTH SEEKER that that devil-originated and hell-ancient persecuting cess, Comstock, has arrested you for the very privileges the Constitution of the United States has publicly declared unto every man—the freedom of speech, the freedom of the press, and the right to worship God according to the dictates of his own conscience. If this be so, why stamp it with a lie by any outside law? The whole secret is this, and only this: Jesus Christ was an infidel to the prevailing religions of his day, and for this alone they killed him. You to-day are an infidel to the popular ring religions of the times, which are bolstered up and supported by the degraded elements of bigotry and superstition; and millions of lying, shrewd and cunning priests, who make it their sole business to deceive, enslave and degrade the mental faculties of all who are ignorant enough to believe in a personal devil, a literal hell and eternally writhing in the sulphurous fumes and flames. And as some gospel-mongers in the past have taught that all this would increase the happiness of the blessed in heaven when looking over the battlements, though a father, mother, brother or sister may be there, writhing in this seething cauldron of sulphur-

ous flames! Oh, what a blessed doctrine this is for the worshipers of the meek and lowly Jesus, who, they claim, was all charity, love and kindness, forgiving even the woman guilty of adultery, saying, "Go and sin no more!"

This spirit has departed entirely from the modern Christs (which, I suppose, Anthony Comstock is the chief of). But, friend Bennett, go on. There are thousands to-day who know that they possess that god-given principle, Reason, and know how and dare to use it, and will reason in spite of modern Christian superstition.

Friend Bennett, continue battling for truth, freedom and justice. Truth is mighty and will prevail, though the fires of persecution and imprisonment, or even death, be the penalty to some of its votaries. We dare not and will not yield until every man and woman can utter their honest convictions in public, on the rostrum, and the highways and by-ways of this so-called free republic.

Friend Bennett, I do hope and believe there is Liberal patriotism enough left in the hearts of the truth-seeking element of this country to sustain you in this your hour of peril. Not a Liberalist in this country should give less than one dollar, and as much more as he can spare, in this emergency. I, for one, will give one dollar and make it two if needed, although I have little to spare. I also enclose in this an order for THE TRUTH SEEKER for one year and \$9.50 for books, which you will please send me at your earliest convenience.

DAN'L BODIFIELD, M.D.

PAINESVILLE, OHIO, Nov. 19, 1877.

FRIEND BENNETT: I see by your issue of the 17th inst. that the contemptible Comstock has instigated suit against you for transmitting your publications through the mails—which, so far as I have seen, are less obscene than many parts of the Old Bible. And it is high time that a stop be put to this American Inquisition. And we infidels and unbelievers in the creeds of the day should rally to a man and protest against such unconstitutional proceedings by presenting a rousing petition to Congress to annul the law which authorizes such outrages in free America.

Enclosed please find ten dollars to aid in your defense believing as I do—that you have not violated any law—of the Nation—or of any State. If any petitions are gotten up please send me a blank or two for signatures. Hoping that liberals generally will at once come to the rescue. I remain,

Yours most truly,

J. SEDGEBER.

P. S. Also please find enclosed find two dollars to renew my subscription for THE TRUTH SEEKER another year, from February 15, 1878.

1204 CALLOWHILL ST., PHILA- }
DELPHIA, PA., Nov. 16, 1877.

BROTHER BENNETT: Having just read of your arrest upon the complaint of that sneaking tool of the Young Men's Christian Association, Anthony Comstock. I enclose you two dollars, which please use when and where you need it. I only regret that it is so small a contribution. Believe me, dear Brother, "That ever the right comes uppermost, and ever is justice done."

I feel the coming conflict,
That tests the worth of men,
When brave, true souls will rally
From mountain and from glen.

Their mighty forces gather,
As stars that gem the night;
I know the coming victory
Will be for Truth and Right!

We bide our time, HORACE M. RICHARDS.

426 CUMBERLAND ST., }
OTTAWA, NOV. 17, 1877.

FRIEND BENNETT: I sympathize with you in your great trial. For six long months, with the exception of a few days, I have been through the commercial depression and Christian bigotry, out of employment, and still I am so. Pressing as my difficulties have been to me, this remembrance is lost in the indignation which I feel in regard to your persecution. I regret I cannot help you substantially. On the wrapper of my TRUTH SEEKER the mailing index notifies me that my subscription has been paid up to the 1st of January next. The change has only been made a week, and is incorrect. I have only paid up to the 1st of January, 1877. Hard times have prevented me from paying up. However, no matter, I send you two dollars for the present year, which will make the tablet correct. Although the two dollars make a large hole in our ready cash, my wife and myself cheerfully pay our dues, under the impression that your misfortunes are infinitely greater than our own.

If your list of correspondents was not now large I would offer my help to relieve your literary labors during the time when your whole attention should be given to studying your defense.

Hoping that Col. R. G. Ingersoll will voluntarily defend you, I remain in the full hope that the Liberals of America and Canada will make your cause their own.

Yours truly,

JOHN T. HAWKE.

PHILADELPHIA, PA., Nov. 18, 1877.

FRIEND BENNETT: Please strike the enclosed one dollar bill from my TRUTH SEEKER account as you will be likely to need all that belongs to you before long. May be that Comstock will nab this. If he does, send him to me, and we will fight it out single-handed. One thing is certain, that if our best utterances are to be suppressed through the instrumentality of an ignorant and wicked priesthood, and the thumb-screw, the gibbet and the rack are once more revived, somebody is going to be hurt on both sides this time if the thing is carried too far.

I see by THE TRUTH SEEKER of the 17th inst. that you are calling upon your friends in the Liberal ranks to rush to your aid. God

help you if your help is to come from that source! Do not you know that when men in general cast away the fear of hell and eternal damnation that they close their pocketbook at the same time? I have always found it to be so. The sectarian only gives up his cash because the devil, with his horns and long tail, hands the contribution-box. At least, he sees that awful personage in his imagination. To the infidel so called, when he rids himself of these superstitions, fear rushes to the other extreme and he gives nothing, even though his own dearest interests are at stake. I must confess that when you wrote that "Open Letter to Jesus Christ," although you said nothing but what ought to be said, and what the present ignorant state of society very much needed to enlighten their ignorant minds, yet you must have known at the time how much you were jeopardizing your own freedom by such an act. Come what may, you have done a world of good, and if the liberty-loving masses do not come to your rescue, I for one will give up the chase for a lost cause. Respectfully yours as against a priest-ridden government, J. BEAUMONT.

PHILADELPHIA, PA., Nov. 17, 1877.

DEAR FRIEND: I regret to see the trouble with which you are threatened by the hired emissary of superstition, for your own sake, and in that it may, for a time, interfere with your usefulness in the promulgation of truth and free thought. Doubtless, by this oppression, the hypocritical, praying scoundrels think to accomplish that purpose. I trust they will be grievously disappointed. It is evident the same spirit that characterized the demons of the Inquisition still rankles in their midst, and their conduct shows that they would use it to torture and to foist their silly delusions if they dared.

I have no cause to trust or respect the specious pretense of the fraternity or their order, for by them I lost a little fortune of nigh \$2,500 in the speculation of the Freedman's and Bank. But that aside, what concerns me all who dare think for themselves, is that the free expression of thought at present stands imperiled. I hope and trust that every Free-thinker, of whatever shade of experience will regard this cause as his own, feel an honest indignation at the outrage and a warmth of emotion in the heart to come forward with help as far as his means will permit to defend the case.

Please put me down for five dollars. Hoping you will come off with glowing colors, I am,

Yours respectfully, J. E. METHVEN.

PHILADELPHIA, PA., Nov. 19, 1877.

DEAR FRIEND: I do not see how it is possible that these short-sighted bigots could have got a bill through Congress so as to put any man in jail for publishing his opinions, however blasphemous they may be, unless it was smuggled through as the silver bill of 1873 was. Congress will repeal that bill if you can get your case before them. It is too infamous in the construction given by the more infamous Comstock to stand a day's discussion. I send you five dollars to help you print a statement that it may be laid before each member. I wish I could send more, but I hope that with what others may send that five can do this. Do not spend money on lawyers; you can't afford it. Plead your own case. Never mind the legal blunders you may make, no judge or jury will commit you when they hear what you have to say. It is alarming that such men as Comstock can have any backers. Why, their own rights depend upon their sustaining that of every other one. If argument will not defend the position, they weaken it by their present course.

E. M. DAVIS.

NEW YORK, Nov. 17, 1877.

D. M. BENNETT, Dear Friend: Your letter received this day. I read the account of your arrest in the Herald and THE TRUTH SEEKER. I have not power to express my sentiments of sympathy for you, or my scorn and contempt for the class legislation that gives such powers to a fanatic, that he may so oppress and deprive of liberty a fellow citizen whose only fault is the exercise of rights set forth by our Declaration of Independence.

As ever your friend,

WM. M. McLAURY, M.D.

COLEBROOK, CT., Nov. 18, 1877.

MR. D. M. BENNETT, Dear Sir: I see by THE TRUTH SEEKER that you have had a call from the contemptible Anthony Comstock, who seems to think that the people of the United States need a conservator over them to determine what mail matter they shall receive and what not. I will soon send you five dollars towards paying your expenses, and as much more if necessary. I hope all Liberal-minded men and women will stand by you and be liberal pecuniarily, as well as mentally.

Yours, &c.,

L. O. BASS.

E. H. Heywood's Case.

E. H. Heywood, the well-known free-love advocate, came before United States Commissioner Hallett this morning for examination on a charge of sending obscene publications through the mails. There was a large attendance of free lovers.

Anthony C. Comstock, special officer connected with the Post-office Department, who made the arrest, testified that some time in August, under the assumed name of "E. Edgewell, Squan Village, N. J.," he received from Heywood two books, of an obscene nature, entitled "Sexual Physiology" and "Cupid's Yokes."

David H. Gregory, Postmaster at Princeton, produced his list of registered letters received, and corroborated Mr. Comstock's statement in relation to sending the money for these works to Mr. Heywood, and also the mailing in Princeton of the books by Heywood. This ended the evidence for the Government.

J. F. Pickering, counsel for the defense, having no witnesses present, claimed that the

books were published for the purpose of improving and elevating the present depressed moral tone of society. The words used in these books are in use in all medical books, and even the Bible, and should a court decide that these books were obscene, it would be giving the United States Government the power to exclude from the mails nearly all the newspapers published in the land, the medical works, and even the Bible and dictionary. The very systems that these books treat upon were, long before Mr. Heywood was born, preached and promulgated by the ancient philosophers, Socrates and Plato, and in every college and seminary of this country. Works on these same subjects are placed in the hands of our sons and daughters for their education. Mr. Heywood has a perfect right to promulgate his own ideas, and no society or organization has the power to take that right from him. When that right is once taken from him, a decisive blow has been struck at the right of free speech, free thought, free press, and, in fact, at freedom generally. If these books had been sent to a medical student, there would have been no impropriety in sending them by the mail, and every day there are medical books with plates in them that are a thousand times more vulgar and obscene than the works which Mr. Heywood is arraigned for sending.

The Commissioner decided the books produced by the Government as evidence in this case were obscene, and that the defendant be held in the sum of \$1,000 for trial in the District Court.

Mr. Comstock, upon being interviewed, said that the statement of Mr. Heywood in relation to the manner of his arrest, as published in the *Herald* of Nov. 3d, is false. He (Comstock) says that he did read the warrant to Heywood, and explained to him the cause of his arrest, and that all Mr. Heywood's assertions to the contrary are false.—*Boston Herald*.

[Mr. Heywood, in a private letter to us, says, in regard to the reading of the warrant by Comstock, that he can prove by four witnesses that he (Comstock) did not read the warrant. Mr. Heywood is a gentleman, and those who know the two men will have no doubt as to which is correct.—Ed. T. S.]

Cattaraugus County Liberal League.

THE ROCHESTER PLATFORM TO BE RATIFIED.—ABLE SPEAKERS TO BE ENGAGED, AND THE LIBERALS OF WESTERN NEW YORK AND WESTERN PENNSYLVANIA INVITED TO PARTICIPATE.

We the undersigned Freethought and Liberal League Committee of Cattaraugus County propose to hold a mass meeting in the village of Randolph, in said county, on the 8th and 9th days of December to ratify the platform adopted by the National Liberal League at Rochester Oct. 26th, and we cordially invite all persons residing in Western New York and Western Pennsylvania who indorse said platform to unite with us in the proposed ratification meeting.

The speakers who are to be invited to address the meeting are Hon. Judge McCormick of Franklin, Pa., Mrs. Clara Neyman of New York City, Giles B. Stebbins of Detroit, C. D. B. Mills of Syracuse, W. S. Bell of Mass., Dr. T. L. Brown of Binghamton, and others. H. L. Green, who represented our League at the Rochester Congress, will make report of the proceedings at that convention. Liberal arrangements will be made to accommodate all who attend, and, if possible, reduced railroad fares will be obtained.

A. L. BARNARD
FREDERICK LARKIN } Committee.
J. M. METHUEWSON

Our Recent Polemical Agitation.

It was conducted in the columns of THE TRUTH SEEKER, a letter alternately from each contestant appearing each week. The subjects discussed were as follows: Part I.—The relative services of Christianity and Infidelity to American Liberty; Part II.—The relative services of Christianity and Infidelity to Learning and Science; Part III.—Is there a stronger probability that the Bible is divine than that Infidelity is true? The discussion has excited a large share of interest, both among believers and unbelievers; and as both sides are fairly presented, it is suited to readers of all shades of opinion. It is one of the most thorough and exhaustive discussions of the subject, both pro and con, which has been issued from the press for a long time. While the leaning of Mr. Bennett is too much toward Materialism to receive our full commendation, we admire his fearlessness, outspoken and unmistakable advocacy of what he regards as the truth. He has by his enterprise furnished in this volume a magazine of facts and arguments, in an interesting style, which will strengthen the Freethinker and shake the faith of the religionist who ventures to peruse it. In Mr. Humphrey Mr. Bennett found no mean adversary. The orthodox side is ably presented and the best arguments possible are brought forward, sometimes, we must honestly confess, with a force and dexterity before which there is a momentary retreat. But Mr. Bennett fails not in the end to overwhelm his opponent, and at times, especially when the characters of Freethinkers and clergymen are compared, with a vigor that grinds his antagonist to dust and arouses our pity for his utter helplessness.—*Religio-Philosophical Journal*.

The Estimate of a Friend.

MR. EDITOR, Dear Sir: The book, "Christianity and Infidelity," which you kindly sent me, reached me some time since, but circumstances have prevented me from acknowledging your favor until this date. I had kept pace with the discussion as it ap-

peared in weekly installments in your paper and had hoped from the beginning that you would in due time issue the complete effort in book form. I was therefore much gratified when through the columns of your paper you announced your intention to do so. The matter makes up a larger book than I supposed it would, and after looking it through I am more than ever impressed with the value of the work. I find the pros and cons of arguments so ingeniously dovetailed, so to speak, that none who read can fail to obtain a fair view of the subject from both the orthodox and liberal standpoints.

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CUSTOM does often reason overrule.—*Rochester.*

CULTIVATION to the mind is as necessary as food is to the body.—*Cicero.*

MEN must endure their going hence, even as their coming hither; ripeness is all.—*Shakespeare.*

THE ancients tell us what is best; but we must learn of the moderns what is fittest.—*Franklin.*

IT is too much proved that, with devotion's visage and pious action, we do sugar over the Devil himself.—*Shakespeare.*

CHOOSE always the way that seems the best, however rough it may be. Custom will render it easy and agreeable.—*Pythagoras.*

WHEN a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—*Koran.*

CAN there be any greater dotage in the world than for one to guide and direct his courses by the sound of a bell and not by his own judgment and discretion?—*Rabelais.*

I HAVE heard that death takes us away from all things, not from good. I have heard that when we pronounce the name of man we pronounce the name of immortality.—*Emerson.*

TRUTH comes to mortals gently, tenderly and sweetly, filling them with a peace that passeth understanding. Error clouds, affrights, angers and debases the soul. By their respective fruits we may know them.—*Jarves.*

WHEN fanatics and bigots are permitted to mould the religious ideas of youth, infancy must suffer, not only from spectral torments, but it must also imbibe notions of the Divinity which change him from a father to a monster.—*Jarves.*

WHATEVER expands the affections or enlarges the sphere of our sympathies—whatever makes us feel our relation to the Universe and all that it inherits in time and eternity, to the great and beneficent Cause of all, must unquestionably refine our nature and elevate us in the scale of being.—*Channing.*

MISTAKES rule the world, or very nearly so. Religion, politics, love, are alike their sport. We call the result to ourselves fate, destiny, or any other name which will assuage wounded *amour propre*, or our disappointment in finding out, after a long and weary travel, that we have mistaken our road for want of proper attention to the signboard.—*Jarves.*

IN becoming as little children we all approach the kingdom of heaven; but it is a kingdom of peace and joy within ourselves, reflected from the guilelessness of these little playmates. The strength of this nature is shown by its influence over the most worldly hardened minds. There is a power in its spirit-fibre to turn manhood back to babyhood, because there is no selfish alloy in it. As you measure out your affections they are meted to you again.—*Jarves.*

DON'T hang a dismal picture on the wall, and do not daub with sables and glooms in your conversation. Don't be a cynic and disconsolate preacher. Don't bewail and bemoan. Omit the negative propositions. Nerve us with incessant affirmatives. Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good. When that is spoken which has a right to be spoken, the chatter and the criticism will stop. Set down nothing that will not help somebody.—*Emerson.*

DEVOTIONAL pidity will go a great way; but unless it so saturates and possesses one as to render him a fanatic he will have many cool moments in which his judgment will work according to its normal functions. Woe to religion if in such moments the objects of faith and devotion are scanned with the bold, clear eyesight used for other things. Viewed repeatedly in this way, the objects lose the glamour with which they at first beguiled the mind, and, not all at once but by degrees are retired below the surface, or else so positively rejected that their former place and power are lost to them forever.—*Water.*

THE cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and never seeing noble game. The cynic puts all human actions into two classes,—openly bad and secretly bad. All virtue and generosity and disinterestedness are merely the appearance of good, but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings is to chill and sear them; to send you away sour and morose. His criticisms and hints fall indiscriminately upon every lovely thing, like frost upon the flowers.—*Beecher.*

SHAKESPEARE, the tragical Titan, who storms the heavens, and threatens to tear the world off its hinges, who, more fruitful than Eschylus, makes our hair to stand on end and congeals our blood with horror, possesses at the same time the insinuating loveliness of the south-east poetry; he played with love like a child, and his songs are breathed out like melting sighs. He unites in his existence the utmost elevation and the utmost depth; the most foreign, and, even, apparently, the most irreconcilable properties in him subsist together. The world of spirits and of nature have laid their treasures at his feet; in strength a demi-god, in profundity of view a prophet, in all-seeing wisdom a protecting spirit of a higher order, he lowers himself to mortals as if unconscious of his superiority, and is as open and unassuming as a child.—*Schlegel.*

Odds and Ends.

SPELL donkey with one letter.—U.

"PAT, do you understand French?" "Yes, if it's shpoke in Irish."

THE last performance that Samson gave literally brought down the house.

TWO THINGS in this world that should not be trifled with—woman's opinion and the business end of a hornet.

"Who was the meekest man?" asked a Sunday-school teacher. "Moses." "Very well; who was the meekest woman?" "Never was any."

AN old bachelor seeing the words "families supplied" over the door of a grocery, stepped in and said he would take a wife and two children.

SUNDAY-school teacher: "Who was the strongest man?" Boy: "Jonah; because the whale couldn't hold him after he got him down."

"CLERGYMEN," remarks an exchange, "like railway brakemen, do a great deal of coupling." Ah, yes; and then the coupled ones do all the switching.

THE advertisement of a Western stone-cutter reads: "Those who buy tombstones from us look with pride and satisfaction upon the graves of their friends."

REAL-estate business is not so profitable as it used to be. The tenant is waiting for the landlord to lower the rent, while the landlord is waiting for the tenant to raise it.

"PRAY, Mr. Professor, what is a periphrasis?" "Madam, it is simply a circumlocutory cycle of oratorical sonorosity, circumscribing an atom of ideality lost in verbal profundity." "Thank you, sir."

"SILENCE in the court!" thundered a Kentucky judge, the other morning. "Half a dozen men have been convicted already without the court's having been able to hear a word of the testimony."

"DO THESE bells sound an alarm of fire?" said a stranger the other Sunday, as the church bells were calling together the worshippers. "Yes," was the reply, "but the fire is in the next world!"

A MISERLY millionaire is asked to contribute to a charitable fund, but declines to do so, whereupon the lady patroness upbraids him for his stinginess. "Ah, madame," if we rich people liked to be generous, we would be too happy. We must deny ourselves something."

"YOUR handwriting is very bad," said a gentleman to a friend more addicted to boasting than to study; "you ought to learn to write better." "Ay, ay," replied the young man, "it is all very well for you to tell me that, but if I were to write better, people would find out how I spell."

EYES have they but they see not—potatoes. Ears have they but they hear not—corn stalks. Arms have they but they hug not—windmills. Tongues have they but they talk not—wagons. Legs have they but they walk not—tables. Heads have they but they think not—cabbages. Hands have they but they toll not—tramps. Cheek have they but they blush not—drummers. Noses have they but they smell not—pitchers. Lips have they but they kiss not—tulips. Teeth have they but they chew not—bucksaws. Wings have they but they fly not—houses. Feet have they but they walk not—verses. Panes have they but they grumble not—windows. Joints have they but they bend not—grain stalks. Hearts have they but they love not—trees. Diaphragms have they but they sneeze not—shellfish. Pulse have they but it throbs not—gardens. Mouths have they but they speak not—rivers. Knees have they but they kneel not—ships. Skulls have they but they think not—boats. Beards have they but they shave not—oysters. Sinews have they but they ain not—newspaper men. Heads have they but they go not head first—lobsters. Khans have they but they can not—Tartars. Faces have they but they smile not—due bills. Hips have they but they move not—roofs. Nipples have they but they suckle not—percussion locks. Lights have they but they breathe not—skylights. Jaws have they but they jaw not—vises.

JOSH BILLINGS ON PETS.—Pets of all kinds are a nuisance. Pet a mule with a club and he is pashant, but pet him with oats and he will kick out one end of kreshun. Pet dogs are full of phleas and pet monkeys are full of the devil. All pet children are truants, and opinyuns, like second-hand clothing, are worth just what you can get for them. A pet horse learns to be frisky, and a pet servant becomes cunning at the expense of his honesty. Pet friends are the hardest to keep, and when you do lose them they turn from hunny to gaul, and pets of all kinds are fastidious. A pet krow kant tell what his next mischief will be, and of all pets none are more nasty and cross than a pet parrot. Nothing in this world was made to be petted, for nothing was made to require it. Pet hobbies are plenty and easy to mount, but hard to stick to, and the ditches all along life's turn-pike are filled with riders. A pet lam always makes a kross ram, and what has been once petted can never be happy again without it. Live pets of all kinds are sure to be lazy, and from being lazy to being sassy is but a short step, and is sure to be taken. Too much petting brings luxuriance first and then ruin. I have seen garden sass petted so much that it will run to top and to vines. Pet kate are just an insult to the kat, and next an insult to the party that pets them; and there is no more excuse for boarding a pet poodle and lugging them around than there is for boarding and totting a bed-bug.

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Notes and Clippings.

THE fishmonger's oath.—Buy cod, sir.

THE dairyman's oath.—Buy cheeses, all mity.

THE number of Christian missionaries in India is said to be 600.

THERE are now 2,265 letter carriers employed in the free delivery service of the United States.

THE Church Party in Mexico is actively engaged in creating enmity towards the United States.

IN FIFTEEN years more than twelve thousand persons have lost their lives by the wrecking of English vessels.

IN THE Penitentiary at Auburn, N. Y., there are twenty-seven clergymen, forty-two lawyers, thirteen doctors and three printers.

THE Rev. Joseph Cook says that we can reach the Chinamen of the Pacific coast by baiting the gospel hook with the English alphabet.

SMITH now comes from the ministry of the Scandinavian Methodist church, and begins the establishment of a Presbyterian Church in Palo Pinto, Texas.

REV. S. L. B. SPEARE has been removed from the chaplaincy of the Massachusetts State Prison on account of his opposition to the new law permitting Roman Catholic worship in the prison.

THE Rev. Dr. Baird of Richmond, having now been acquitted by the civil court, is to have a trial by the Presbytery that deposed him. Perhaps the Presbytery may yet find that \$22,000.

A THREE-ARMED child has been born in Michigan. He is supposed to be a near relative of the young man whom Mr. Gough knew who had three hands—his right, his left, and always a little behind hand.

THE State Assayer of Massachusetts bought four samples of whiskey at fashionable bars in Boston, and on analysis found, total abstinence advocates will be sorry to know, that they were all unadulterated.

THE sailor's Fourth Commandment:—Six days shalt thou labor and do all thou art able.

On the seventh, scrub deck and scrape the chain cable.

THE Dominion Churchman (Episcopalian), published at Toronto, Ont., says: "The advocates of what they call Free thought are now making most persistent and unusual efforts in Canada to propagate their system, if system that can be called which consists in little else than denial of everything."

MR. FORBES, the war correspondent of the London Daily News, in summing up his campaigning experiences for a London magazine, says that corruption, favoritism, and imbecility pervade the Russian army from top to bottom, the Czar alone excepted. Such a statement, he fears, will lose him the Russian iron cross.

THE Rev. Mr. Gates had a serious quarrel with his wife, which is a naughty thing for any one to do, but especially so for a clergyman. He had not only grace, but grit, however, for when expostulated with by his conference he stubbornly refused to make any concessions. Then the brethren gave him up and closed their exercises by singing "The Gates Ajar."

BISHOP HUNTINGTON, in his new book on "The Common Things of Divine Service," sides with the Rev. Dr. Bevan on coughing in church, and holds that people who cannot refrain from coughing ought to stay at home. He brands the church-going baby as a nuisance, and maintains that it and its mamma ought to spend Sunday almost anywhere rather than in Church.

A FRIEND, living in Brooklyn, having occasion to be out about four o'clock on a recent morning, saw a man, who saw a man, who looked like Comstock, rushing down street in his drawers, crying out in the most frantic manner, throwing his arms wildly about, "I smell something obscene; I smell obscenity." It is not known what this indicated, but it is feared some new victim is about to suffer from official surveillance.

ACCORDING to the latest statistics Rome has now 280,000 inhabitants, 347 Catholic and four Protestant churches, and 4 Jewish synagogues, 46 public schools, attended by 8,308 boys and 7,099 girls; 4 hospitals, containing altogether 3,500 beds; 1,990 hackney carriages, with one horse, and 200 with 2, besides 110 coupes, and 80 omnibuses; 3 steamboats ply on the Tiber, and there are 3,840 places of refreshment.

THE course of Mr. Waldo, the Seventh-Day Baptist of western Pennsylvania who persists in doing his work on Sunday and his worship on Saturday, still vexes some of his neighbors, who think he ought to do as they. He was several months ago acquitted in the Court of Common Pleas of Crawford county. He has again been prosecuted; the complaint this time being substantially the same as before, but slightly different in its minor particulars.

THE Lutheran church in Beaver City, Pa., has an oil well on its premises, and the flow is sufficient to pay all expenses. The congregation now sing—

There is a fountain filled with oil,
Drawn from dame Nature's veins, etc.
They are prospecting for coal, and if they find it, and also a little sulphur mine, they will have all the materials for a first-class hell of their own.

THERE is to be a lively church trial in Traquair, Scotland. The Rev. Mr. Wallace, a pastor in that place, has farmers in his congregation. He recently told them from his pulpit that he saw no reason why the hours of the Lord's Day should not be spent in gathering in the fruits of the earth when the question lay between being gathered on that day and being ruined by bad weather. Some of his brethren, rigid observers of the Fourth Commandment, are about to proceed against him.

A GLASGOW clergyman, who is much addicted to snuff-taking, was on a recent Sunday about to read from his pulpit the fourth section of the 119th Psalm, which begins, "My soul cleaveth unto the dust." After announcing the passage, he paused a moment, took from his pocket his snuff-box, and from the box with thumb and finger a generous pinch, which he put into his nostrils. Then he proceeded with the psalm, and when he said, "My soul cleaveth unto the dust," the congregation were powerless to restrain their mirth.

SOME of the members of a colored Baptist church in Louisville went to a circus. Then others who had criticised their conduct did likewise, just to see how wicked the circus was. The latter were in turn followed by more, who seem to have gone for the same purpose. The action of all was followed by an act of church discipline which resulted in turning out of the fold about half a hundred. The circus was too much for this church, for the remnant remaining after the loss of the excluded members is so weak as to be hardly able to keep together.

THE Cardinal Antonelli lawsuit has been resumed in Rome. The counsel of the brothers Antonelli strove hard to get the proceedings postponed until January. Signor Gallini, the legal adviser of the Countess Lambertini, strenuously opposed this. After a lively discussion the tribunal decided that the case would receive definite judgment on the 26th inst. On the 20th a series of documents will be published, shedding a new and startling light on the whole affair, and compromising, it is said, certain individuals who have not yet figured in the trial.

LAST spring, Mrs. Elizabeth Thompson, a lady of warm sympathy and active philanthropy, touched by the sufferings of the working people, published an offer of three prizes for the best three essays on the cause and cure of the existing labor depression. About four hundred essays were sent in response to the offer. The committee appointed to examine the essays did not consider any of them worthy of the first prize of \$100. "The Labor Question," by Prof. R. Eccles, of Brooklyn, took the second prize, \$75. The Rev. T. S. Cartwrightman took the third prize. The first prize was divided among the writers of the next best three essays, Miss O. A. Blodgett, Jas. A. Dean, D.D., the Rev. Charles W. Duane, Dr. Joseph Rhodes Buchanan, and an unknown writer.

ANTHONY COMSTOCK, an active member of the Jesuitical society, called "The Young Men's Christian Association," in 1873 organized the Society for the Suppression of Vice, and as its Secretary and Agent procured the passage through Congress of an oppressive unconstitutional law, under which, by this same Comstock, many honorable, well-meaning and innocent persons have been made to suffer most severely. Now, it is proposed to organize another society for the suppression of Comstock, and to remove from our statute books, State and National, the odious laws he caused to be enacted, and to remove Comstockism from our post-office.

THE season has arrived and the church fair blossoms in all its glory. Prices are down, and tickets for heaven in the shape of pin cushions and raffle chance rule lower than last year. Sixpenny pin cushions, which last winter brought half a dollar apiece, are now dull of sale at a quarter. Oyster soup, calculated to put the consumer in a heavenly frame of mind by scalding the skin off the inside of his mouth and washing it down his esophagus, retails at fifteen cents per shallow dish. Sunday-school ice cream is only ten cents a plate, with two spoons to eat it with; and rag-baby dolls, stuffed with sawdust, cannot be sold with any degree of rapidity without offering chromos.

AN extremely respectable Presbyterian church about fifty miles from New York recently lost its pastor, and, as the building is a fine one with solid walls, stately steeple, and plenty of stained glass, there is no lack of candidates for the vacant pulpit. The list is large enough to keep the church in preachers for a year to come. A novelty in candidating was developed a week or two ago in connection with this church. A clergyman wrote to one of the elders for a chance to preach, and was told that there would not be any for some time, as the pulpit was supplied for weeks to come. Nothing daunted, he mailed a manuscript sermon, requesting its perusal by the official members of the church, and saying that this was a sample of what might be expected if he should become their pastor. The brother's case was dismissed with gentle smiles, and his manuscript returned by the next mail as a "rejected article."

AN Englishman named Guinness has been making an extensive tour in France in what he calls a "Bible carriage." He takes in this vehicle a great many copies of the Scriptures, some of which he sells and others he gives away. He goes to the small towns, and collects a crowd by preaching from the pulpit or desk, which is a part of the carriage. He has thus far met with great success. This is much like the plan pursued by certain vendors of quack nostrums who visit towns and cities with fine carriages, and with bells or musical instruments attract attention, and then from the carriage sell to the gaping crowd their wonderful cure-alls for all human ills. If the pious gentleman would only add a moral and religious monkey and a sacred hand-organ from which to grind a few such heavenly tunes as Old Hundred or the Mulligan Guards, the pecuniary success of his peregrinating mission would be assured.

IN a Baptist Sunday-school anniversary in this city last Sunday night one of the attractions was a converted heathen, who afforded the most sparkling sort of amusement for the children by singing a song in his native language. Such an innovation in the anniversary business is a wholesome idea. Besides the intellectual benefit which the ordinary Sunday-school scholar may derive from listening to and associating with the average heathen, it does away with the old-fashioned business of speech-making which has wearied the anniversary-going public beyond all patience. There are three classes of speakers who generally perform on such occasions; 1. The long-winded old men who come with well-worn stories that everybody has heard; 2. The fust-and-feathers orators, who indulge in moral fireworks, soapbuds, and similar sensation; 3. Men of some sense. It is just to say, however, that the latter are greatly in a minority on Sunday-school anniversary platforms. A few good heathen who can sing in almost any unintelligible language might secure a fine run of engagements during the present Sunday-school season.

Events of the Week.

MOSES GRINNELL died at the age of 75.

SENATOR BLAINE is gaining in health and strength.

THE damages by the late flood in Richmond, Va., are said to be \$500,000.

THE U. S. Bonded Warehouse on Vesey street was robbed of \$16,000 worth of silk by tunnelling burglars.

FORTY men are on trial at Scranton, Pa., for murder. It will take a big hanging bee to suspend them all by the neck.

THOMAS WEEKS, a scene-shifter in Brooklyn Academy of Music, dropped dead while at his work. His scene was shifted for the last time.

THREE men, indicted for tarring and feathering a woman of loose character, have been sentenced to the penitentiary for from one to ten years at Erie, Pa.

A. OAKLEY HALL, Ex-Mayor and Ex-Tourist is out on a starring lecture engagement. He commenced in Boston to a not over-crowded audience.

ANOTHER week of moderate weather, interspersed with a heavy north-eastern storm with profuse rain. The earth is well saturated with water and is ready for winter.

THE steamboat C. H. Northam, of the New Haven line, burned in the East River near Seventh st. Three of the crew perished in the flames or by suffocation in their berths.

WM. H. VANDERBILT's fast team knocked down Mathew Riley on Central ave. Morrisania, injuring him severely. That is too old a custom for the rich and powerful to be knocking down the weak and the helpless.

THE political excitement in France still runs high. McMahon finds the public waters not entirely placid. Much trouble exists in appointing a Cabinet that will at the same time please himself and all the cliques that wish to be pleased.

A GREAT storm prevailed in Eastern Virginia and the vicinity of Washington. Terrible havoc and destruction of property took place. Railroad tracks were submerged, bridges carried away and much damage done to shipping, attended with loss of life.

THE Rev. J. M. Buchanan has petitioned his church that his connection with it be discontinued, on the ground that it is so deeply in debt that it does not afford him sufficient money to support his family upon. Many churches and pastors are in the same trouble.

ANOTHER large emigration to Liberia is to be made from this country in six weeks. Between three and four thousand colored people have gone there since the war. There are said to be a quarter of a million colored men and women in the United States who are now anxious to leave for Liberia.

ROPER, alias McGhee, who attempted to outrage a young lady named Betie Templeton, was taken from jail at Columbia, Tenn., by a mob and lynched from a third story window of the Court House, in the sight of two thousand people who approved of the summary proceeding.

THE President of the fraudulent Security Life Insurance Company has been sentenced to state prison for five years. Dr. T. S. Lambert of the Popular Life Insurance Company for whose presence the court is waiting is still unable to put in an appearance. Rascality is not always successful.

CARDOZA, Ex-Treasurer of South Carolina, has been tried and sentenced to a fine of \$4,000 and imprisonment for two years. Smalls for bribery, a fine of \$5,000 and three years' imprisonment, Cass Carpenter, for forgery, to \$1,000 and two years in jail. It is still a problem whether honesty is not the best policy.

A SAD event occurred in the sinking of the Huron, on Nov. 24th, off the Virginia coast by which one hundred and fourteen persons or more were suddenly drowned. It speaks badly for our ship building when vessels are so easily lost. Inquiries are to be instituted in this case but probably it will be found that old Nobody was to blame.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER IX.

Well has the great historian of Rome remarked: "Future tyrants were encouraged to believe that the innocent blood that they might shed, would be instantly washed away in the waters of regeneration."

If man never fell, if he is a progressive instead of a retrogressive being, the stupendous scheme is an idle tale, and with it atonement, salvation, and numberless minor dogmas become superfluous. Outside of theology or mythology there is no indication of man's fall. Science has not been consulted by bigoted votaries; her followers have pursued their thoughtful way, while the theologians have gone theirs. Theological speculation is the easiest speculation, for it does not require facts, and if incapable of demonstration, is equally invulnerable to refutation by those employing the same weapons. It has been dimly seen that science conflicts with the biblical myths of the creation, and although on one hand theology has sought to reconcile science with itself, the students of the latter have not made any such attempt, rather shrinking from the application of the facts which they well knew were in such irreconcilable opposition. Geology has proved the vast duration of the world, and more dexterous hands than have yet applied themselves to the work must gloss its revelations to make them apparently accord with the Bible.

With the extension of the age of the Earth, the introduction of man is carried into the Past. Beyond the indeterminate period of tradition, the geologist finds an indisputably authentic volume written on tablets of rock by fossil remains. Adam, as the first man, becomes a myth. Before he is said to have been placed in the Garden of Eden, man had inhabited the earth for a vast period of time. That mystic era before the beginning of history, when man existed as the rudest savage, has been divided into the Iron, Bronze, and Stone Ages. Each of these periods represent a vast epoch. Man first used stone weapons; then he discovered bronze; and, lastly, iron. An age previous to, and lower than, stone weapons has been discovered. M. Boucher de Perthes divides the Stone Age into the ground and unground. He says: "We have no knowledge of any savages at present so low that they do not sharpen their weapons by attrition, but the lowest Stone Age presents us examples of this want of sharpening. The implements found in the Post-tertiary, so far, are only chipped rudely into form; they are spear-heads, leaf-shaped instruments, flints chipped to an edge on one side and left unwrought on the other. When the Tasmanian wants an instrument for cutting wood, he takes a stone and breaks an edge, with which he at once proceeds to his work. Similar instruments are found in the drift. The instruments of the drift are less neatly formed by larger chippings than those of the Scandinavian shell heaps, or of America. Besides absence of grinding, the instruments are very rude, a character which gives them important bearing on the history of civilization." The men who used these weapons made by breaking stones to an accidental sharp edge dwelt in caves. Of them Vogt remarks: "The cave man was the rudest of savages. Perhaps there exists at present no race so low. His diet was exclusively flesh. No traces of vegetable food, nor even hooks or nets for capturing fish, have been found. He attacked his prey—like a wild animal—by cunning, speed, strength; and it seems that with his simple stone instruments he mastered the young rhinoceros. He clothed himself with the skins of animals sewed together with sinews by means of needle-shaped bones. His dwelling was a nest or hut, perhaps little better than some anthropoid apes construct. He had no domestic animals; and not until a later period did he domesticate the dog—the first animal he took under his protection." Such is a faithful picture of the European savage—the progenitor of the Anglo-Saxon.

For the last fifty years facts have been constantly produced in support of the vast antiquity of man; but so strong has been theological prejudice that they have either been strenuously denied or ignored. Human fossils have been repeatedly found in such positions and state of preservation that had they belonged to any other animal they would have been at once pronounced true fossils, but, belonging to man, they were at once cast aside as recent. Slowly and patiently scientists have labored and accumulated a mass of fact which now challenge refutation. In no province of investigation has prejudice more absolutely suppressed facts or silenced reason. Theologians make no mention of the mass of evidence daily accumulating, presuming that science and theology have no relation. They will find in the end that this, like all other questions, must be fought on the ground of positive knowledge. The discoveries bearing on man have been condensed in another volume—"Origin and Antiquity of Man," and the present pages only allow of the general statement of their results. M. Boucher de Perthes, from calculations based on the growth of peat, makes the flint arrows found in the Valley of the Somme, in France, one hundred and twenty thousand years old, and yet to this vast duration must be added the indeterminate period allowed for the formation of the gravel-bed in which they are found. Human fossils are found in Sweden; at least (estimated by Lyell's data of two feet and a half of coast elevation in a century) twenty-seven thousand five hundred years old.

The investigations of Linaut Bey in the Delta of Egypt give certain evidence that man was sufficiently civilized to fashion bricks and pottery forty-one thousand years before the building of the Pyramids. Beneath this civilized state—for man has already made a great advance when he acquires the art of making pottery—lies the savage, or Stone Age, when he possessed only stone arrows and spears, such as the Valley of the Somme has preserved. He dwelt in the

midst of a dense wilderness inhabited by colossal beasts, armed only with a rudely broken flint. For what length of time he had previously existed cannot be determined, but he had advanced from the rudest state by a process slow and painful. The more enlightened a people, the more rapid their advancement. Savage tribes remain from age to age apparently without change, so extremely slow is the awakening of their intellectual powers. The period of time from the flint axe to that of bronze must be extremely long, and still more vast that which stretches into the night of time to the unarmed hairy savage—the primeval man. All this vast duration lies far below the base of the hoary pyramids, which of themselves are scarcely of historic time, reaching back, according to Lepsius's calculations, to within one hundred and twelve years of the Creation according to received chronology.*

From the brutal savage, through the interminable duration of the ages of Stone and Bronze, man advanced into the uncertain light of tradition. Constantly developing his intellectual powers, he slowly and steadily ascended into civilization. Has he ever fallen? He has been too low to fall. Could the savage, all of whose genius was comprised in the art of breaking a stone to a sharp edge, and using it in offense or defense, fall? He could not well be more savage. But when we pass from the Bronze to the Iron Age, we reach the dawn of history, which, century after century, records the accumulation of thought in unbroken advancement.

Ah, Garden of Eden! state of blissful perfection! you are myths—aspirations of the human heart retroverted into the past.

(TO BE CONTINUED.)

The Bennett-Teed Discussion.

L.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. TEED'S THIRD LETTER.

MORAVIA, N. Y., Nov. 22, 1877.

MR. BENNETT, Dear Sir: I believe you to be thoroughly in earnest in the work engaging your mind and pen. While I disagree with you in regard to the conclusion to which the combinations of form and function point as manifest through law, I am in deep sympathy with you as a man, a fellow-human, fearlessly and determinedly advocating what you believe to be true. Permit me here to extend my heartfelt sympathy with you as an individual, in your apparently unfortunate complication with civil procedures, the *dernier resort* of an intoxicated theology about to fall into the gutter. Your seeming misfortune is one of the brightest auguries for the success of the work in which you are engaged, namely, the destruction of an adulterous theology, a corruption of Judaism and Christianity in combination with Roman paganism. You have great reason for encouragement. Your victory over modern priestcraft is insured beyond a doubt.

When the Church is compelled to have recourse to legal procedure in its extremity, in the struggle for the survival of the fittest; when every Christian hope for succor fails it, and it reaches out and clasps hands with a leprous and palsying civil power, its doom is sealed. So far, then, let me offer no regret, but rather congratulation that in your misfortune is disclosed the extremity to which the fallen Church is driven.

The old ship Babylon has struck a rock, and while the orthodox end of the vessel goes down, my desire is that before the end of the old hulk which you occupy sinks, you will see your danger, take to the life-boat, and make for land.

I have not entertained the thought that you would intentionally misrepresent me, but I am persistent in the claim that there is a grand difference between my statements and your quotations. It does make a difference whether I say, I will not sustain any system founded upon the Bible, or, I will not support a system for the simple reason that it is founded on the Bible. A system might be founded on the Bible and receive my support, not because it was founded there, but because I might deem it confirmed by the works of nature. It also makes a difference, and a grand one in my estimation, whether I assert that I will take a man's statement on his authority corroborated by other valid testimony, or the authority on his testimony without that corroboration. If I tell a man I will take his note signed by one, two, or more reliable parties, he would not say I agreed to take his note without the security named. These, however, are the least important points in the controversy.

You stated to me in your first letter that you did not wish to kick at nothing, and referred me to a serious issue of an unfortunately directed move of the kind. Allow me, as a friend to you personally, desiring your final well being, and claiming a knowledge of a department of the Universe of which you say you are ignorant, to say that mental hernia is a more serious difficulty than the physical one you mentioned. I see by your letter now before me that there is danger to be apprehended. You are so accustomed to the arguments of a warped theology that you are pursuing the very *ignis fatuus* you seemed to fear, as stated in your first epistle. You will persist in assuming that I am going to claim something you do not agree with, and thus you lead off and tell me what you do and what you don't believe, as if you were arguing with some resurrected orthodox clergyman that you have already annihilated and some one else has buried. My dear man, you spend too much time in substantiating my claims.

* For the facts corroborating these statements see the works of Lubbock, Steenstrup, Dr. Keller, Sir Charles Lyell, and the linguistic researches of Muller.

Matter has always existed. It is as persistent as space and time. We cannot go back beyond the time when it had no existence in "some form," and in this I go farther than you, it has always existed in a structure embodying the most perfect symmetry with the complete sum of a co-ordinating function.

The above facts are self-evident and are received by the mind intuitively, as soon as the mind is sufficiently amplified to embrace the concept. They are facts that no argument can set aside and which no argument is required to establish. If this were not true, your statement following would be false: "All the mind, I repeat, that ever had an existence was produced by a physical and mental organization, directly the result of the food digested by the stomach and carried into the circulation by the arterial system. Without nutrition, digestion, and assimilation, the brain cannot act (*vice versa*), no thoughts can be produced, no mind can exist." Here, then, you have made the very statement I desired to see you make. You agree with me that mental energy cannot be produced—another word for caused—except from the existence and operation of an adequate form and function, or, to use your words, "a physical and mental organization." To which I respond, Amen. That form and function are human in their highest development, that mental and physical combinations upon which depend mental production are human, and in the proposition I make the claim that the mental and physical structure capable of disseminating life to new persistent structures is Jesus Christ.

Our difference seems to be that while mental energy and a corresponding form are correlates, that is, that they do not exist independently of each other, you make the body the master and the mind the slave, while I make mind the master and the body the humble servant. I will agree with you that up to the present time, except in a very few instances, the body has been the master of the unfolding man, and it is reasonable to suppose, from your point of view, that the mind will remain subordinate to the tendencies of a corrupt and corruptible physical form even unto death. But how could you misinterpret me in regard to these points when in my letter to you I make the following plain statement: "With the same certainty I can declare that the physical or material world, with its forces, is correlated with the world of mind and thought"? How, then, can you imagine that I regard mind as an extrinsic something separated from the form upon which it is dependent unless you are ignorant of the terms I employ to express my thoughts.

You declare that all the mind that ever did or can exist is produced from a physical and mental organization—the very thing I claim in the proposition, except I go a little further and am a little more specific in my statement of the original embodiment—the mental and physical organism from which not only mental energy is derived, but from which physical substance is disseminated. Inasmuch as you assert that all mind is the product of the combination of mind and matter in a mental and physical organism, why may not Jesus be the special reincarnation of that astral center, the bright and morning star, as he declared?

If all mind is the product of a mental and physical structure—mind and matter in the relation of form and function—then we cannot go back of the time when mind did not exist. If we can go back to a time when mind did not exist, then we can go back beyond the time when mind resulted from a mental and physical organism, and your statement would be false. My arguments may not be solid in your estimation, but they appear a little solid to me, of course, naturally, you know. Now, in taking your premise, what is the conclusion? Simply that a mental and physical organic structure has ever existed: one of the claims embraced in the proposition. According to your own showing, the claim ought to begin to appear quite consistent.

If the foregoing statements, in which we agree, are true, then mind and matter are coincidental, parallel and perpetual, passing along in the course of events hand in hand, uniting in the processes of evolving and involving their never-failing products. This disposes of the question of a time first cause, beyond which there is nothing, in the claim we both make, that no such time ever existed, and carries us back to the question of a qualitative relation of first and second or higher and lower conditions. If mind and matter are perpetual and correlated; if they have always existed, as deduced from your own premise, then this part of the argument is resolved to the simple question, which is highest or first in function? We agree that they are correlates—that they are independent—that neither can exist without the other. Which, then, dominates, mind or matter? That which is finally subdominant is second in quality, while that which is finally dominant is first or highest in quality. You say that mind is the product of mind and matter. Can I not with equal propriety declare that matter is the product of mind and matter, inasmuch as neither, according to your own claim, can have priority as to time, except as highest quality produced in time-marking events?

I ask you to show the slightest proof that the supply of food by which the mind is perpetuated, through the processes of assimilation, digestion, circulation, etc., is not insured through the voluntary and involuntary operations of mind. Perhaps you will explain in your next how the food adapted to the perpetuity of a mental and physical organic structure could be procured and prepared, and then how it can be made to pass through the changes essential to the supply of the waste that the mind itself is constantly undergoing through its functional activity, except through the voluntary and involuntary operations of the mind through its organ, the human brain.

I insist that mental energy, as stated, in the will and intellect, is dominant over matter, and that when the devel-

oping human mind amplifies and asserts its royal prerogative, it will bring into subjection all force, all matter, and all law, as emanating from the highest type of mind. Mind is the most refined, the most positive, the most subtle of all energy, therefore the highest (first) in function, and consequently the all-dominating principle of all that is embraced in the Universe.

You say you are ignorant of a first cause, and yet you say that mind is the product of a physical and mental structure. I say I am not ignorant of the relation of mind and matter and the properties of mind, and I also assert that mind is the product of a great variety of changes or mutations of matter converted to mind itself, and that matter is the product of a great variety of mutations of mind itself converted to matter; or, in other words, I am consistent in the cognition of the law of evolution in admitting the fact of correlation—necessarily embracing the mutations of mind to matter and matter to mind.

When my mind perceives the law of evolution it is so peculiarly constructed that it at once complements it with the concept of involution. When I perceive the law of circulation, involving a flow from mind to matter, from function to form, my mind coördinates that concept with a perception or cognition of a counterbalancing flow. In these two concepts alone is the cognition of the law of circulation complete. This provides against our unfolding process running down, because it is complemented with an involving process that keeps the machine wound up. So you perceive that, like the Dutchman's "egg und bodate, dey go boody goot togedda, heigh?"

In your communication now before me you have enumerated a host of objections to claims you fear I will make. These assumptions, I judge, result from a peculiarly sensitive mental condition originating in your opposition to the absurd positions of a modern Church which claims to be founded upon the doctrines of the Bible. I told you, to begin with, that you need not in this case expect to contend with a disintegrating theological carcass, rotten with its adulterous and polluting intercourse with the harlot of Babylon.

Now that we begin to perceive where we stand on the question, let us enter upon the work of discussing the question of priority in regard to mind and matter. That I may clear up some points in your mind regarding my claims, I will state some minor propositions that are involved in the major one under consideration.

Something was never produced from nothing. I do not claim any such thing, neither does the Bible nor Jesus. Orthodoxy may, but you are not controverting this question with orthodoxy.

Matter and mind have existed perpetually. The Universe, including all that belongs to it, embracing mind and matter, law and force, has existed perpetually. Mind is not an extrinsic or distinct existence from the rest of the Universe, but is a part of it; and when I employ the term Universe, I embrace mind in the term. The seat of mind is within the human structure. I declare it to be prior in function, first or highest in quality, the dominating principle of being. As a qualitative product, it has its origin in matter, the second cause of being. Matter has its origin in mind, the first cause, the highest and prior in quality. Mind, as a product, being highest in quality, is first effect; while matter, the lowest in quality, posterior, is the second effect. Mind is first cause and first effect, while matter is second cause and second effect.

Mind, through voluntary and involuntary procedure is constantly transmitting its potencies and projecting them through an outward circulation to extremities. The mind is protected from exhaustion or final waste by a supply through a return circulation just as essential to the perpetuity of the mind as the flow from the mind outward is to the perpetuity of matter.

I care not how indefinite you make the number of boundaries or limitations to spaces, every quality of function emanating from a given center has its limitation or boundary, and upon it depends the law of rotation. You do not question the law of the correlation of force. You have no difficulty in perceiving the possibility of an energy starting in the condition of electric force, and passing through successive mutations, light, heat, motion, and magnetism, with all their variations of quality, and returning to the electrical status. When did light, heat, motion, or magnetism become electric force? and how? But your law of evolution involves more than this. These forces do not cease in their mutations with potential and dynamic physical energies. Matter itself is constantly being changed to force, and force as constantly to matter, and these, as you declare, to mental energy. Mind and matter, then, are reciprocal, constantly interchanging products, yet forever related as mind to matter.

You will agree with me that men, or minds, differ in quality—that there are higher and lower degrees of these combinations which go to make up or formulate mental and physical organisms. Can you not go one step further and embrace the intuition that there is a highest combination of the properties that constitute mental and physical development, and, as such, highest, first, prior, central, and originative, in the aspect of qualitative being? Why may not that astral center be Jesus, the bright and morning star, as declared by himself?

It is perfectly consistent with the law of evolution complemented with its coördinate, the law of involution, to suppose that cause, the first, prior, or highest, should successively become incarnate as effect, and through mutation complete the cycle of its change in cause. This is the doctrine of Jesus, and it is the doctrine of nature.

I would call attention to two or three slight errors in my second letter, two of which are, I think, typographical. The word "assume" in one place should be "assumes," "all-dominating" all-dominating; and where I allude to

the proposition, "Let me first examine clearly its range," it should have read, "Let me first present clearly," etc. The diction of this last was my own. If I had looked it over carefully, I would have corrected it.

Respectfully yours, CYRUS ROMULUS R. TEED.

The Unconstitutional Statutes.

Subjoined we give the sections of the U. S. Revised Statutes which were passed by Congress at the instigation of St. Anthony Comstock and the Young Men's Christian Association. They are clearly subversive of the fundamental principles of personal freedom, upon which our government was founded: These unjust and unconstitutional laws were hurriedly pushed through Congress, and were voted for by many members because they understood that the Young Men's Christian Association, and many other Christians, wished their passage, and they gave their votes without understanding the real merits of the statutes to be passed.

It is a very poor commentary upon the men who are now elected to pass laws for the nation, that, after the country had continued prosperous for nearly a century under the free and equal laws and provisions of the Constitution, founded by our fathers, such a set of oppressive and liberty-destroying enactments should be forced upon the statute books of our country, as the last quarter of the nineteenth century was nearly dawning.

Congress greatly mistakes its duties when it undertakes to regulate the morals of the people. Its province is to look to the army and navy, to secure means of defense, the commerce, money of the nation, etc., but it should never lend itself to champion the dogmas or belief of any sect or creed, nor to become a police force to compel people to be moral or prayerful. Such legislation should be left for the various States to attend to. The general Government should let it alone.

It will be seen that these statutes are susceptible of being made very oppressive upon publishers, booksellers, druggists, independent physicians, medical authors, advertisers, importers, etc., etc.

TITLE XIX.—PROVISIONS APPLICABLE TO SEVERAL CLASSES OF OFFICERS.

SECTION 1785. Whoever, being an officer, agent, or employé of the Government of the United States, shall knowingly aid or abet any person engaged in any violation of any of the provisions of law, prohibiting importing, advertising, dealing in, exhibiting, or sending or receiving by mail, obscene or indecent publications, or representations, or means for preventing conception or procuring abortion, or other articles of indecent or immoral use or tendency, shall be deemed guilty of a misdemeanor, and shall for every offense be punishable by a fine of not less than one hundred dollars, and not more than five thousand, or by imprisonment at hard labor for not less than one year nor more than ten, or both.

TITLE XXXIII.—DUTIES UPON IMPORTS.

SEC. 2491. All persons are prohibited from importing into the United States, from any foreign country, any obscene book, pamphlet, paper, writing, advertisement, circular, print, picture, drawing, or other representation, figure, or image on or of paper or other material, or any cast, instrument, or other article of an immoral nature, or any drug or medicine, or any article whatever, for the prevention of conception or for causing unlawful abortion. No invoice or package whatever, or any part of one, in which any such articles are contained, shall be admitted to entry; and all invoices and packages whereof any such articles shall compose a part, are liable to be proceeded against, seized, and forfeited by due course of law. All such prohibited articles in the course of importation, shall be detained by the officer of customs, and proceedings taken against the same as prescribed in the following section: *Provided*, That the drugs hereinbefore mentioned, when imported in bulk and not put up for any of the purposes hereinbefore specified, are excepted from the operation of this section.

TITLE XLVI.—THE POSTAL SERVICE.

SEC. 3893. No obscene, lewd, or lascivious book, pamphlet, picture, paper, print, or other publication of an indecent character, or any article or thing designed or intended for the prevention of conception or procuring of abortion, nor any article or thing intended or adapted for any indecent or immoral use or nature, nor any written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where or how, or of whom, or by what means either of the things before mentioned may be obtained or made, nor any letter upon the envelope of which, or postal card upon which indecent or scurrilous epithets may be written or printed, shall be carried in the mail; and any person who shall knowingly deposit or cause to be deposited, for mailing or delivery, any of the herein before mentioned articles or things, or any notice or paper containing any advertisement relating to the aforesaid articles or things, and any person who, in pursuance of any plan or scheme for disposing of any of the herein before mentioned articles or things, shall take or cause to be taken, from the mail any such letter or package, shall be deemed guilty of a misdemeanor, and shall, for every offense, be fined not less than one hundred dollars, nor more than five thousand dollars, or imprisoned at hard labor not less than one year nor more than ten years, or both.

TITLE LXX.—CRIMES.—CHAPTER THREE.—CRIMES ARISING WITHIN THE MARITIME AND TERRITORIAL JURISDICTION OF THE UNITED STATES.

SEC. 5389. Every person who, within the District of Columbia, or any of the Territories of the United States, or other place within the exclusive jurisdiction of the United States, sells, or lends, or gives away, or in any manner exhibits or offers to sell, or to lend, or to give away, or in any manner to exhibit, or otherwise publishes or offers to publish in any manner, or has in his possession, for any such purpose, any obscene book, pamphlet, paper, writing, advertisement, circular, print, picture, drawing, or other representation, figure, or image on or of paper or other material, or any cast, instrument, or other article of an immoral nature, or any drug or medicine, or any article whatever, for the prevention of conception, or for causing

unlawful abortion, or who advertises the same for sale, or writes or prints, or causes to be written or printed, any card, circular, book, pamphlet, advertisement, or notice of any kind, stating when, where, how, or of whom, or by what means, any of the articles in this section hereinbefore mentioned can be procured or obtained, or manufactures, draws or prints, or in anywise makes any of such articles, shall be imprisoned at hard labor in the penitentiary for not less than six months nor more than five years for each offense, or fined not less than one hundred dollars nor more than two thousand dollars, with costs of court.

Our Post-Office is a splendid edifice, probably one of the finest and most desirable on the globe. It was designed to be fire-proof and stands isolated. It cost \$7,000,000 or \$8,000,000. It ought to be standing there in good condition one thousand years from to-day. It is enough to make an American feel proud to stand and view it. From this edifice nearly one hundred tons of mail matter daily leaves for all parts of the country and all parts of the world, and a similar amount is received from all these sources. But there is, nevertheless, a sad reflection associated with it. About one half of that grand structure is occupied by the United States District Court, with a Criminal Branch, Marshal's Offices, District Attorney's Offices, Commissioners' Offices, etc.

In that magnificent pile, which the hard earnings of the people have paid for, is a salaried court, with salaried officers of all ranks, which is emphatically an American Inquisition in which honest and deserving men have been put upon the legal rack and have been unjustly deprived of their liberty and their money. It is sad to realize that such an institution should exist in this great commercial city, and that the revenues drawn from the people should be used to sustain it—but so it is.

The Criminal Branch of the U. S. District Court here was established during the war, when there were more cases of a criminal character than the Commissioners were able to attend to. It was well enough at that time, but now there is little for it to do save Comstock's obscene work, by which men far his betters are subjected to indignity, injustice, and heavy expense. It is indeed a sad thought that so much money drawn from the pockets of the people should be paid to a class of men to persecute citizens who are far more useful and far more honest than themselves. The Criminal Branch of the N. Y. U. S. District Court has outlived its usefulness and ought to be abolished.

"THE WORLD'S SAGES, THINKERS AND REFORMERS."—We have now in press a revised and enlarged edition of this work. Several characters have been added, and it will be printed on better and larger paper, and will make a very presentable volume, containing nearly 1100 pages, crown-octavo. The price will be the same as the former edition—cloth, \$3.00; colored leather, red edges, \$4.00; morocco and gilt edges, \$4.50. Postage included. Now is the time for orders.

BEYOND THE VEIL.—This is a Spiritualistic work purporting to be given from the spirit of Dr. Paschal Beverly Randolph through the Scribes, Mrs. Frances H. McDougall and Mrs. Luna Hutchinson. It is a curious book, giving interesting accounts of the life beyond the grave and will doubtless be highly prized by our spiritualistic friends. It will contain a steel engraving of P. B. Randolph, will be printed on heavy tinted paper, with neat letter-press, and will be neatly bound. Those who wish a copy will please send in their orders. Price \$1.50, including postage. Address this office.

WHAT IS HUMANITY?—A Lecture by Karl Heinzer. Published by The Society for the Diffusion of Radical Principles. H. Lieber, Indianapolis. This excellent little brochure, by the widely-known editor of *Der Pioneer*, hews to the line and cuts to the very marrow of the vital distinction between "humanity" and inhumanity on the one hand, and between the same and pseudo-philanthropy—humanity so-called—on the other. After a terse but thorough overture on what humanity is *not*, to wit: neither bestiality, brutality, or non-progressiveness on the animal side, nor angelhood, religiosity, or plausible hypocrisy on the "heavenly" side, he proceeds, through the remainder of the pamphlet, to give his affirmative replies to this most vital of questions. Those replies, stripped of their valuable and suggestive exposition, are—1. Humanity is the independent, sovereign manhood [and womanhood], emancipated through thought from all superhuman authority and guidance. 2. Culture. 3. Recognition of the common nature and the equality of mankind. 4. Equal universal human right to every thing which secures, ennobles, embellishes, and makes happy this life: in other words, "freedom, prosperity, education for all." 5. Final answer: *The much abused German Radicalism.*

In this latter connection the author maintains that true humanity will first find its home where there are both external freedom inviting entrance, and the requisite internal freedom necessary for an abode. The first requisite is amply found in this republic of ours. But what of the second? "In no country," we are told, "do we find, in proportion, more deficiencies in thought than in 'free' and 'practical' America,—that same America, which, by its defective reasoning, places republicanism and monarchy on an equality as rightful forms of government; which lets its foreign policy be dictated by kings, and, in its domestic government, has constructed a monarchy without knowing it; which holds the overthrow of democracy to be democracy; which couples religious tyranny with religious freedom, and by religious freedom understands the freedom for religion to overthrow all freedom. With this faulty method of thinking among Americans I contrast the consistent and comprehensive method of the Germans. This, . . . joined to an idealistic tendency of mind, should be the very qualifications to make the Germans step forward preëminent as advance guards and champions of humanity under the banner of German Radicalism."

The Truth Seeker.

D. M. BENNETT, Editor.

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The Great Religions of the World.—Continued.

A LECTURE DELIVERED AT WOLCOTT, AUG. 18, AND AT NEW HAVEN, SEPT. 23, 1877.

Let us now step across to Egypt, that famous land of ancient literature, science, and art, and take a very brief glance at its religion.

The Egyptians, it is probable, were the descendants of the Aryan race from Central Asia, though this, of course, is a matter more or less of conjecture. This much is known, that it was an educated land, that its people built great pyramids, temples, and obelisks nearly five thousand years ago. In architecture, in the qualities of grandeur and massive proportions, the world has not produced its equal. The largest buildings erected elsewhere by man are diminutive compared with the pyramids. They are the oldest perfect works of antiquity remaining, the beauty of whose masonry is still a marvel to the world. An obelisk of a single stone now standing in Egypt weighs three hundred tons, and the Colossus of Rameses II. weighs nearly nine hundred tons. With all the knowledge of civil engineering now in the world, it is not known how to move and place in position such immense stones. Herodotus describes a monolithic temple (a temple of one stone) which must have weighed five thousand tons; and that immense stone was carried the whole length of the Nile to the delta. There is at Karnac a roof of a doorway composed of sandstone blocks forty feet long. Sculpture and bas-reliefs are found there thirty-five hundred years old.

The Egyptians were as remarkable for their literature as for their achievements in works of art. They possessed a great fondness for making a record of all current events. Every year, every month, and every day had its record. It is claimed that there is no human history that goes back so far. They were astronomers and knew how to calculate eclipses of the sun and moon. They possessed a knowledge of geometry, chemistry, music, medicine, anatomy, designing, mining, etc.

But wonderful as was the civilization of Egypt, we are more interested in its religion. They were a religious people and paid great attention to the worship of their gods. They were considered to be more pious than any other of the ancient nations. Religious observances were so numerous and imperative that the mere common labors of life could not be performed without constant attention to some religious requirement. They were strong believers in the immortality of the soul as well as metempsychosis. They derived a great solace from the anticipations they indulged in of a continued life beyond the grave. The God Osiris and the Goddess Isis were their chief deities. They also had a grand master-spirit of evil, who presided over the inferior regions. His name was Typhon, and he was a brother of Osiris.

They believed in demigods, and by some it is held that there the conception of the virgin and child as a religious symbol originated.

They had in their religious system a multitude of priests of different grades, as chief priests, or pontiffs, prophets, judges, scribes, those who examined the victims, keepers of the robe, of the sacred animals, etc. Women also held offices in the temples and performed duties there, though not as priestesses. The priests were exempt from taxation and were provided for out of the public stores. They superintended sacrifices, processions, and funerals, and were initiated into the greater and lesser mysteries. Funeral ceremonies were most imposing. The bodies were embalmed and placed in tombs of the strongest construction. The cost of embalming and the size and strength of the tomb varied with the position and wealth of the deceased. When the seventy days of mourning had elapsed, the body in its case was ferried across the lake in front of the temple, which represented the passage of the soul over the infernal stream. Then came a dramatic representation of the trial of the soul before Osiris. The priests, in masks, represented the gods of the under world. Typhon accuses the dead man and demands his punishment. The intercessors plead for him. A large pair of scales is set up and in one scale his conduct is placed in a bottle and in the other an image of truth. These proceedings are represented on the funeral papyri.

The Egyptians placed a high estimate upon virtue and morality. Many virtues of which Christians have been in the habit of claiming a monopoly were practiced and inculcated by that ancient people. Brunsch says a thousand voices from the tombs of Egypt declare this. One inscription in Upper Egypt says, "He loved his father; he honored his mother; he loved his brethren, and never went from his house in bad temper. He never preferred the great to the low one." Another inscription at Sais runs thus: "I honored my father; I esteemed my mother; I loved my brothers; I found graves for the unburied dead; I instructed little children; I took care of the orphans as though they were my own children."

The Egyptians had forty-two volumes of their sacred writings, which were divided into five classes; but these have been mostly lost in the lapse of time and the changes of government.

In addition to the invisible gods which the Egyptians worshiped, they held large numbers of animals to be sacred, and worshiped them as gods. This would seem to be a strange peculiarity for a people so intelligent. Cows were sacred to Isis, and she was often represented in the form of a cow. The worship of Apis, the small bull of Memphis, was a popular worship. He was considered a representative of their chief god, Osiris. Their worship was eminently a Nature-worship, and for this reason it was easy for them to select animals of various kinds as personifications of deity. Much could be said of the worship of the Egyptians, including the classes into which they divided their gods. This division was elaborate and embraced a large catalogue; but wishing to say a little upon two or three other systems, we will let Egypt rest for the present.

[TO BE CONTINUED.]

Our Examination

Did not come off on Nov. 21st. Neither side was exactly ready for trial. Mr. Comstock, doubtless feeling that his case was not sufficiently strong, said he wished to have time to amend his complaint so as to include Dr. Trall's "Sexual Physiology" with the obscene publications that we have sent through the mails; besides he had to go to Boston on one of his angelic visits and he wished to put off this case until after thanksgiving. It is to be hoped that the roast turkey he may supply himself with upon that day may place him in such a benignant mood that it will continue for several days and dispose him to leave us a few years more of peaceful existence. We have resided a good long time in this world; we have tried to behave ourselves tolerably well, and we hope it is not reserved in the fates for Anthony Comstock to hasten us out of it.

To show how fair the gentleman is towards us and how little he wishes to oppress us for opinion's sake, we will state that the third "obscene" book for which he proposes to prosecute us for sending through the mails, is strictly a scientific work, written by as pure and unsensual a man as ever lived in this country; it has been published for fifteen years in this city; it has passed through twenty-seven editions; some forty thousand copies have been sold and it has been bought and sold by every respectable bookseller in the city and almost every one in the country. It was sold about twelve years, thousands of copies having passed through the mails, before we had ever mailed a book. Among the large number sold we have perhaps disposed of four dozen copies; a part of these have been sold to the trade, a part have been sent by express, and a few by mail. Large numbers of the book have been sent by mail from this city, and those so sending have never been annoyed nor even told they should not send it, but it appears to be reserved for us to be punished and sent to prison for daring to send to Squan Village for Comstock to look over at his leisure a book that for half a generation had been sent to all parts of the country to anybody who wanted it.

The coincidence that we have been arrested and are to be tried, and if possible heavily fined and imprisoned, and that we are a publisher of an Infidel paper and Radical books, is too striking to escape observation. Who can believe for a moment that had we been a supporter of the grand ecclesiastical system of the country, or even had only been neutral upon the subject, we would ever have been arrested and thrust into prison for selling a few copies of Trall's "Sexual Physiology"? No; it is because we have exercised the right of a freeborn American and have expressed our disbelief in and disapprobation of the system of priestcraft, of the old dogmas and fables borrowed from the older systems of pagan religions that existed in the world thousands of years earlier. Because we have exposed this state of things and have used arguments and stated facts that neither Comstock nor his backers can controvert or disprove, the attempt has been made to crush us, to squelch our paper, and to break up our business.

It remains to be seen whether this pious game shall be successful or not. It remains to be seen whether the courts of the United States and the officers appointed and salaried by the revenues paid by the people shall be made use of to crush individual effort, stifle honest conviction, and arbitrarily destroy personal liberty in our land. It remains to be seen whether the government founded upon the principle of equal rights for all, of freedom of opinion upon political, moral, social, and religious questions shall be subverted and used as an engine to work in favor of any sect or creed and to crush out the constitutional rights of any portion of the great public.

Our examination is set to come off at 2 P.M., Saturday, Dec. 1st. Some are under the impression that the Commissioner and the District Attorney will not see in the case sufficient grounds to prosecute it, and that we have not been guilty of issuing obscene matter, and that the case will be dismissed. Others think that Torquemada Comstock is perfectly indomitable; that he will rally all his forces; that his backers, the Young Men's Christian Association and the Society for the Suppression of Vice, will come to his rescue with the mighty influence they can bring to bear, and that we are not only bound to be held by the Commissioner, but to be prosecuted by the District Attorney, tried and condemned by the jury which the Marshall may summon, and sentenced by the judge who

presides over this terrible tribunal; that there is just about the same chance for us in that relentless court as there was for the poor victims who were so unfortunate as to be dragged before the Grand Inquisitor in the Spanish Inquisition. If this is the true view of the case, a big fight is bound to take place between personal liberty and sectarian intolerance in which thousands will be interested. We may be defeated. It may be our fate to pass a few years of the closing part of our life in a loathsome prison, cast there by the zealots who claim to be the followers of the meek and lowly one. It matters but little, perhaps if this should be so. Truth is bound to come to the ascendant and ultimately must triumph over error of all kinds. We shall see what we shall see.

The Right of Petition.

When this government was established, it was intended that every inhabitant of the country should possess the right not only to worship God as he pleased, but also that he should have freedom of opinion and freedom of speech, as well as the freedom to print such conclusions as he had arrived at, regardless of whether they favored this or that school of theology, medicine, politics, philosophy, or what not. In the odious statutes curtailing or destroying personal liberty, which were illadvisedly placed upon the statutes of the nation in the years '72 and '73, these have been greatly interfered with and virtually destroyed. But one of the guaranteed rights reserved by the people in the incipency of the nation was the Right of Petition. This right Comstock has not yet deprived us of. It is still left us, and let the people arise in their might and exercise it so as to be effective for good.

The following petition has been drawn with much care, and is couched in careful and inoffensive language. It states the case clearly and only asks for that which the people have a perfect right to ask for. In its nature and spirit it may well deserve to be ranked with the Declaration of Independence.

It is intended to send out at least twenty thousand of these petitions, that they may go into every town and village in the country and be signed by every person opposed to those obnoxious laws remaining upon our statute books. If these are rushed into Congress early in the winter, bearing the signatures of a million freemen, they cannot be disregarded. The will of the people must prevail. The rights of personal liberty must be preserved. And it is to be hoped that the intriguing and insinuating Anthony Comstock will be allowed to search for more congenial employment than busying himself about the opinions, the conduct and the morals of his fellow citizens. Let every liberty-loving person in the United States who is disposed to present the following petition for the signatures of his neighbors and friends, send to the editor of this paper, and he shall be duly furnished with a copy. When signed they may be returned to the same, who will see that they are duly brought to the notice of Congress; or, if it be preferred, the petitions may be forwarded to the member of Congress representing the district in which the petitions are signed.

To the Senate and House of Representatives of the United States of America in Congress Assembled:

The Petition of the Undersigned, Citizens of the United States, residing at and near ———— respectfully shows:

1. That they are loyal and devoted supporters of the Constitution of the United States and of the Republican form of Government, and that they are so principally from the conviction that under them Personal Liberty, Freedom of Conscience, of the Press, and of the expression of opinion, together with equality before the law and the Departments of Government, had been for the first time substantially secured among men: and your Petitioners rejoiced in the belief that the rights thus guaranteed had in their own Country forever abrogated every form of political, moral and religious persecution and inquisition:—

2. That without the knowledge of your Petitioners, and, as they believe, without the knowledge of any great number of the Citizens of the United States, certain Acts were procured to be passed by Congress in 1873 (since incorporated into the U. S. Revised Statutes as §§ 1875, 3878, 3893, 5389, 2491), for the ostensible purpose of suppressing "obscene literature," &c., which reversed the policy and practice of our Government since its foundation:—

3. That in the belief of your Petitioners the Government of the United States was established under the Declaration of Independence and the Constitution for the more general purposes of Government only, and for the protection, and not for the limitation, of the rights aforesaid. That to that end, i. e., "to secure the blessings of Liberty to ourselves and our posterity," Congress was prohibited from making laws affecting Religion or Conscience, or "abridging the Freedom of the Press, or of Speech," or the right of Petition; and the People were "to be secure in their persons, houses, papers, and effects," &c. That the true construction and meaning of these great Charters of Liberty were declared by their authors, the founders of our Government, to be, that all persons were, and by right ought to be, equal in their protection and privileges before the Law, the Courts, and all the Departments of the Government, without discrimination or question as to their social, moral, political or religious character. That the Statutes aforesaid are, in the opinion of your Petitioners, plain violation of the letter and spirit of these fundamental principles of our Government; and that they are capable of, and are, in fact, being used for the purposes of moral and religious persecution, whereby the dearest and most precious rights of

the People are being grievously violated under the forms of legal inquisition, fines, forfeiture, and imprisonment:—

4. And your Petitioners further show, that they are convinced that all attempts of Civil Government, whether State or National, to enforce or to favor particular religious, social, moral, or medical opinions, or schools of thought or practice, are not only unconstitutional, but ill-advised, contrary to the spirit and progress of our age, and almost certain in the end to defeat any beneficial objects intended. The mental, moral, and physical health and safety are better secured and preserved by virtue resting upon liberty and knowledge, than upon ignorance enforced by governmental supervision. That even error may be safely left free, where truth is free to combat it. That the greatest danger to a Republic is the insidious repression of the liberties of the People. That whenever publications, pictures, articles, acts, or exhibitions, directly tending to produce crime or pauperism, are wantonly exposed to the public or obtruded upon individuals, the several States and Territories have provided, or may be safely left to provide, suitable remedies.

Wherefore your Petitioners pray that the Statutes aforesaid may be repealed, or materially modified, so that they cannot be used to abridge the Freedom of the Press or of Conscience, or to destroy the liberty and equality of the People before the Law and Departments of the Government, on account of any religious, moral, political, medical or commercial grounds or pretexts whatsoever.

And your petitioners will ever pray, &c., &c., &c.

"AN OPEN LETTER TO JESUS CHRIST."—This pamphlet is one of the two that Anthony Comstock is especially displeased with and for which he has secured a warrant against us for "obscenity" and breaking the laws of the United States. He not only took our person, but all the tracts of the kind we had. We felt that he acted very wrongfully toward us on both grounds, but his conduct has greatly stimulated the demand for this little pamphlet; and believing that we have a perfect right to publish it, that we break no law of our country by so doing, that no official character, no court or jury, has pronounced it illegal or obscene, as nobody has objected to our publishing it save Anthony Comstock, and as we regard him only as a man—and a very common one at that—we have seen fit to publish a new supply, and everybody who wishes to see how obscene it is can have an opportunity of doing so. We will furnish this pamphlet singly, by the dozen, by the hundred, and by the thousand, and shall exercise the right of an American citizen to send them by mail or express as desired to any post-office in the country, not even omitting Squan Village. If Mr. Comstock can use any more of them in his business let him act for once like an honest, honorable man, and order them under his own name, without stooping to the unmanly, contemptible subterfuge of writing under the false or assumed names of Bender, Edgewell, Semler, or any other of his numerous decoy names, and even he will be supplied. Price singly 5 cents; per dozen, 40 cents; per hundred, \$3.00; per thousand, \$25.00, including postage or expressage, as may be preferred.

The other tabooed tract, "How do Marsupials Propagate their Kind?" is one of the Series of Eight Scientific Tracts. The price of the eight is 20 cents. Thus the pamphlet containing the last named tract and the "Open Letter to Jesus Christ" will be sent for 25 cents. If ten thousand persons wish this little outfit of Mr. Comstock's "obscenity," we will supply them, till some higher authority than Anthony Comstock commands us to stop, believing we have, as an American citizen, a perfect right to do so. We apprehend that Shakspeare was nearly correct when he said:

"What better breastplate than a heart untainted?
T'rice is he armed that hath his quarrel just;
And he but naked though locked up in steel,
Whose conscience with injustice is corrupted."

Under this belief and upon this principle we shall work away for a few weeks more, at any rate. We hope Judge Benedict will be so kind as not to sentence us to prison much longer than the term of our natural life, and that, we think, will hardly be more than fifty years longer, and those will soon pass away, especially after forty-nine of them are got along with. The Judge and ourselves alike will both, one of these days, be under the necessity of crossing what our Spiritualistic friends call the "Shining River," and after that we shall be ready for the eternal psalm-singing, the infernal pyrotechnics, or whatever else may come along.

THERE are a few innocent souls who think that Anthony Comstock is a fanatic or an over-vigilant zealot in the work he is prosecuting, but he does not deserve so good a title as either. He is a mercenary, false-hearted, unprincipled persecuting bigot. He got up his society, called "The Society for the Suppression of Vice;" he procured himself to be appointed its Secretary and Chief Mogul at a salary of \$4,000 a year, besides traveling expenses, hotel bills, etc., amounting to some \$2,500 more. Whether he pockets the usual share of the plunder which goes to informers—one-half the fines obtained—there can be but little doubt that his income from blackmail is by no means inconsiderable. It is thought by some persons who have very good means of judging, that, including his pay that he has as special mail agent, from his Society for the Suppression of Vice and blackmail operations, his income is not less than \$20,000 per year. Let it not be thought that his motives are wholly of a pious and devotional character. He is

as mercenary as the next man, and will do as much meanness for a thousand dollars in cash as though he was merely a man of the world, and not a saint at all. A thousand dollars looks as big in his eyes as the thirty pieces of silver did in the eyes of Judas Iscariot.

It WILL be noticed in the sections from the U. S. Revised Statutes, given on another page, that the person who takes condemned or "obscene" matter from the U. S. mails, or causes it to be taken out, is equally as guilty and subject to the same penalties as the man who deposited it therein; besides, it must be apparent to all that he is much meaner when, by falsehood and decoy letters, he induces the first party to perform the act. In this view of the case, Comstock is a far greater criminal than ourselves. If we should be arrested, tried and fined, he should be loaded with irons and immured in a dungeon. If we should be imprisoned five years, he should be hung by the neck. There is no meaner man in the community than he who devises artifices and lays traps for the undesigning to fall into. Instead of being a saint of godliness, he is a demon of villainy.

STILL MORE ARRESTS.—Mr. Frank Rivers, of 28 School street, Boston, and his clerk, Albert S. Hapenny, have been arrested for sending obscene literature through the mails, to wit, Dr. Charles Knowlton's "Fruits of Philosophy." Whether this is one of Comstock's sweet jobs does not quite appear, but it is believed nobody else would be mean enough to engage in such unclean work, and they would be infringing upon Comstock's reserved rights to do so. Mr. Rivers avers that he intends to defend the case to the bitter end, and if necessary, to summon three hundred witnesses, and all the medical experts in the city besides. He claims there is nothing of an objectionable character in the work he sends out, it being merely a reprint of a medical work published in Boston nearly fifty years ago.

WE would notify our readers that numbers 44, 45, and 46 of THE TRUTH SEEKER are exhausted, and no more of those numbers can be furnished. The new subscribers have come in so freely that they have used up all the extra copies we had printed of them. We have plenty of No. 47 left, and all new subscribers, trial or regular, can begin with that number. We still hope to receive lots of new names to our list. We second the suggestion made by some of our correspondents that the list of TRUTH SEEKER patrons ought to be doubled in the next sixty days. When our enemies would extinguish us let our friends come to our rescue and help us out. In no way can this be more effectually done than in adding largely to the number of patrons of our paper.

THE pious and saintly Anthony Comstock finds very congenial coadjutors in the Christian and lawless Texan mob which, by subterfuge and falsehood, induced the benevolent Dr. Russell to leave his home late at night to visit a person in distress, and when they had him at a distance from his dwelling, stripped him of his clothing and beat him upon his naked flesh until it was reduced to a mere jelly. They performed this Christian deed not because the Doctor was guilty of any impropriety or had done aught that was wrong, for they declared to him that his life among them had been without fault, but they beat him within an inch of his life because he doubted the truth of the Christian religion and believed in nature rather than supernaturalism. Comstock is just such a Northern Christian Ku Klux. If he would not beat with gads and raw-hides he quite as cruelly applies the rigor of his own statutes and deprives worthy men of their time, their freedom, and their property. He is vindictive and cruel and delights in making his power felt and in inciting terror in his victims. The Christian Ku Klux of Belton county ought to elect Anthony Comstock an honorary member of their pious order. He is worthy of them. If they apply the lash and the thong, he applies odium, fines, and imprisonment. If they deprive of life, he deprives of liberty. There is a natural affinity between them. Comstock is virtually a Ku Klux and his Christian clique is a Ku Klux Klan.

AN AWKWARD mistake occurred in our main article last week. Near the close of the fourth paragraph from the end we meant to have said, "Heywood, Jones, and ourselves," but the printers made us say "Heywood, Jesus, and ourselves." We have no objection to speaking of Jesus when necessary, but in this case we meant to say Jones, meaning E. W. Jones, of Ashland, Mass., who is another of St. Anthony's unfortunate victims. Having to be absent on Comstock business, we did not have a chance to see the proof, and thus Jesus went to our readers and Jones was compelled to remain in the background.

THE RANDOLPH LIBERAL MEETING.—Attention is called to the Ratification Meeting of the Rochester Liberal League Platform that is to be held at Randolph, Cattaraugus Co., on Dec. 8 and 9. We have promised to be there if we are not in prison. We feel great hopes that the prison may not be our doom for some time yet, and we hope to meet a goodly number of our friends at that meeting. We will be very sure to have some petitions with us, for signatures and distribution, calling for the repeal of the unconstitutional and unjust laws, which by the intriguing industry of a bigoted and fanatical agent of the failing cause of ecclesiasticism, and the oversight of those who were elected to be law-makers for the country have found a place temporarily upon the pages of our National Statute Book. Let there be a good turn out at Randolph.

THE remarks of some of our Christian neighbors since our arrest have reached our ears. Some have said, "Served him right," "He ought not to be allowed to publish such a paper," "He ought not to be suffered to live." In speaking of the bail required of us they said, "It is too small." "It ought to have been \$5,000, or more than he would be able to furnish, so he would be compelled to go to prison." This is the Christian spirit of New York. Is the Kingdom of Heaven composed of such?

"THE PRIEST IN ABSOLUTION."—We are sending out thousands of this No. 1. of the "Holy Cross" Series, and it is attracting great attention. Let those who wish a copy send in their orders early. Price 25 cents. Other numbers of the "Holy Cross" series will be brought out as soon as possible.

"PAINE VINDICATED."—We have in pamphlet form the attacks of the "New York Observer" on Thomas Paine, and Col. Ingersoll's replies. The First Attack and the First Reply, 10 cents a copy or 75 cents per dozen. Both the First and Second Attack and Replies, fifteen cents a copy, or \$1.00 per dozen, postage included. Ours is the only edition published containing the "Observer's" attacks. Thousands of this vindication of Thomas Paine should be placed in the hands of the people.

Defense Fund.

The following donations have been received up to date:

DONATIONS.—Joseph Sedgwick, \$10.00; Milo and Sallie Miner, \$5.00; E. M. Davis, \$5.00; S. Berendsohn, \$5.00; A. Friend, \$5.00; Julius Samson, \$3.00; M. D. Cohn, \$2.00; A. J., \$1.00; A. C. C. Tamsen, \$2.00; J. B. Fenerty, \$1.00; F. J. Freese, \$1.00; Theodore Berendsohn, \$1.00; A. Polck, \$1.00; Z. T. French, \$1.00; Thomas W. James, \$1.00; A. A. Lewis, \$1.00; James Quinn, \$1.00; Joel Stokes, \$1.00; Lester B. Reading, \$1.00; C. W. Sylvester, \$1.00; Benjamin Griffin, \$1.00; J. H. Grantham, \$10.00; Jos. Woods, \$10.00; Charles W. Bousier, \$5.00; Granville Cretors, \$5.00; William H. Geohagen, \$2.00; Jacob Cretors, \$1.00; Timothy Bowe, \$1.00; Dr. Hoyt, \$1.00; James D. Southerland, 50 cents; Joseph Bradbury, \$10.00; Mrs. Sarah Bradbury, \$5.00; Wm. McDonnell, \$10.00; Dr. E. Newberry, \$5.00; Wm. Rowe, \$5.00; J. A. Hart, \$1.00; M. Bahcock, \$10.00; Almond Owen, \$10.00; W. A. Ramsdell, \$4.00; James Body, \$1.00; Dr. Geo. Chapman, \$5.00; Richard Matlock, \$5.00; R. McIntosh, \$10.00; Jesse Swain, \$5.00; Jos. Woods (second donation), \$5.00; J. M. Woods, \$1.00; J. H. McGriffin, \$1.00; M. Bronson, \$5.00; Leonard Garney, \$3.50; a friend in Washington, \$3.00; G. W. Baldwin, \$5.00; Mrs. C. A. N. Smith, \$10.00; Edward C. Swain, \$1.00; W. H. Sadden, \$1.00; J. Warner, \$10.00; John N. Morrill, \$5.00; Theo. Lees, \$1.00; E. Marquis, \$1.00; Hiram Thomas, \$1.00; Free Religious Discussion Society of Baltimore, \$7.00; F. Kruse, \$5.00; P. C. Johnson, \$5.00; Frank L. Curtis, \$1.00; Theodore Folster, \$5.00; D. A. Belden, \$1.00; John Hatch, 2.00; Wm. Atchison, \$2.00; Samuel Mellor, \$5.00; William Mitchell, \$1.00; Gottlieb Wohlgesinger, \$2.00; James McCoy, \$2.00; Fred. Folster, \$2.00; John B. Bullard, \$2.00; Samuel Pelton, \$2.50; Jacob Sassdelowsky, \$2.50; George Bruce, \$1.00; George W. Remine, \$1.00; William Wayne, \$2.50; Patrick L. Cleary, \$5.00; D. J. Ely, \$1.00; Robert S. Haight, \$1.00.

PLEDGES.—Henderson and Brown, \$25.00; W. P. Slensby, \$25.00; Crocker and Colver, \$25.00; George C. Cowart, \$25.00; Dr. E. B. Foote, \$15.00; H. J. Woodhouse, \$10.00; John Flint, \$5.00; Margaret Flint, \$5.00; James Methven, \$5.00; L. O. Bass, \$5.00; A. H. Frank, \$25.00; G. O. Fink, \$5.00; Dr. D. Higbie, \$5.00; Robt. Davis, \$25.00; A. J. Culver, \$10.00; Patrick Prandy, \$5.00; Ex. Rev. Mr. Ellis, \$2.00; Henry Crane, \$25.00; Louis Lange, \$5.00; A. V. Coffin, \$10.00; T. A. Capehart, \$1.00; L. T. Wilcox, \$10.00; August Buessing, \$2.00; M. W. St. John, \$10.00; George E. Hartley, \$10.00.

We return our most sincere thanks to the kind friends who have so promptly come to our relief and who have shown so much sympathy in our favor and for the liberality evinced in our behalf. It is a great consolation to know that we have warm friends in all parts of the country and it gives us the assurance that despite the failings we doubtless have, on the main issue we are correct, and that we are sustained by men and women as upright and honorable as can be found in this or any other country. We can give in this issue but a part of the sympathetic letters we have received. We again thank all our kind friends. The publication of pledges and donations will be continued in our next.

Words are inadequate to express the gratitude of our heart for the kindness and sympathy manifested by our numerous friends in all parts of the country. Several times, despite our efforts to the contrary, tears have gushed from our eyes and gratitude palpitated our breast in view of the kind professions of sympathy and material aid from those who repose unflinching confidence in us and feel the needs of the case. We shall never forget the esteemed friends who have so promptly come to our aid. We have not time to write letters of thanks to them all, but wish them to accept our thanks through these columns.

We have received many kind letters which we have not room to publish this week, but will give another installment in our next.

We have had to use considerable money already in feeing counsel and meeting the expense of getting up thousands of petitions and sending them over the entire country. More money will have to be used but we shall not spend a dollar amiss. We do not like to beg nor ask our friends to be even generous to us, but every dollar sent to us shall be wisely and prudently employed.

Friends with heartfelt gratitude again we thank you.

B. F. UNDERWOOD lectured at Napoleon, O., Nov. 21, 22, 23; at London, O., 25; at Nevada, O., 26, 27, 28, and at Riverton, Ill., Dec. 1, 2; Milan, Mo., 4, 5, 6; Fairfield, Iowa, 8 to 12; Red Oak, Iowa, 13 to 21; Lincoln, Neb., 23.

Letters of Sympathy.

WASHINGTON, Nov. 22, 1877.

OUR DEAR FRIEND: A meeting was advertised by the progressive Spiritualists to discuss your case this morning, and we attended; also Mr. Rice and H. Hollister. The attendance was not large, but the friends of Liberty were in earnest, and Judge Wolf, Judge Case and Prof. Wilcox made stirring speeches. The meeting, with seemingly one exception, were in favor of working for the repeal of the law before your case should come to trial. Judge Case wished you had knocked Comstock down before allowing him to seize your property, claiming the seizure a violation of law. He defended the law in case of real obscenity, but thought your case a misconstruction of law. All were down on the meanness of the decoy, and said Comstock himself was liable to indictment for procuring such matter to be sent through the mail, were it proved to be obscene. They favored your commencing suit against Comstock. A Committee of five were nominated to draft resolutions to confer with other Liberal societies to memorialize Congress, &c. To us the meeting was deeply interesting. It adjourned to meet at the Continental Hotel, Tuesday night, to receive the report of the Committee. We did not receive your paper yesterday and are anxious to learn of the results of the preliminary examination on Wednesday. Has your paper been stopped? Prof. Wilcox, from your city, said he took no stock in you, was a church man, but considered the law unconstitutional—could not enforce morality by the enactment of law. All he said was well said, and to the point, excepting his boast of his own clean record. He disclaimed any association with V. Woodhull or sympathy with her, further than sympathy for the unjust persecution by the same Comstock. He knew nothing of the testimony at the Beecher trial, he never read it, &c. Thinking a synopsis of the meeting would interest you, I pen this hasty line. I see from the papers Bob Ingersoll declines a foreign mission, preferring to practice law in this city; so I suppose he is here. May you get through all right! Mrs. Ricesays you will attain notoriety at least. I suppose you have correspondents here and may get a more extended account of the meeting. Judge Wolf, I think it was, said he had a letter from you. Ever your friend, particularly in misfortune,

MRS. M. A. B.

WACONDA, KAN., Nov. 21, 1877.

MR. D. M. BENNETT, *My Dear Sir*: Here-with you will find five dollars to help you in the defense of my principles. I am a poor man, but I have expected this from the moment I read the article complained of and made up my mind to give something to support the coming war for opinion's sake, and if more is needed I shall try again to help you. I know the nation is on the verge of anarchy, and that Infidels will be targets for orthodox sportsmen. I know also that victory will rest on the Liberal head, though it may be at the price of blood.

GEORGE W. CHAPMAN, M.D.

STREATOR, ILL., Nov. 23, 1877.

D. M. BENNETT, *Dear Friend*: Enclosed please find P. O. money order for Five Dollars. It is to help to pay costs in your prospective prosecution, should it be needed. Please acknowledge its receipt in your next issue. At all events go ahead as you have done, and lash the Philistines, like Samson, with the jaw-bone of their Ass. The Liberals here feel, as you intimate, that this cause is not wholly yours, but the cause of the whole people to the latest generation.

Our cause is progressing here, and as it would seem everywhere. Let us persevere, though we meet with opposition. The prize we seek—freedom of thought and speech—is of priceless value. They who seek to deprive us of this are our worst enemies, the enemies of science, of truth, of liberty, for these gone, we are slaves indeed. And for what? To gratify the brutal passions of the ignorant and idle few who would fatten at the expense of those whose labors bring to light whatever has a tendency to the enlightenment and civilization of the world. Let THE TRUTH SEEKER continue as it has done, to use its best influence in this direction.

Although mine don't come to hand regularly, somebody gets it, and it may do good, after all. I do not suspect the P. M., for I believe it comes to Streator.

Should the prosecution go on, you may look for a small benefit from me from time to time to aid in helping you out. Hope your many friends—for according to the paper you have many—will do as much for you. If so, you will come out all right, in spite of the opposition of the Lord's servants.

Respectfully,
W. MARTIN BRONSON.

BOSTON, Nov. 24, 1877.

D. M. BENNETT, Esq., *My Dear Sir*: I wish to express to you my warm sympathy in your present "tribulation." Perhaps I should say, "Blessed are you when men do persecute you," for the freedom you claim and exercise to speak your mind on great subjects of human interest. But either way, whether I should sorrow for you or rejoice. I do most heartily wish I were able to be of some pecuniary assistance to you at this present time. I cannot help you now even ever so little; but you may need friendly

aid for some while yet, and I may bye and bye be in a way to offer some. I hope to be and I shall then most heartily do all I can.

I have not read the works on which you have been arrested, but I am sure you are not capable of writing anything which a fair minded jury can well interpret as obscene, or—I was going to say damaging to public virtue; but I have no doubt you have written that which is *damaging* to what your judges may have esteemed as "virtue," namely, a belief in some of the errors and religious superstitions of the day. But still, I have a faith that they will see that that is your right, and that they must meet you with sound reasons, and not by shutting you in a jail. Till I can do better, you have my sincere regards and good wishes.

S. H. MORSE.

KNIGHTSTOWN, IND., Nov. 22, 1877.

BRO. BENNETT: We, the undersigned, hearing of your arrest and prosecution by that so-called Christian, Anthony Comstock, donate the amount set opposite our names for the purpose of aiding you in your defense and in paying your fine if one be imposed. We are not surprised that this has happened from the fact that Comstock, and hundreds and thousands of others, entertain the same feelings and doctrines as their cruel and superstitious ancestors did hundreds of years ago, and if they had the power would bring into use the same instruments of torture used by them then for the purpose of making hypocrites of honest men. We therefore appeal to every lover of liberty, man, woman or child, in the United States—yes, in the world—to make this not your fight, but theirs, and to aid in the promulgation of truth and common sense and in the dispelling of ignorance and superstition, which feed and clothe the priests and preachers of to-day. Let this be the stepping-stone in the fight for truth and freedom. Let Liberal clubs and societies be formed in every city, village and hamlet. Let us all put our shoulders to the wheel of progression and roll it to the four quarters of the globe. Let us show these hypocritical persecutors that these outrages can not be committed with impunity—show them that the people are throwing off the robe of darkness that has enshrouded and held them down for years and are stepping out into the light of justice and truth, ready to battle for its advancement. JESSE SWAIN, \$5.00; JOSEPH WOODS, \$5.00; J. M. WOODS, \$1.00; J. H. MCGUFFIN, \$1.00.

The following persons not feeling able to subscribe money, sign their names to show their approval of your course: William Lewis, Henry Schaffer, W. J. Welborn, L. V. Winston, John Caseley, John T. Caseley, Jesse Wysong, John Wysong, Peter Maithre, Moses Heller.

WILMINGTON, O., Nov. 22, 1877.

DEAR D. M.: On my arrival at this point last night, I learned of your arrest by Comstock, and although not taken wholly by surprise, yet I must say I was not a little agitated over the news. Well, I suppose it is but the beginning of a great fight. We shall have to fight for our civil liberties again, let the cost be what it may. Now is the time for Liberals to show their hands by rallying to your support. If they do not do this much, it will prove to my mind that Liberalism is all talk with by far too large a portion of that class who call themselves Freethinkers. But I hope that you will have a host of supporters and that you will come out more than victorious.

Yours truly, W. S. BELL.

PHILADELPHIA, Nov. 24, 1877.

MR. D. M. BENNETT, *Dear Friend*: Enclosed I hand you check for seven dollars. Please apply two dollars to a renewal of my subscription to the paper for one year from Jan. 1, 1878 (my present subscription being paid up to that date), and five dollars please accept as my mite in defense of the ever-glorious cause of human liberty, now freshly imperiled by the outrage on you by the representatives of bigotry, intolerance, and persecution. Language, to be discreet and decent, fails me in my attempt to vocalize the attempts of those self-styled Christians. That they are not only false to the pattern of their name but that they are reversing all that is attributed to him as excellencies, is a truth that is unquestioned; and the crimes that continue to be perpetrated in the name of the cause of Christianity are so frequent, flagrant, and so loudly applauded by the representatives of that system that the very name of Christianity is becoming a synonym for intolerance and persecution. As martyrdom ever, as yet, seems to be a necessity, in conformity with the law that there is no truth or progression except through suffering or death, let us hail this as the beginning of the end, for, "Whom the gods would destroy they first make mad." It seems as if fancied success had maddened the Comstock crew. That the suffering should fall on such a noble character as it seems destined to in this instance is a source of pain to your friends, but which to them will be obviated to some extent by the test which is making manifest that nobility, and which has its greatest and brightest illustration in the laying down of one's life in defense of the truth as it appears to one's self.

We pray that the cup, to its dregs, may be permitted to pass from you, but if not, let the world witness a grander sight than it is reported to have seen in the garden of Gethsemane, and I don't doubt but that it

will, and that you will accept it cheerfully and not whiningly. Fraternally and truly yours,

RICHARD MATLOCK.

LE ROY, KANSAS.

Also, when needed, call on me for ten dollars.

Cheer up, noble Brother; though Comstock is raging;
Though judges and juries thy rights may assail;
A few campaigns more in the war thou art waging
Will cram all such Christians in Beelzebub's jail.

As ever, A. V. COFFIN.

Nov. 21, 1877.

MY DEAR BENNETT: So you are under fire—the "sacred fire"—of Saint Anthony, for the crime of sending through the mails two of your series of tracts—one theological, entitled "An Open Letter to Jesus Christ," written by yourself, and one a discussion of a curious question in natural history, "How Do Marsupial Animals Propagate their Kind?" written by A. B. Bradford. Sending these two tracts by mail to those who bought them has exposed you to the charge of blasphemy and obscenity. A member in full communion of the Presbyterian church read the "Open Letter" at my house some time ago, and found no fault with it except in the mere title, which he thought was injudicious because some people, seeing only that much, would think it irreverent. The scientific tract by Mr. Bradford I read to a company of ladies, who evinced no emotion and no shamefacedness. But they were intelligent and pure women, who would read and speak of a question like this in natural history as they would discuss the *modus propagandi* of plants and trees in the science of botany.

Comstock reminds me of the story of an old maid who lived in an obscure neighborhood, and late in her youthful days learned that babies were not found in onion-beds in the garden, nor in doctor's saddle-bags, but came into existence in a different way. She was so squeamish, like Comstock, that she forebore to call her immediate ancestor by the name of "father," because the word implied the wicked idea that he had had once on a time sexual intercourse with her own dear mother, and that she herself was the result of such abominable doings.

But there is a wide difference between modesty and prudishness. The late Rev. Frederick Robertson, of the Church of England, in a certain essay published among his works, speaks of cases where nothing but circumstances, and not the heart, prevented the commission of sin. He then goes on to say: "But that would convict many a prude and many a sanctimonious thing who holds up his immaculate hands in pious astonishment at that which he would gladly do, if he dared. Nay, I do believe that a secret leaning towards the sin, and a secret feeling of provocation and jealousy towards those who have enjoyed what they have not, lies at the bottom of half the censorious zeal for morality which we have. I am nearly sure it is so with women in their virulence against their own sex; they feel malice, because they envy them. There is a marvelous touch of inspiration in 'Timons of Athens.' I think, a cutting down into the marrow of truth which is perfectly startling in its knowledge of human notes. I remember that, even as a boy it set me thinking." The passage occurs in scene 3d, Act 4.

Strike me the counterfeit matron,
It is her habit only that is honest,
Herself a bawd!

I knew of a bachelor Presbyterian minister whose piety, like that of the Young Men's Christian Association, runs badly at the nose. He is a weeping Jeremiah, a real Saint Anthony in the pulpit, but keeps obscene pictures in his trunk, and glazes over them often in private—thus committing fornication unnaturally in his heart. According to the Rev. Frederick Robertson, "this sanctimonious thing" would gladly do that which is pictured, if he dared.

My wife, who is the mother of seven children, all grown up, and who has circumnavigated the globe in travels, and who has a very keen eye in her head, and who has read Mr. Bradford's tract, said, when I read her the account of your arrest for circulating blasphemy and obscenity through the mails, that Comstock was a man that had two sides to his character, and could bear watching. Moral stench must be as grateful to his olfactories as the smell of carrion is to a buzzard, or he would not be nosing around in the back alleys of New York in search of it. I have nothing to say against Comstock for legally preventing obscene books and prints going through the mails to corrupt youth. The sexual feelings in young people are naturally strong enough, heaven knows, without being stimulated by such things; and he who does so for the sake of gain is a monster of iniquity who should never see the light except through the grated window of a prison. But books on physiology, treating the whole subject of sexuality in a scientific way, should be put into the hands of youth as soon as they reach the years of puberty, for only when they are forewarned by knowledge of all that is natural in sex, are they forearmed against temptation when it arises. So true is this, that the British Government in its common school system puts into the hands of girls and boys in their teens such books as "Lessons in Elementary Physiology," by Huxley, and Carpenter's "Human Physi-

ology," in which, and other similar works, the whole history of the ovum from the time it leaves its bed down to the birth as a human being, is not only given didactically and esoterically, but the scholars are examined on it thoroughly in their classes. I have no doubt, when sufficient time is afforded to test this policy of the educators and philanthropists of England, its wisdom will be seen in the drying up of one great source of crime and misery. I would send you some extracts from these school books to show how plain-spoken the authors are as scientific men and instructors of youth, but if I did, and Comstock should see them, I am afraid he would faint so dead that he would not recover in a week. If a discussion of the way the epossums propagate their kind, vexes his pious soul to such an extent that he persecutes you, even for sending it through the mails to your patrons who order it, what would he do if he saw one of these English school-books, in which is described the whole process, so far as it is understood, of propagating human beings from beginning to end? It would be the last of Comstock.

While I am writing this you are standing before the tribunal which is asked to punish you by fine, imprisonment, or both. I firmly believe that the judge, unless he belongs to the same school as Comstock, will, when he reads the two procuring causes of the arrest, dismiss the case with a severe rebuke to the ridiculous and super-servicable zeal of the prosecutor. But if the case goes to trial, if you are convicted, it will be time for the like of me either to emigrate to a more civilized country, or else to gird up their loins for a battle in which no quarter will be given until we reach the ground of the Constitution, and make this a secular government, and not the mere agent of a rotten church for putting down all freedom of the press and of speech. I have long been laboring in my humble way, with Mr. Abbot, in the columns of the *Index*, to arouse the people of this country, and get those who are free to organize and defend themselves against the Jesuitical designs of the Protestant church. But our words have seemed to them as idle tales, and they believed them not. If, however, in the language of Caiaphas in a similar case, it is expedient that one die for the people; if this prosecution of you to the bitter end is absolutely necessary to marshal the free men of this country into battle array, the war being a moral one, I hope you will be convicted and go to prison.

Sincerely your friend and well-wisher.

AMICUS.

POLK PATCH, IND., Nov. 22, 1877.

D. M. BENNETT, *Dear Sir*: I am sorry to learn that you have at last fallen into the clutches of that miscreant, Comstock.

As you say, judging from precedents, your case is a bad one; but let us hope for the best. I am a poor man, supporting a large family on a small salary, yet I would think myself remiss in my duty did I not aid you in your trouble. Set me down for \$1.00 and more if necessary.

Yours for justice,

T. A. CAPEHART.

BRONSON, MICH., Nov. 24, 1877.

D. M. BENNETT, *Dear Sir*: I am very sorry to learn that you have been Comstocked, and will send my mite if it becomes necessary.

Yours,

J. FRANCIS RUGGLES.

DAVENPORT, IOWA, Nov. 23, 1877.

D. M. BENNETT, *Dear Sir*: Seeing that you have fallen into the hands of our orthodox enemies, I consider it my duty to help you, and hope other Liberals will feel the same way. Enclosed find a draft for \$10.00.

Yours,

R. MCINTOSH.

OSCEOLA, IOWA, Nov. 21, 1877.

SIR: Will send you, about the last of the week, all the funds I can make up among the Liberals here. Hoping that others are doing the same for you, I am

Yours truly, J. G. WATTS.

MUNGERVILLE, MICH., Nov. 19, 1877.

DEAR BROTHER BENNETT: It is with sad regret I learn of your arrest upon the charge of obscenity and blasphemy. This is simply a put-up job and no mistake, and could you lift the veil and penetrate the soul of things, you would see the priests in unholy conclave have hatched this scheme. Catholics have hissed through their shut teeth the venom boiling within for your exposure of their confessionals. And the Protestant priests do the same for the exposure in print and debates of so many brethren of the cloth. As for obscenity, it is as false as the sea is deep. If the scientific elucidation of the propagation of marsupials is obscene, then every work on anatomy, physiology, and zoology is obscene. Professor Agassiz on Zoology, from p. 1867 onward must be obscene in explanation of *gambiarons* and *assirarous* production, with illustrations, and his lectures to classes are sent by mail to thousands. *Honi soit qui mal y pense*. Evil be to him who evil thinks. There is no legal definition of obscenity. It may take as many forms as Proteus had shapes. Insist in your defense on a legal definition and its penalty, the same as theft or larceny and their penalties. Ah! whatever it is it must not be circulated through the mails. This is the head and front of your offending, and that by a craven-souled decoy. You might have obscenity enough in Science Hall to taint ten miles square of atmosphere and all right, especially if licensed. How many obscene places, characters, and actions in your

city—amplified yoni and pole, well illuminated—red curtains—red lights—and passion-fires in the background burning up and wasting human life, and Comstock smells no bad odor there! He probably washes and perfumes his fingers before he smells. Bahl! If I believed in devils, a la Church, I would say Beelzebub had sent his best subordinate on the lowest, meanest, most contemptible, dishonorable and devilish mission a devil could concoct; one that a half-way decent devil ought to be thoroughly ashamed of.

And blasphemy! The Church will have to define that, and there they will agree about as well as on the character and number of gods. Webster defines blasphemy as "an indignity offered to God by words or writings; reproachful, contemptuous, or irreverent words uttered impiously against Jehovah." Your "Open letter to Jesus Christ" was not to God as the great positive mind of the Universe. As in the account given in the Gospels he affirms, "My father is greater than I," and "I will pray unto my father," etc., and he "could not do many mighty works there because of their unbelief," proving positively that he was not God but a fellow-man, subject to favorable conditions for success but not master of conditions, as his God was supposed to be. Bennett, defend your own case. You are capable of it. Their object is to stop your mouth, paper, and publications, as they see you are throwing them off like leaves of autumn and scattering them from Maine to California. They are afraid of you and your influence, and this is the 19th century Inquisition to snuff you out. Strike with your might, and this hemisphere will feel your blows. When the lion is boarded in his den with cowardly and unholy hands, then should come the tug of war; then the world should hear him roar. The platform of the Rochester Convention is what our nation ought to stand on to-day. Pay not much regard to legal quibbles, but plant yourself on simple justice and the rights of man and you will triumph.

If you need, call on me for five dollars.

Yours for truth and justice.

D. HIGBIE, M. D.

CAMBRIDGE, ILL., Nov. 20, 1877.

MR. D. M. BENNETT, Dear Sir: I have just received THE TRUTH SEEKER containing notice of your arrest for expressing your opinions too freely to suit the old hunk. It is an outrage on any civilization—even a Christian one. I cannot express my opinion about it and do the subject justice, so I simply enclose a postal order for three dollars, two dollars for subscription for 1878 and one dollar to help you along in this time of need, and if it comes to the worst and bursts you up, you are welcome to it all. Hoping others may render assistance according to their ability, I remain

Fraternally yours, J. A. HART.

BELLEVUE, IOWA, Nov. 19, 1877.

MR. D. M. BENNETT, I see that you are arrested for publishing your honest opinions, and if we have to help you out, you may put me down for five dollars anyhow. I am a poor man, but I cannot stand to see such doings as that. I was a soldier in the late war and I am ready to go again to defend my honest rights if I have to. Go on, Brother Bennett, I think that you can raise a large army if it is necessary. Yours most truly, PATRICK PRANDY.

Mrs. D., of Vineland, N. J., writing to a friend in this city, says: I learn from the last TRUTH SEEKER that Mr. Bennett has been arrested by Comstock. The question arises,—Is there any freedom of thought under our Government? We have a despotism more despicable than the Old World can produce. But every martyrdom brings the end nearer.

(TELEGRAPH DISPATCH.)

CENTRAL CITY, COLO., Nov. 23, 1877.

AM collecting. Will remit tomorrow at least fifty dollars. Cheer up. F. KAUSE.

NEW ORLEANS, Nov. 20, 1877.

MY DEAR FRIEND BENNETT: I was not more surprised than disgusted when on opening my paper this morning I found the statement of your arrest by that degeneration of orthodoxy, Anthony Comstock. When in New York a man of no mean scientific attainments told me when we were conversing together in regard to the habits of the marsupials that when an article appeared a year or more ago in the *Popular Science Monthly*, he told a friend certain facts in regard to these animals (the opossum), and this friend stated the same to some of the *P. S. Monthly* editors, whereupon they wrote to my acquaintance for his facts. Being of rather a facetious nature, he sent them, but told them at the time they would not dare publish them, for Anthony Comstock lay in wait for arresting men who sent obscene matter through the mail. Notwithstanding this was a fact vouched for by more than one party, "that in the marsupials, nature made her first effort toward a womb," it was not given, for the bare facts require plain words; and of course people who teach their daughters that they came out of rose-bushes and cabbage-beds, or are found in hollow stumps, would find facts like these a little too rough. Little did I think that any living man could ever suffer from such statements; least of all that you would. It only needs a few more years, and continued success of Mr. Comstock, before Freethinkers will again be tried by torch or rack as of old. Sympathy is a cheap commodity, and with violence on one side and fraud and injustice on the other, business here is below par. I assure you, nevertheless, we are united in a common cause. Your arrest to-day may only precede mine to-morrow, for if I do not express the sentiments in words, I feel as keenly the same hate and contempt for cowardly Anthony that fires Ingersoll.

You may count on my aid; for what I can do I will do. Christians in their zeal for Jesus, spare neither age nor sex. And if one of my ancestors died at the stake in England, she

has at least one descendant who would rather die the same than yield her sacred convictions to a truckling, time-serving policy. So long as ignorance furnishes the thread for vice to weave her net, it will never lack for victims.

We who shall live to see the close of the nineteenth century will see stirring times.

I never did swear in my life, but I did feel this morning as if a good fit of it would make me feel better. I would have made the house ring with it. Oh, if I only could inspire others to come out and openly denounce the hydra-headed devil of Christianity, I would freely die to do so. Yours fraternally, Mrs. E. L. S.

233 SECOND ST., MEMPHIS, Nov. 19, 1877.

FRIEND BENNETT: THE TRUTH SEEKER just tells me the story of your arrest. God help and pity you, for the Christians will not! The best I can do for you is to send you subscribers, and work for you, and this I shall do to the utmost in my power. I ask no commission except an inspiration from Omnipotent Wisdom to fight a death-battle with bigoted superstition. I feel such a resentment now at this Inquisitorial injustice done you that I would like to be the cholera or plague to spread myself and weed humanity of this Christian "Canada thistle." Find enclosed in this thirteen dollars and list of subscribers Yours through the life-struggle.

MARY J. HOLMES.

PARIS, ILL., Nov. 19, 1877.

FRIEND BENNETT: To-day I am in receipt of your last issue, giving full account of your arrest and the cause therefor. Mr. Anthony Comstock is a Christian, the Judge before whom you are to be tried is a Christian, the law under which you are prosecuted is a Christian law, the members of the Y. M. C. A., who have plotted this thing to crush you out, are Christians. Yes, they are all Christians. Such is "Christian charity." You need hope for no mercy. Enclosed you will please find P. O. order for five dollars. Were I able I would gladly send more. Fearing the worst results, knowing in whose clutches you are, I remain

Ever your friend, CHAS. B.

P. S. Nov. 20.—I have held my letter until this morning and have been able to collect donations for you, amounting to \$15.50. O. B.

[ANOTHER FROM THE SAME.]

PARIS, ILL., Nov. 20, 1877.

DEAR FRIEND BENNETT: Since sending you the P. O. order for \$15.50 at noon to-day I have received \$15.00 more for you as donations, which I forward immediately by P. O. order which I enclose.

Ten dollars of this is sent by Uncle Joe Bradbury and five dollars by his wife, Sarah Bradbury.

Uncle Joe gave this so cheerfully that he would not even allow me to pay for the order. All I have sent you has been given in the same spirit, which to you is a proof that you have some poor friends, though far away, who can never forget you.

I think that before the week is ended I shall be able to send you one or two more small donations. Please acknowledge receipt of this in your paper, if you are allowed to issue it again, so they may know I have done my duty. Be of good cheer, for "Truth is mighty and will prevail" eventually.

Ever your friend, CHAS. B.

MARENGO, N. Y., Nov. 21, 1877.

MR. BENNETT, Very Dear Sir: I subscribed for your noble paper and it pleases me, it is so outspoken—just what the world needs at this time. I think I can get you some subscribers in this place. Mine is the only copy that comes to this office as yet. There are a few Liberals in this neighborhood. I showed them the account of your arrest. Every man is very anxious to help you in this noble work and will contribute for your defense. You have written one letter that has knocked the wind all out of Christianity and that's what's the matter. I am a poor horse-shoer but I will do all I can to help you. I cannot state the amount we will send, but whatever it will be we will get it there in time. Very truly yours,

CHARLES C. CHASE.

ST. JOHN'S, MICH., Nov. 20, 1877.

D. M. BENNETT, Dear Sir: Enclosed you have one dollar with which to help feed God's wolves. Should you come to trial I will enlarge the contribution. M. BABCOCK.

SOUTH WOLFESBORO, N. H., Nov. 21, 1877.

DEAR BRO. BENNETT: I notice by the last TRUTH SEEKER that you have fallen into the hands of the Christians, and we know what it means; it is persecution to the death if possible, at least means bleeding as far as the law and Christ's example will let them go.

I feel that you will need every dollar you can lay hands on, and as I am not able to help you much I enclose one subscription for your paper for the year 1878 and wish I could make it more. Yours truly,

CLARENCE JOHNSON.

125 BAYVIEW ST., MILWAUKEE, Nov. 20, 1877.

D. M. BENNETT, Dear Sir: I had the pleasure of sending you, a short time since, the names of a few trial subscribers which exhausted my credit with you, and as I intend to try to make some of them future patrons of the paper and do not like to send small sums of money by mail, I have thought it well to have a credit with you, so that when any of them are disposed to renew, I could apprise you of it by postal card with slight expense and no risk of remittance. I had therefore resolved to send you a postal order, and was debating with myself whether it should be for five or for ten dollars, when I yesterday got the last number of your paper with the news of your arrest, and made up my mind at once that neither amount was adequate. Please place half of the enclosed twenty dollars to my credit, to be taken in subscriptions, books, etc., and accept the balance as my good-will offering to assist you in your present strait into which you have fallen by your zeal for truth and human progress and

welfare. You ought to have, and I hope will receive, the active sympathy and substantial material aid of every lover of Free thought who has red blood in his veins. Your subscription list ought to be doubled at once. It shall not be my fault if it is not.

ALMOND OWEN.

OFFICE OF THE NEWMAN INDEPENDENT, }
NEWMAN, ILLINOIS, Nov. 20, 1877.

D. M. BENNETT, Dear Sir: I have just received the last issue of THE TRUTH SEEKER, and feel very indignant at the action of the infamous Comstock; but as sympathy will do you no good at this time, and as money will render you more "value received," I enclose a dollar to renew my subscription. Am "hard up" at present, but if worst comes to worst I will furnish you with a little more sympathy of the same kind. Bro. O. H. Cappock and I have agreed to raise five dollars and send to you if Comstock continues his malicious prosecution.

C. V. WALLS.

JACKSONVILLE, FLA., Nov. 20, 1877.

MY DEAR BENNETT: I cannot comprehend your arrest. Our Constitution plainly assures us that every citizen may speak and write his sentiments on all subjects, being responsible for the abuse of the right, and no law shall be passed to restrain or abridge the liberty of speech or the press. In all criminal prosecutions and actions for libel, the truth may be given in evidence to the jury, and if it shall appear that the matter charged as libelous is true, but was published for motives, the party shall be acquitted or exonerated. It seems as if Comstock represents Jesus Christ. Make him prove it. Set me down for two dollars.

AUGUST BUESING.

KNIGHTSTOWN, IND., Nov. 19, 1877.

MR. BENNETT, Dear Sir: Enclosed please find \$10 to pay cost of persecutions; also \$2 for THE TRUTH SEEKER for 1878; and if this is not my share in the matter, I have more for you. Please acknowledge the receipt, so I may have the satisfaction of knowing you have received it. Yours truly,

JOS. WOODS.

ASHBY'S MILLS, IND., Nov. 19, 1877.

MR. D. M. BENNETT, Dear Sir: I have just received THE TRUTH SEEKER of Nov. 17th, and am very sorry to hear that you are to be put to trouble and expense by the meddlesome Comstock. I herewith enclose to you the sum of ten dollars, which you will please accept as a gift from

J. H. GRANTHAM.

LINDSAY, ONT., Nov. 20, 1877.

MY DEAR FRIEND BENNETT: I regret to learn by your paper received last evening, that that God-fearing detective has at last laid his hand on you. It is very proper to prevent, if possible, the circulation of obscene literature—for such can be of no use to Free thought; and while I should not select the accused tracts as suitable reading for liberal thinkers, or such as would impress outsiders in favor of our cause, yet there is nothing, in my opinion, half so bad in those, or in anything else you have published, as the lascivious, filthy and disgusting details to be found in the so-called Holy Bible, dictated by a Supreme Power "for the edification of the poor in heart," and which deluded priests and their agents are so anxious to spread to the remotest corners of the earth.

Detective Comstock is, I fear, more of a religious fanatic—a tool for an intolerant class of the clergy—than one who is prompted to action by a disgust for that which is truly obscene. Power in his hands is dangerous; and as the greatest crimes have been committed in the name of Liberty, the greatest oppression may follow from the intolerant action of such a special agent as Mr. Comstock.

Your Government on the whole is very good, but the guarantees for liberty in the United States are not yet what they ought to be.

Please accept enclosed P. O. order for ten dollars for your defense fund.

Yours very truly, WM. McDONNELL.

ANGOLA, IND., Nov. 20, 1877.

Well, truly, it has "come at last," and now is the time for the Liberal portion of American citizens to work. In the month of September last I called upon Mr. Bennett at his office, and was readily convinced that he was working for the good of the Liberal cause, and not for the aggrandizement of himself and family. The arrests of those who dare to express an honest conviction, not in harmony with Christianity, are becoming alarmingly frequent. And yet to-day I listened to something claiming to be a temperance lecture. The lady, in the course of her lecture, made the statement that we were living in a land of liberty, where all were free, "both Christian and pagan" alike. She dwelt somewhat upon the freedom of the press. She boasted of being a Christian; and several times during her lecture she showed the whites of her eyes and raised her hands clasped together with a very sanctimonious air, but did not mention the fact that to-day Christians are persecuting to the bitter end those who dare express an honest opinion in "this land of freedom." To be good and to be a Christian are two things entirely different; and I, for one, frankly admit that, in view of the shameful outrages committed by Christians for hundreds of years down to the present day, I would be ashamed to boast of bearing the name.

Friends of freedom, lovers of liberty! now is the time to work—when a leading light in the grand and glorious cause of freedom has been betrayed into the hands of scheming and cruel Christians. It is time to be up and doing, for they are never guilty of showing mercy to their victims. I hope every reader of THE TRUTH SEEKER will lend a helping hand to carry our brother through this time of trial. It is hard times, and all feel it more or less; but every person that has a home and something to eat can do something in this emergency. Let us dispense with that new dress or hat or piece of furniture we had thought of purchasing, at

least for the present, and contribute a little something to help our brother.

Brother Bennett will find enclosed an order for five dollars, from his friends and the friends of freedom,
SALLIE J. MINER.
MILO MINER.

BUFFALO, N. Y., Nov. 19, 1877.

FRIEND BENNETT: I see by your article in the last number of THE TRUTH SEEKER that the delectable Comstock is after you. I have not language to express the supreme contempt that I have for him and those who back him. I think every Spiritualist and Liberal in the country ought to consider it their case as much as it is yours, and furnish the necessary means to defend it. It is hard times with me as with most others. I will try to do what I can in case you have to stand a trial. You can put me down for twenty-five dollars.

Fraternally yours, A. H. FRANK.

FOXBURG, PENN., Nov. 20, 1877.

MR. BENNETT, Dear Friend: I read the article in THE TRUTH SEEKER of your arrest. This interfering with liberty and truth I consider the outrage of outrages, and if necessary draw on me for fifty dollars and keep up your work with firmness. This agitation will do the business. Yours very truly, G. C. FINK.

LUNENBURG, MASS., Nov. 10, 1877.

FRIEND BENNETT: I hasten to endorse the communication of Messrs. Henderson & Brown in THE TRUTH SEEKER of last week, upon the subject of your arrest and approaching trial. You are indeed but the standard-bearer of the Liberals of America. Your cause is our cause. You are entitled to our sympathy and our aid; and may rely, to a certain extent, upon me for both. To begin with, you may set me down for \$25; but, should the occasion require it, I can spare as much more, or even a greater amount for I shall feel that in helping you I help not only myself, but the cherished cause of Free thought.

Fraternally yours, ROBT. DAVIS.

LIVERPOOL, N. Y., Nov. 23, 1877.

MOST RESPECTED FRIEND, D. M. BENNETT: I gave away volume first of THE TRUTH SEEKER tract collection, and enclosed please find seventy-five cents for another. If you have got volume fourth, you may send it, and I will remit by mail. I want the volume which has Bob Ingersoll's lectures, which is volume one.

Well, my dear friend, since I have learned of your misfortune of being arrested for printing matter as much above what is truly obscene as heaven is above hell, my every moment nearly is seemingly occupied in thoughts of you. I am ashamed that in an age of the world where we talk with lightning and ride by steam, a man must be prohibited from directing his prayers to Christ through the medium of the pen. What folly, what ignorance, what contempt! May every Bible be stricken from the land, and the man who dares utter it an inspired work—the most corrupted work handed down from the barbarous past—be hung to a lamp post, and the liberty of man, woman and child be written in golden letters in the skies! So, with my dearest wishes, I am ever your friend.

FRANK M. TERRY.

WHITEHALL, N. Y., Nov. 21, 1877.

D. M. BENNETT, Dear Sir: I see by your paper that the bloodhound Comstock has gobbled you. Now, it is my opinion he has got his foot in it, because the Liberals of this country will not always be silent and submit to the whims and fancies of the ignorant, bigoted votaries of superstition; there will be such a cry of indignation from the Liberals of this country that the government will conclude they had better call in that dog and take off his collar and turn him out to grass. I hope you will be able to secure the services of Col. R. G. Ingersoll to defend you in your approaching trial. I think he could make it hot for them, and bring you through all right. I am not rich, but I have ten dollars that I can spare to see you through, if necessary. Hoping you may get through without a scratch, and live many years laboring to free mankind from bondage and priestcraft.

I am truly yours,

A. J. CULVER.

PASSAIC, N. J., Nov. 24, 1877.

D. M. BENNETT, Esq., Dear sir: Had I seen your pamphlet which seems to be so displeasing to the "great" Mr. Comstock, I might not agree with its every word—but at least I would be just as earnestly opposed to any abridgment of the right of free speech, on all religious questions.

I trust you will get through your present trouble successfully.

Yours respectfully,

F. A. ANGELL.

KNOXVILLE, ILL., Nov. 21, 1877.

BELOVED FRIEND: I have made efforts to get the money I owe you and send you. I only succeeded in getting \$2.00 which are herein enclosed. I need them myself. But what matters it if I have to live on water and bread a week if I thereby do my duty to you. I have this fall lost all my money for this year's work through Christian knaves and bigots. I have felt the spirit of persecution and know what it is. O that the liberals would see their danger and sustain you!

The laws in my native country (Sweden) are, I think, in publishing matters, more liberal than in the boasted America, as any one can see by reading the songs of the great poet (anti-Christian) Bellman, as well as the late edition Wadman.

Your true friend,

EVALD O. HAMMAR.

LINESVILLE, PA., Nov. 24, 1877.

D. M. BENNETT, Dear Sir: With a feeling of indignation and sorrow I learn through THE TRUTH SEEKER of the 17th inst., of your arrest. My heart goes out to you \$1.00 worth which I the bard of herewith enclose.

Liberals of the United States! shall we sit like so many galley slaves until we are bound hand and foot? If we can do nothing else, we

can raise at least our munny protest against such damnable tyranny. Let no Liberal fail to do his whole duty in this hour.

Friend Bennett: If I had the power ascribed to the orthodox God for just one minute Anthony Comstock would never persecute nor prosecute another Freethinker. Hoping more in your behalf than reason really sanctions, I am fervently yours,

G. W. BALDWIN.

The Voice of the Press.

Down With the Inquisition.

D. M. Bennett, editor of THE TRUTH SEEKER, a liberal paper published in New York, has been arrested by Anthony Comstock on the charge of sending obscene and blasphemous matter through the U. S. mails. The objectionable publications are a small tract entitled, "An Open Letter to Jesus Christ," written by Bennett, and a pamphlet by Rev. A. B. Bradford, "How do Marsupials Propagate their Kind?" written expressly for the "Popular Science Monthly."

This arrest is an outrage of the most abominable kind, and being done under the sanction of the government by one of its officers is a disgrace to the whole people, and as such ought to meet their and their representatives' immediate condemnation. Mr. Bennett is an old man. He is guilty of no crime; he has wronged no person on earth; he has, as a publisher, with as little selfishness as possible, endeavored to enlighten his readers on theological and philosophical subjects; he has battled nobly for human rights, liberty of conscience and freedom of the press; and because he has, and has come to be a considerable power for good in the land, the Young Men's Christian Association in the person of Comstock has laid its vile hand upon him in an endeavor to crush him out, root and branch, as a warning to others that a free press will no longer be tolerated.

This case is to be tried before the U. S. District Court. From its decisions there can be no appeal. The judge is a pronounced Christian and prejudiced of course against Bennett. Judging by precedents the latter will be severely and unjustly dealt with. Though possessed of an established business and an unblemished reputation he is comparatively poor, and will no doubt find it difficult to raise sufficient funds to defend his case as it ought to be defended. We therefore ask for him the sympathy and aid of all Liberals who may chance to read this article. It is their battle he is now fighting, alone and against fearful odds, and the Liberals of this country are cowardly and ungrateful indeed if they do not come to his support. We are confident they will.

We will receive and promptly forward subscriptions of all amounts. Let those who can do no more subscribe for his paper, THE TRUTH SEEKER, (price \$2 per year) for six months or longer. It is a weekly eight-page sheet, and is just the paper for radical, plain-spoken, thinking people to read. We know of one old, clear-headed subscriber near here who prizes each copy above all his many other Liberal papers, and keeps the paper on file as something too precious to be lost or carelessly handled. Let some of our Liberal friends take hold of the matter and get up a club of a hundred subscribers or more. That will be practical sympathy and such a club can be raised by an active canvasser in a short time, under the circumstances, we believe. In addition to his business as journalist Mr. Bennett is a publisher of books, and a maker of them as well. His list of Liberal and scientific books is a large one, and embraces works which every Freethinker should have and read. He can be aided by the purchase of books which are worth the price he asks for them, and probably patronage of this kind will be more acceptable to him than mere charitable donations. A list of these books is published in THE TRUTH SEEKER, and can be seen at this office.

Things have come to a pretty pass in this country if honorable men of unimpeachable character cannot publish their honest thoughts on religious and scientific subjects, couched in modest English, without danger of arrest and imprisonment, at the instigation of secret spies of the government, acting under orders from the Y. M. C. Association. But the arrest of Bennett is evidence that they cannot.

It is time for the so-called "Infidels" of the United States to band together, as have their enemies the so-called Christians, and protect themselves from outrage at the hands of a government that should but does not shield them from persecution by bigots for opinion's sake. Congress should have the matter forced upon its attention before it closes its present session. This is not the first, the second, nor the third time the horns, hoofs and tail of that devil the Y. M. C. Association has been shown through Anthony Comstock and his persecutions, but it ought to be the last.

Let every Liberal consider Bennett's cause his own cause and proffer him substantial aid if it can be afforded. As we said before we will forward all subscriptions sent to us, or they may be addressed direct as follows: D. M. Bennett, 141 Eighth Street, New York City. *Winstead (Conn.) Press.*

Mr. D. M. BENNETT, editor of THE TRUTH SEEKER, has just been arrested in New York for sending "obscene and blasphemous publications through the mails." Now we have not a word to say about the first count in this indictment, provided it is sincerely brought and not made a cover for secret persecution of freethought; we shall simply watch and wait to see what evidences and proofs of obscenity are adduced, before making any protest on that score, since we emphatically and unqualifiedly approve of stringent legislation against the circulation of really obscene literature. But the prosecution of any man for "blasphemy" in New York city is a matter which vially concerns all Liberals alike. It is a new

instance of the reviving intolerance of orthodoxy, which Liberals are very reluctant as a general thing to confess; and it warrants the most jealous susceptibility touching the freedom of the press. "Blasphemy" is just as much a purely invented crime as Sabbath-breaking or witchcraft; and it behooves all who prize the liberties of freemen to defend the press against every attempt, open or disguised, to put a gag-law in operation against the free publication of religious opinions. The fact that the prosecution of Mr. Bennett originates with Anthony Comstock, a bigoted representative of the Young Men's Christian Association, who has also just arrested in Boston Mr. E. H. Heywood, editor of the Word on a charge of circulating "obscene literature," justifies no little suspicion as to the real object of those prosecutions. Believing as we do that Orthodoxy is mustering its forces and rapidly organizing itself for a renewed employment of legal means for the suppression of freethought, we believe also that Liberals owe it to themselves and to their cause to make the National Liberal League a mighty power for the defense of their freshly endangered rights; and such startling cases of reviving persecution as these of Dr. Russell and Mr. Bennett ought to rouse a new, deep, determined resolve on the part of all who love mental liberty to join hearts and hands in the enterprise of rallying a great national party to the support of the Rochester platform. Friends, are you not yet ready?—*The Index.*

On our third page we announce the arrest of Mr. D. M. Bennett, the Editor of the Liberal New York TRUTH SEEKER, on the charge of circulating "blasphemous and obscene literature." The charge was preferred by Anthony Comstock, who has made himself notorious by similar conduct towards other publishers, Mr. E. H. Heywood, for instance, and, if we are not mistaken, Messrs. Train and Lant, both of whom were sent to prison, the latter for eighteen months at hard labor, besides being fined \$500. Perhaps a bigoted court and jury might call Mr. Bennett's paper blasphemous and obscene, but we do not; and it is a curious fact as showing the foolishness of his prosecution that, of the two articles complained of and which he published, one was written by Rev. A. B. Bradford, and was prepared originally for the *Popular Science Monthly*—the other article contained some of Mr. Bennett's views on religion.

To-day (the 21st) Mr. Bennett is to have his preliminary examination. He makes a manly and earnest appeal through his paper to the Liberals of the country to assist him in his trouble. We shall cheerfully publish his appeal in our next, and as we heartily sympathize with him and shall help him all in our power, we hope the Liberals in a body will come at once to his aid and prevent, if possible, the hard fate which we are afraid is in store for him. We have only time and room now to allude thus briefly to his most unjust prosecution, and to add that it is a strange state of things, indeed, in a professedly free country, if an aged and an honest man is to be sent to prison for publishing articles on science and religion! Let us say no more of the tyranny of despotic governments, if such gross injustice is to be allowed in the *American Republic*.—*Boston Investigator.*

D. M. Bennett, Editor of THE TRUTH SEEKER was arrested by Comstock Nov. 12th, for "sending obscene and blasphemous matter through the mail," two tracts—"An Open Letter to Jesus Christ," written by Mr. Bennett, and "How do Marsupials Propagate their Kind?" by Rev. A. B. Bradford, a scientific essay, originally written for the *Popular Science Monthly*. Mr. Bennett gave bail in \$1500, to appear for examination to-day, Nov. 21st, but we go to press before hearing the result. The charge is groundless and absurd; for any one having an atom of honest sense, who has seen Mr. Bennett or felt the pure and elevated tone of the man in his voluminous writings, knows that "obscenity" is impossible in his nature or purpose. "An Open Letter to Jesus Christ" is as proper and more definite than a public prayer to him; if for nothing else one ought to be written to tell him what ineffable disgrace Comstock is bringing on the Christian name. Another of his recent victims is E. W. Jones of Ashland, Mass., who is held for trial for mailing Dr. Clark's "Medical Instructor," and has retained G. A. Somerby of Boston as counsel. We have not seen the book, but unhesitatingly say that if people wish to buy and read it, it is their natural right to do so, Comstock and "laws" to the contrary notwithstanding.—*Princeton Word.*

MORE OF COMSTOCK.—About one week ago Mr. D. M. Bennett, the Liberal publisher, and editor of THE TRUTH SEEKER, was interfered with by Comstock, taken to court, made to give bonds for in \$1,500 for surety of appearance at a higher tribunal. Comstock has been looking out for our friend for some time, of which the latter has been aware. But feeling "not guilty" he has kept right on. Brother Bennett can count on much sympathy and, we hope, material aid. This arresting business is a miserably one-sided thing, as we all too well know. Mr. Bennett is not meddled with on the score of "obscenity," but because his arguments set home a little too snugly. Religious superstition, ignorance, and hate die hard. In their dying kicks they seem to have no discrimination, and thus they have struck just the wrong person this time. We can offer congratulations and what influence we can wield.—*Davis's Battle-Axe.*

We learn that our friend and neighbor D. M. Bennett, of THE TRUTH SEEKER, has been arrested for sending "obscene and blasphemous" literature through the mail. Dr. Bennett, we venture to say, is not guilty, and his arrest is an outrage on free speech which will receive a tremendous rebuke.—*The Revolution.*

Personal.

W. F. Jamieson is engaged debating with Campbellite preachers of Iowa. Just closed a debate with Elder Painter at Osceola; is debating the second time with Elder D. R. Dungan, at Iowa Falls, and will meet Elder Lucas, of Des Moines, in a debate of eight sessions, at Osceola. His services for debates may be secured by addressing him at 172 & 174 Clark street, Chicago, Ill.

Sonnets.

BY WILLIAM LLOYD GARRISON.

PRELUDE TO THE CONFLICT.

Seize! thou, brave heart the trumpet of Reform,
And through it give one long, electric blast,
To rouse the slumbering, like a thunder-storm.
And make the foes of Progress stand aghast!
The boldest utterances are needed now.
The heaviest blows, the most heroic deeds;
For, still infatuated, millions bow
To Superstition, with its palsying creeds;
And false Tradition holds them in its chains,
And hoar Authority their reason stays,
And blind Credulity its grasp retains.
And the dead Past the living Present sways;
Then, blow the trumpet! raise the standard high!

THE DOGMA OF INFALLIBILITY.

Human Infallibility, avant!
The claim is impious wherever made;
Whether by Papist or by Protestant.
Rivals in pharisaic robes arrayed,
No one is more, and no one less, than man:
Where all are equal, who shall claim control
Over the conscience, or put under ban
The free, outspoken, independent soul?
There is no heresy in honest doubt,
Or strong dissent, where demonstration fails;
Or non-conformity, however stout;
For thus the righteous cause at last prevails,
Beware! popes, cardinals, councils, bishops,
all—
Who seek to hold the human mind in thrall?

SUPERFLUOUS DEVICES.

Who but a man bereft of sense would think
To prop the sky, and thus prevent its fall?
Or stop Niagara at its very brink
By the erection of a mud-built wall?
Or stretch a chain across the boisterous sea,
To force it into slumberous repose?
Or regulate the law of gravity,
Lest chaos come all order to foreclose?
And who but one demented will contend
That Truth, unaided by external force,
Successfully her cause cannot defend,
But must to carnal weapons have recourse?
That in religion reason is no guide?
That Liberty to License is allied?

FREEDOM OF CONSCIENCE.

Oh! brave Apostle, thou hast truly said—
It is a trivial thing indeed to be
Judged of man's judgment. Conscience must
be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead;
For truth admits of no monopoly,
And where it points each for himself must
see.
Nor fears an independent path to tread.
Honor to him who speaks his honest thought
Who guards his reason as a sacred trust,
Demands the truth for every dogma taught,
And turns dissenter only when he must!
For he shall rise by whom the light is sought,
To the high plane where stand the wise and
just.

The Gospel in Texas.

Practically applied to the case of "Ninfael."

The following rendition of the Christian outrage recently perpetrated on Dr. Russell in Texas is from the *Rochester Democrat*, and is recommended to the notice of St. Anthony Comstock and Judge Benedict of the U. S. District Court.

Some good persons in Texas recently flogged an Infidel nearly to death. We don't know what the Infidel had said or done, particularly; it was enough that he was an Infidel, whatever that may mean to be. There was a meeting precious, a regular proceedings. It was held in a corner grocery, and was participated in by all the good persons and a jug of whiskey, the remarks of the latter being absorbed from the place the cork goes in, and vociferously applauded. The speeches were off-hand and mostly in brief sentences.

"Hyar's a ninfael, is there? Wall, they's but one thing ter do. Thar can't be no ninfaels 'round these diggins. Hey? Wot?" remarked a leading citizen.

"You bet!" was the sententious response from all parts of the room. "Le's drink." "Taranfethers?" inquired a gentleman in the rear of the apartment, the word being evidently one that had belonged to the Ku-Klux literature. "Taranfethers ain't too hash, I expect. Hey? Wot?"

"Tain't hash enuff," said a gentleman whose belt was ornamented with various bowie knives. "Hand along that 'ar jug. D'y'e want the juice ter spile? Tain't hash enuff. A man as is a ninfael has no rights wotever. Revolvers 's too good for 'im; Hey? S'posen we kill the dam scoffer."

"Pistols make noise," shrewdly observed a weazen-faced person, pausing to deposit a

mouthful of extract of tobacco behind the broom. "Mus' be car'ful. I hain't got no consideration for unbelievin' wretches, an' thar ain't much law about hyar; but 't don't do no harm to go slow. Is thar a cord sumwhar 'round? S'posen we hang the disgustin' sinner."

There was one person who advocated really mild means of reform. He was a person of gentle manners and an unpleasant complexion. His company had been tolerated by Texan gentlemen for but a brief period, and was even then looked upon as somewhat superfluous. "I b'long to de Mefodis' chuch myself," he said, with a conciliatory smile, "an' I's glad to see de chuch defended by de w'ite folks. What d'nomination do you b'long to, gentlemen?"

The defenders of the faith looked at each other in some surprise. "Wot's the matter with the dam fool? Hey? Wot?" they said one to another. "Wot's he a-doin' hyar, anyhow? Who said we'd jined the church, you mis'able nigger?"

"I was goin' to say, as a member of de Mefodis' church," said the bewildered outcast, "dat p'raps dis Infidel don't mean to do nothin' wrong. It's accordin to de light dat's in him, p'raps. I t'ought you b'longed to de chuch yourself, an' I was a-goin' to 'peal to you to be a little mussiful. Maybe he can't help himself. De chuch teaches us not to be too hash. Mebbe ef you b'longed to it you wouldn't be so fass. Dat's all, gen'lemen."

"Kill the dam nigger!" exclaimed each gentlemanly Texan, with touching earnestness at the same time drawing a revolver. "Wot business 's he here? Hey? Wot? It's a dam pity ef a man can't stand up for the gospil without havin' his ackshuns discussed by a copper-colored hyena. You hyar? Git!"

The member of the Methodist church disappeared in a great hurry, and got off safe, notwithstanding the fire in the rear, but his words had more effect than might have been expected. The volunteer Christians proceeded with the discussion, and finally resolved to curb their bloodthirsty desires. It was deemed best neither to hang, shoot, nor ornament with tar and feathers, but to flog the unhappy sinner very violently. At first this proposition was received with intense scorn; but at last under the ameliorating influence of the jug, it prevailed, and the gentlemanly Texans felt in their hearts that they were entitled to a great deal of credit for their mildness. The flogging was enlivened, moreover, with choice little morsels of sermons, so that the half hour's work was doubtless very profitable to the unregenerated sufferer.

"Go back on the gospil, will yer?" said one Texas gentleman savagely, between blows. "Hey? Take that!"

"Perty man you ar', ain't yer?" remarked another, pausing to take a drink and wipe the mouth of the jug with his sleeve. "Goin' around perventin' the scriptur' and stoppin' that outflow of the merralities. Wot? How's that fer a clipper?"

"Yer mussent kim 'round hyar with yer dam sciffin' at the holy promises an' things!" ejaculated another, putting the whip on in a lively manner. "This is er morril community and won't stand no nonsense. Ef we can't b'lieve in the everlastin' Scriptur' wot're we a comin' to hey? Your percedin' is a dam shame an' mus' be stopped!"

The miserable Infidel, bleeding and sick, groaning and uncomfortable in every way, was finally left tied to a tree, and the Christian Texans, with relieved consciences, went off, firing pistols and pawing the air with a vain desire to pull down more heretics.

"Clar to gracious!" declared the colored man, creeping up to the unfortunate Infidel and speedily releasing him. "It's the strangest thing that men who nebber car' for 'ligion should allays be de fust to fight for it. Dey makes mo' fus dan de elect demseffs, an' 's jis' as jealous an' mean to git along wid as a nest ob honnetts. I b'longs to de Mefodis' chuch myseff, but I'll take car' ob dis po' ninfael ef it stroy's de 'hole 'stablishment!"

Cattaraugus County Liberal League.

THE ROCHESTER PLATFORM TO BE RATIFIED.—ABLE SPEAKERS TO BE ENGAGED.

We, the undersigned Freethought and Liberal League Committee of Cattaraugus county, N. Y., propose to hold a mass meeting in the village of Randolph, in said county, on the 8th and 9th days of December to ratify the platform adopted by the National Liberal League at Rochester, Oct. 26th, and we cordially invite all persons residing in Western New York and Pennsylvania who endorse said platform to unite with us in the proposed ratification meeting.

The speakers who are to address the meeting are Hon. Judge McCormack of Franklin, Pa., D. M. Bennett, Editor TRUTH SEEKER, of New York City, Giles B. Stebbins of Detroit, C. D. B. Mills of Syracuse, W. S. Bell of Mass., Dr. T. L. Brown of Binghamton, and others. H. L. Green, who represented our League at the Rochester Congress, will make a report of the proceedings at that convention. Liberal arrangements will be made to accommodate all who attend, and, if possible, reduced railroad fares will be obtained.

A. L. BLANCHARD,
FREDERICK LABEL, } Committee.
J. M. METHUEWSON,

TRUTHSEEKER

DEVOTED TO
SCIENCE
AND
MORALS

FREETHOUGHT
AND
HUMAN HAPPINESS

Vol. 4. No. 49. { PUBLISHED WEEKLY } New York, Saturday, December 8, 1877. { SCIENCE HALL, 141 8th St., } \$2 per Year.
BY D. M. BENNETT. NEAR BROADWAY.

Notes and Clippings.

MR. TALMAGE is about to abandon round dances in his pulpit.

RELIGIOUS exercises have been prohibited in the New Haven public schools.

It is said that Niagara Falls are haunted by witches since the horse-shoe fell down.

SAN FRANCISCO now has bull-fights on Sunday afternoons. What would the Philadelphia clergymen say to that?

It is said that the secret of all success is hard work, but this belief receives a severe shock every time a lean and hungry sinner looks at a fat evangelist.

If those who drink are damned, let God resign.
For Christ both drank and manufactured wine.

A POPULAR clergyman in England recently gave a lecture on "Fools." The tickets of admission were inscribed, "Lecture on Fools. Admit one." There was a large audience.

It is rumored that the Great American Obscenist is drafting a law to compel all children born after next Christmas to come into the world decently clad and to bring a certificate of good moral character.

DIED—KEY.—After a very brief but not unexpected illness, on Wednesday, Nov. 28, at his residence, T. U. R. Key. The funeral services were very generally observed on Thursday the 29th all over the country.

In "The Wines of the Bible," recently published in London, the Rev. A. M. Wilson devotes sound scholarship and careful research to prove that the wines mentioned in the Bible were decidedly fermented.

"GHOST & BONES" is the queer title of a firm of Nevada saloon-keepers. The firm, being part Bones, is not wholly Ghost, though it is goblin's the earnings of the miners thereabout in exchange for bad spirits.

The Bishop of Winchester said at the Church Congress that if any one sent him a religious newspaper he put it at once in the waste paper basket. If the religious press there is what it is here he exercises sound judgment.

In Texas they have found a new-fashioned hog with undivided hoofs, like a mule. He cheweth the cud, also, and the same he doeth for the purpose of circumventing the command to the Jews, which was spoken by Leviticus the prophet.

LITTLE SAMMY went to a church fair, and spent his money on a chance in a raffle. His report on coming home was thus: "You see something and you give half a dollar to get it. Another fellow always gets it and they don't offer to give you your money back."

"NEXT Sabbath," remarked a Deadwood pastor to his congregation as the contribution box was being dealt around; "next Sabbath there will be no morning service, provided the collection to-day will warrant us in sending down to Yankton for a hundred rats and Red-nosed Bill's black-and-tan pup."

"Who's your pastor, my dear?" asked a good old lady from the country addressing her daughter who has lived in town six months. "Really, mother, I hardly know. I never saw him. He was away on a vacation all summer, and now he has started out on his lecturing tour for the winter. I may get acquainted with him next spring."

A young lady was overheard explaining to a friend as they emerged from a very fashionable ultra-high church place of worship in London a few Sundays ago, that although it was a dreadfully long way to come, she never missed a Sunday service there, because she invariably got a new idea as to a dress or bonnet.

A LADY who objects to profanity because it is both wicked and vulgar writes to know what she ought to say when a clothesline breaks and lets a week's washing fall into the mud. Perhaps she ought to say "Blessed are the meek, for they shall inherit the earth," but it is very likely that she will say something entirely different.

FAITH is sometimes personified as a drenched female clinging to a sea-washed rock; but a better personification would be a bald-headed man buying a bottle of patent hair-restorer or a man depositing his surplus earnings in a religiously-offered savings bank, but a better one still would be a man trusting a plump, well-fed parson alone with his wife or daughter.

It was not a success when they took little five year old to church for the first time and told her that everybody had to be as still as a mouse. All was well until the minister began to open the services; but then the little maiden, shocked at his want of propriety in thus breaking silence, energetically shook her finger at him, saying: "See here, man what you make all that noise for?"

Among the many mysterious dispensations of Providence, R. I., are Moody and Sankey, who have reached out, taken Providence by the hand, so to speak, and putting their trust in Providence purses, have determined, with the assistance of the Almighty dollar, to provide the improvident Provisionals with a moral and theological circus, whereby it is expected that many lambs will be added to the fold.

An amateur detective in search of two cattle thieves, found them at church at White Sulphur, Ky., whereupon, pistol in hand, he informed preacher and congregation that they were all under arrest. While everybody looked astonished, he picked out his men, marched them out of the building at the muzzle of his weapon, and, turning on the step, shouted to the minister that he could go on with the benediction.

PETER DWYER exhibits his muscular Christianity by personally thrashing the rude fellows who disturb his meetings by putting pepper on the stove and by other objectionable practices. It is understood that he prays for these fellows, too. But he administers the thrashing first, and that is what makes the most marked impression. Peter is reaching a class of people not generally gathered in by the stylish and heavily mortgaged churches.

An exchange says that a Turk is obliged not only to wash his head, face, neck, ears, and feet, but also his teeth at each of his five daily calls to prayer; and how a Mussulman can be a devout Turk and still be so dirty that the dogs hold their noses and howl when he comes on their side of the street is as great a mystery as how in more civilized lands a man can be a church member and teach a Bible class of young ladies and still get away with \$40,000 worth of forged paper when the time comes.

THE Philadelphia clergymen are happy over the announcement that the Permanent Exhibition will close its gates on Sunday. They have already commenced the holding of meetings and the passing of resolutions praising the managers for their action. The managers found that the people who clamored for the Sunday opening would not patronize the Exhibition in paying numbers. So they concluded to try their chance with the churchgoers, and see if they would patronize it sufficiently to warrant keeping it open.

THE Episcopal prayer book has been translated into the Sioux language. An edition has been printed interleaved with the English. The Sioux language is mellifluous, and well suited to the purposes of devotion. The responsive service of the Episcopal Church is well received by those of the Sioux who gather for worship, although the men do not very heartily unite in the responses. The squaws, however, make good their lack of devotion, and howl back their responses very satisfactorily. There is a striking similarity between squaws, red and white, so far as keeping up the interests of the Church is concerned. Were it not for the white squaws our churches, preachers, and all the rest of the system would pass into decay. It is the female influence that supports them.

THANKSGIVING REFLECTIONS.—Among the things which Fack said we had to be thankful for:—For the prevalence of a true religious feeling among our insurance presidents and bank cashiers; for the dollar of our fathers (conditional upon the receipt of the same); for having no more to kick about; for Home, Sweet Home, with variations; for a society to

the prevention of crime to look after the morals of people on spec; for the increased skill and experience which now enable Mr. Beecher to cultivate true inwardness in private; for the insurance business and the legal profession (what one leaves the other gets); for Col. Ingersoll's devout and lucid commentaries on the Bible; for turkey, and for divers and sundry other things which it forgot to remember.

We don't suppose there is a syllable of truth in the talk that Anthony Comstock designs emigrating to Alaska. There is not obscenity enough there for him and the chance for mileage there is not near as good as here. But if he would go to one of the South Sea Islands, where the natives go naked, and take a good supply of red flannel shirts and drawers and take the prurient crowd of his, known as "The Society for the Prevention of Vice," with him to dress the naked Venuses and Adonises and hold their shirts on till they became ashamed to go naked, the decent people of this country would feel relieved and Anthony and his prudes would have a congenial job.

BLASPHEMY.—TO THE EDITOR OF THE SUN, Sir: Is there such a crime known to United States law as blasphemy? I was under the impression that this was not a Christian but an American nation, where the Mohammedan, the Hindoo, the Jew, and the Quaker had an equal right to their opinion. The recent earthquakes do not more surely indicate the existence of hidden forces in the earth that we cannot control, than the arrest of one of our revered citizens for blasphemy betokens the fact that the Church has already the control of the United States Government. Henceforth no citizen, male or female, knows when his or her turn may come. The familiar of an ecclesiastical inquisition is on their track, perhaps with a warrant in his pocket for their arrest by a United States Marshal, whenever the Church may indicate. For years I have sounded the alarm upon this subject. The orthodox church closed the World's Exhibition on the so-called Christian Sabbath, and kept it open on the Jewish Sabbath, the Mohammedan Sabbath, and on all the other Sabbath days of the week, for every day is a Sabbath to some one of the world's one thousand religions. I feel serious about this American darkness. Let us have light from the Sun. F. W. EVANS, Mount Lebanon, Columbia county, N. Y.

PROF. ADLER'S NEW SCHOOL.—Prof. Felix Adler's Ethical School, an outgrowth of the Society for Ethical Culture, has been opened on a small scale in Standard Hall under the management of Prof. Adler and the trustees of the society. For the present, a limited number of pupils, between the ages of 13 and 16, will be taught, but the scheme to be carried out hereafter provides for the moral education of youths from the ages of 10 up to manhood. The school is not intended to supplant the common schools, but is to supply instruction in a different branch of education. One of the trustees lately said: "It might be called an eclectic religious school, for all religions will be taught. The younger pupils will receive instruction in the history of all the leading religions—Mohammedism, Buddhism, Judaism, Christianity, &c. As they advance they will study the philosophy of religion and the principles of morality, as far as they are consistent with modern scientific research. Moral teaching in the past has been mainly based on the existence of a supreme being whose commands men obey, and on a divinely-inspired book in which the Jew and Christian world reposed implicit confidence. This is a skeptical age; by many the existence of a supreme being is doubted, and the authority of the book is questioned, if not entirely denied. It is clear that a system of moral education based on them would totter as soon as the child grows to manhood, and his faith becomes impaired. The idea of our school is to educate children in moral principles wholly independent of questions of faith." About twenty-five pupils of both sexes have been enrolled. Most of them are children of Jewish parents; one is of Catholic parentage, and some are from Protestant families. Each pupil will be charged a tuition fee sufficient to pay for the schooling of one poor student. The sessions of the school are to be held once a week. Prof. Adler will have no assistants until he has further developed his system.—Sun.

Events of the Week.

THE coal companies of the Reading and other mines in Pennsylvania are cutting down wages 30 per cent.

TWO HEAVY rains within the past week. The earth must be supplied with water enough to last all winter.

THE Board of Health of this city has pronounced cremation no crime, but permits will be required to be taken out.

SAMUEL BOWLES, editor of the *Springfield Republican*, has been sick unto death, but at last advice was said to be improving somewhat.

THE Sioux are raiding the Black Hills. Indian outrages have been committed in Dakota. The Indians do not seem to be altogether subdued.

WM. GARRISON, of Little Rock, Ark., walked one hundred consecutive hours at Philadelphia, but was excessively fatigued and exhausted by the effort. It is said to have been performed on a wager for \$500.

THE Pope is reported very low in health and strength, and very near death's door. With all the infallibility that he may be supposed to be charged with, he keeps falling constantly, and very soon old Death will stop his breath, precisely as he would any other old man's in similar circumstances.

WM. BONNE, a night employee of the Connecticut Valley Railroad at Saybrook Point, New London, was shot on his way home on Dec. 3d, by a neighbor of his named Mahoney, and died within an hour. Mahoney is described as a quarrelsome fellow, and was under the influence of drink at the time of the murder, for which there was no provocation.

THE poor Turks do not seem to be getting along very well. The Russians are pressing them sorely at several points. At Plevna great activity prevails, and heavy fighting is expected soon. Later dispatches from the seat of war say the Turks have gained a victory. Elena has been captured and 5,000 Russians taken prisoners. Tirnova is threatened by the Turks, and they expect it to fall soon.

IT HAS been ascertained that the forgeries of Richard B. Peabody, formerly of the firm of R. E. Peabody & Co., lumber merchants of St. Johnsbury, Vt., who was arrested at midnight last Saturday, amount to over \$50,000. Peabody is connected with one of the most highly respectable families in that village, and his friends are making strenuous efforts to save him from the consequences of his crime.

CHARLES SCHMITZ, jeweler, at 181 Sixth avenue, returned to his home a few evenings since from a pleasure party in Hoboken. He was with a young lady to whom he was paying his attentions. While sitting in the parlor they had a lovers' quarrel. Schmitz begged forgiveness, but was refused. Then exclaiming, "I will die! I will die!" he raised a small phial to his mouth. Soon afterward he was dead. He had swallowed cyanide of potassium.

THE regular session of Congress begun on Monday last. The President's Message was sent in, and gives general satisfaction to the party in power. He disapproves of the unlimited coinage of silver, and recommends that silver coin be used to redeem greenbacks. He advocates a firm policy with Mexico, and implies that if the Mexicans will not keep order we must keep it for them. He favors an increase of the army and navy, and opposes the repeal of the resumption act, etc., etc.

COL. ROBT. G. INGERSOLL, by the recent delivery of his lecture, "Liberty for Man, Woman, and Child," in Syracuse, Utica, and Albany has seriously disturbed our Christian friends in those cities, and the preachers are especially exasperated. A score of these, more or less, have attempted replies to him; but they were feeble compared with his masterly effort. A few in Albany who had something to do towards engaging him tried hard to excuse themselves from the odium of having done so, but the principal manager of the lecture business boldly avowed his intention to engage him again. The Colonel has been offered \$500 to deliver another lecture there. The offer has been accepted and he will lecture on the evening of the 22d inst.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER X.

MAN'S POSITION—FATE, FREE-WILL, FREE-AGENCY
NECESSITY, RESPONSIBILITY.

Morality is based on Anatomy and Physiology.

An individual is the representative of all the conditions by which he is evolved.

Fate is the personification of the constitution of things.

MAN is surrounded by gigantic, terrible forces, over which he has no control, and to avert which his efforts are as unavailing as those of the brutes. He is a child of the elements, an atom thrown up by their collision and concentration as a bubble arises on a stream by conflicting currents. He is more; he is a bundle of elements which thus united become a centrestance, from which causes emanate as from the elements themselves.

As the elements from which he springs are amenable to unvarying laws—the irrevocable mandate of fate—man, as the result of their union, must be a creature of fate or unchanging law. The anthropomorphic view of the Universe at once dissolves. The elements he seeks to control are masters. Man is a slave, chained, under their perpetual surveillance.

Is this a truth? Are we bound to the Achillean car, or are we free? Seemingly we are free. We are gods, willing and doing in perfect freedom. Ah! this freedom is a delusion—one of the wiles of our masters to cheat us into self-complacency. Not a leaf falls, not a hair of our heads whitens, but a myriad of ages ago it was written in the Book of Fate. Is a tree overturned by the wind? It was known before a tree existed, and every acorn counted by the recording causes. Every leaf, every insect which feeds on the leaf, every drop of rain, of dew, every flake of snow which has or will fall on those leaves, was known before the earth was evolved from the abnormal ocean.

The human being, physically and mentally matured, is the representative of every law and condition which has ever acted on him or his progenitors, *ad infinitum*. In him they are not only individualized; they are *centrestantialized*. He exists because of their action; he is as they have made him. In this sense man is a creature of circumstances. So far as these forces and conditions acted previous to his birth, he is not a free agent, nor is he in his relation to the fixed action of the great forces of Nature. But on the circumstances which surround his maturity he acts by virtue of his inherent selfhood, the resultant of all previous conditions which make up that selfhood. In this view he may be considered free; for what we call a man is nothing more nor less than the aggregate of forces and conditions, many of which we understand, and many of which we do not understand. He is free, just as his organization, representative of all previous conditions and forces, will allow. This freedom is quite distinct from the dogmatical tenet of free-agency, inasmuch as it regards man's existence as an effect becoming a cause, and not a self-existent cause.

Difference in the primordial or pre-natal conditions has greater influence than those which environ us after birth. These are integral parts of our being. The difference in these conditions makes the individuality of mankind. Were they the same, all men would be identically the same. The permutation of an infinite series of causes never repeats a number in the series. Hence one man is no more to blame for being unlike another than the oak is to blame for being different from the pine, or the leopard for being unlike the antelope on which it preys.

Character found in oak, pine, leopard, or man, alike is the expression of conditions pre-natal and environing. As the acorn treasures all the forces which have developed it into a germ capable of producing an oak, so the child is a treasure of forces which will develop a man, and such a man as this treasury compels. There is another aspect to this subject. The acorn, germinating in a barren soil, strives according to the impulse of the forces by virtue of which it is an acorn to perfect an oak; but hard as it may strive to gather sustenance from the crevices of the rocks, its knotty roots can support little more than a gnarled and blighted stem bearing dwarfish branches. What should have been a tree, lofty and gigantic, is blighted into a pitiful shrub.

The same acorn germinating in a fertile soil, watered by the same showers, refreshed by the same dew, and enjoying the same sunshine and shade, with every condition save one the same, strikes deep roots down into the earth, and on them towers a column-like stem supporting a forest of branches. So the child constantly suffering the pangs of want is dwarfed and distorted, not only physically, but to the centre of its spiritual nature. The same child surrounded by ennobling influences might astonish the world with its genius. Circumstances make the Alexanders, the Napoleons, the Platos, the Ciceros, the warriors and sages of the world, but they can do nothing without a preëxisting individuality organized in harmony with their requirements.

It was not my choice whether born a serf in Russia, a slave in the swamps of Carolina, or as I am. Had I been born a serf, so far from thinking of fate, I should have a brute instinct for my native cot, and consider my horizon the limits of the world. So of all conditions in which a human being may be placed; they are ever true to the conditions of their position. Ah! then what becomes of poor human accountability? If we are thus creatures of fate, we may make no endeavor of our own, but, like listless Turks, sit still and let the world move. This is not a necessary sequence to the doctrine of necessity. Although Nature teaches a clear lesson, it is not sufficiently clear that "those who run can read" rightly. True, an individual may become so imbued with the idea of fate as to consider exertion on his part unnecessary, and remain perfectly passive.

The idea becomes with him the moving cause. This, however, is a partial view of the subject, leaving out entirely the influence of individual exertion. Man is a *centrestance* as well as a circumstance. The forces concentrated in him react on surrounding conditions. The philosopher, for instance, is born with the capabilities of becoming a philosopher; he is as ignorant at first as the slave-child. In actual acquisition both children are alike; but one child has the desire for and capacity to receive knowledge—the other has not. The desire may be strong, yet obstacles oppose with stronger force, and the "mute, inglorious" Newtons fail to rise above the common level. Knowledge is an efficient circumstance of Fate, and furnishes the strongest incentive for exertion.

This question in its broad domain includes the entire doctrine of good and evil, and the measure of man's responsibility.

If we acknowledge—and it is unavoidable—the necessity for all that has been, is, and will be, we cannot stray far from a knowledge of the true position. If, on the contrary, we consider ourselves free and independent agents, with such an erroneous guide we cannot avoid going astray. Bound hand and foot by the gigantic forces of Nature, turn which way we will there is no outlet. Yet, are we not footballs, impelled hither and thither as this or that force predominates? The ball is a passive instrument, a mass of matter opposing only the resistance of gravity. Man is a football for the play of the elements, but he, by the concentration of circumstances, becomes more than a circumstance, and therefore reacts on the elemental blows.

Our existence is the resultant of forces and events reaching back to the dawn of time. These events are evolved in us—are united and individualized. Hence we are not inactive footballs. The elements strike at us; we parry the blow or bend it to our purpose.

Here lies the deception. We rush abroad in wild freedom, doing as we please; so we flatter ourselves. He is insane who doubts our free-agency. Our ships outride contending billows; the winds are our slaves; fire, fierce and insatiate, our vassal; and the red lightnings of the storm are grasped in the giant hand of man. Such is our vaunt. Is it true? Very true, but not all the truth. I draw no circle prescribing the capacity of the human mind. It is incomprehensible; its dominion is wide, and day by day extending from its pulsating centre; yet how small the area it has conquered to the vast unknown which environs it! How weak its power of resistance to the resistance it meets! Like a man beneath an avalanche, it can assert its might, but the avalanche crushes onward. Man may roll a stone, but the mountain never. The stone which he can turn and the cloud-capped mountain hold like comparison, as the realm—wherein, by virtue of his centrestantial qualities, he is free—holds to the surrounding province which rules him adamantly.

[TO BE CONTINUED.]

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. BENNETT'S THIRD REPLY.

MR. CYRUS ROMULUS R. TEED, *Dear Sir*: I sincerely thank you for the compliment you pay me and for the sympathy and kindness you express in view of the perils that surround me from those in power, who would be glad to stifle my utterances and would prevent me from speaking my honest convictions. While I am able to use my pen and my tongue I must write and speak what I believe to be true, though to others it may appear ever so absurd. I do not wish to shock the feelings of others, but I claim the same right to express my views that I willingly accord to them. Allow me to say that in the sympathy and toleration you evince you exhibit the noblest qualities of human nature; and the estimate you place upon current theology is, in my mind, especially correct. While it was almost unlooked for, I am nevertheless constrained to admit the soundness of your conclusions as regards the ultimate doom of priesthood and the adulterous theology you refer to. Our views on those points coincide very nearly, and I give you credit for great liberality of sentiment. You are so sound in this regard that I am disposed to extend great charity wherein you still seem to me to be at fault. When one accepts so much that is correct, I can regard with leniency the errors he still holds to. Could you, however, obtain as clear views upon all subjects as upon those alluded to, I would rejoice greatly and would feel that my humble efforts had not been in vain. It pleases me to find we harmonize on so many points, and I can only hope that your views may become as clear on all points as those upon which we agree.

You say: "Matter has always existed. It is as persistent as space and time. We cannot go back beyond the time when it had no existence in some form. . . . It has always existed in a structure embodying the most perfect symmetry with the complete sum of coördinating function." Again, you say: "These are facts that no arguments can set aside and which no argument is required to establish." Here we stand on common ground, and it is entirely unlike the ground occupied by theologians in their theory of the creation of all things. But if matter has always existed, and the most perfect symmetry and complete sum of coördinating functions have forever attended it, I cannot see the slightest necessity for your God or your Jesus Christ, or any other individual, real or imaginary, having anything to do with it, or being credited with having done anything towards setting the grand system in motion. If it has always existed it certainly would not have had to be created. If it has always possessed the most perfect symmetry with a complete sum of coördinating function—as I believe it has—I can see no necessity

nor room for Jesus to add a thing to a system of such eternal self-existence and such perfection.

If we become so rational and enlightened as to admit that "matter ever existed," and "is as persistent as time or space," we cannot help coming to the conclusion that the properties of *matter, motion, force, and law*, must also have "ever existed." We can have no clear conception of matter without motion, without force, and without law, or its legitimate and inevitable modes. What room, then, there was for Jehovah, Jesus, or Mumbo Jumbo, is more than I can imagine. Friend Teed, take that last rationalistic step, and concede that no such meddler was necessary or possible. Such a belief is only admissible in mythology, theology, and metaphysics; and let us try to disabuse our minds of it entirely. Let us not cripple the great, grand, everlasting Universe by thinking for a moment that any being ever wound it up or ever put a single cog-wheel in its eternal, complicated, but still simple machinery. Whatever is always *was*, in some form, and always moved by some law; motion and force were never created any more than matter itself, and the beautiful symmetry and the complete sum of coördinating function is as eternal as any part of the system. All alike were without beginning, all alike are uncreatable. The Jehovah, Jesus, and Mumbo ideas are later conceptions, and grew entirely out of a state of ignorance and superstition, which, unfortunately, enveloped man before he reached a stage of clear, rationalistic, and scientific thought. As truth and science illumine the mental world, these myths, these mere creations of ignorant man, as I said in my last, must assuredly give way and no longer lead us astray. To my mind, you are nearly ready, and your mind sufficiently amplified, to occupy that ground.

We seem to agree very well—much better than I expected—upon the nature of *mind*, though you retain a few crotchets that I think you would do well to disabuse yourself of. If mind is the result of matter, it does not follow that matter is the result of mind nor that "matter," as you say, "is product of a great variety of mutations of mind, itself converted into matter." Your great mistake, I think lies in considering mind an entity the same as matter, that it is as old as matter, more powerful than matter, and that it must ultimately bring matter into far more perfect subjection than it has yet done. You speak of "the world, mind and thought" as though it had an existence independent of or antagonistic to matter. To my mind this is all wrong. Mind has no independent existence and is only a result of preëxisting organization. It is a function, not an original cause. You will have it that "mind and matter are coincidental, parallel, and perpetual," that mind is as old as matter and is equal to matter, and, in fact, superior to matter, as it is destined ultimately to dominate it. This I regard to be wrong. Mind cannot be as old as matter. It is a product and cannot be as old as the preëxisting cause which produced it. It may have existed millions of ages—just as far back as the conditions and factors were equal to its production—but as it is emphatically a product it cannot be as old as the organization which produced it, and the material of which that organization was composed.

On this globe, for instance, I can conceive that unknown ages had to pass by before there was any organized life on it, vegetable or animal, and consequently there was no mind here; but in process of time the rocks crystallized from the fluid mass, then decomposed into soil, making vegetation in all its ramifications possible and actual. Animal life, springing from the lowest germinal forms and feeding upon the vegetable kingdom, was equally the result of preëxisting, universal cause, and evolved thought or mind in perfect keeping with the character of organization, more or less perfect, as the case might be. Wherever there is life there is sensation, and where there is sensation there is thought, but not necessarily of the same grade or character. An oyster has life of a low form. It has some sensation; it has some mind. It does not soar into the realm of thought, speculation, and philosophy, but it has a low order of mind, sufficient to cause it to take its necessary food, to propagate its offspring, and to close its castle when danger approaches. Its mind is precisely in keeping with its organization. A frog has more mind than an oyster, because it has a better organization, better facilities for obtaining information, better chances for observation. It has a better organization. A dog has more mind than a frog simply because it has a better organization for the production of mind. The elephant transcends the dog in the possession of mind or intellect so far as its organization is more perfect and massive and better adapted to the production of strong mind and strong thought. Man evolves a higher degree of mind or thought than all animals below him simply because he has a more perfect mental organization and because his reasoning organs are much better developed. Mind is not a unity in the animal kingdom; it is not in the human race. No two minds are alike, because no two organizations are alike. Mind always corresponds to the organization that evolves it or produces it. This would not be the case if mind had an independent existent realm or domain in the Universe. If all minds come from one grand central mind there ought to be a general uniformity, which we see does not exist.

This mind being merely a function and purely a product of matter and organization, it is as absurd to talk about its being a correlate of matter or of its being the cause of matter or convertible into it as it would be that muscular strength, eyesight, hearing, tasting, and feeling are so convertible. These are all equally the result of organization, equally have an independent existence, realm, or domain in the Universe. It is as intelligible to talk about a great central eyesight, a world of hearing, or a great fountain of muscular strength as a great central mind, a world of intellect, or a great fountain of thought. All, as I said, are functions produced only by

organization and the digestion and assimilation of food. Without these neither can have an existence. Neither existed before the organizations which produced them were by the powers of the Universe brought into existence. The power and potentiality that exist in the Universe to-day have ever existed, but the process of evolution in a given system or on a given sphere has not always been in the same advancement or perfection.

In attempting to quote me you must say that "mind is the product of mind and matter." I do not think I said that, and if I did it was an error. I do not think any thing or any quality produces itself. Mind does not absolutely produce mind any more than it produces matter. I repeat, it is a product, not a factor. Before I can admit that mind has ever produced a grain of matter I shall ask you to give proof of a single instance of the kind.

In laying down your "minor propositions" you lay some that to me seem clear and tenable, but others are so muddled or incorrect that I cannot accept them nor understand them. I will notice some of them:

1. "Something was never produced from nothing." Correct. A truer utterance never was made.

2. "Matter and mind have existed perpetually." Only partly true. Matter has existed perpetually, but mind has existed no longer than the conditions or the organizations adapted to its production have existed. How long that has been the case I will not pretend to say; but matter is assuredly older than function. The product cannot be as old as the producing cause. The result is necessarily later than the preexisting conditions.

3. "The seat of mind is within the human structure." Very true; and, you might have added, other animal life. Nothing is known about mind in any other quarter.

4. "I declare it to be prior in function, first or highest in quality, the dominating principle of being." Equally good. I hold the same view.

5. "Matter has its origin in mind, the first cause, the highest and prior in quality." Absurd! Matter has no such origin. Mind was not prior to matter and did not originate it.

6. "Mind is first cause and first effect, while matter is second cause and second effect." Untenable and untrue. Mind could not have been before matter, because matter always was; and all the mind we know anything about is the result of matter and organization, as I have said; and until some other mind is brought to our cognizance it is utter folly for us to speculate about it.

7. "Mind, through voluntary and involuntary procedure, is constantly transmitting its potencies and projecting them through an outward circulation to extremities." This may be so. I confess I know very little about it.

8. "The mind is protected from exhaustion or final waste by a supply through a return circulation just as essential to the perpetuity of the mind as the flow from the outward is to the perpetuity of matter." This is very muddled. I know nothing about it, and think my information on the subject just about as extensive as yours.

9. "Mind and matter are reciprocal, constantly interchanging product, yet forever related as mind and matter." Partly true and partly untrue. Nothing is known about mind changing to matter. Until something is positively known such assertions are mere assumptions. So far as muscular strength, eyesight, and thought are the result of assimilated food, and a waste takes place, the muscular strength and the thought, etc., may be said to be converted to matter again; but if they come from matter they are matter still, if anything, and do not have to go a very long distance to become matter again. Thus a thought, or an action of the brain, becomes matter just as a motion of the hand becomes matter—no more and no less.

10. "Men or minds differ in quality—there are higher and lower degrees of these combinations which go to make up and formulate mental and physical organisms." Very true. I will not dissent from this. The quality of men or minds is of all grades, and always in consonance with the organization, as already observed; but I am not prepared to take the further step you suggest, that there is one "highest combination," a personality (Jehovah, Jesus, or Mumbo Jumbo), who had anything to do with it in the sense of "prior," "highest," "central," or "organization," as you seem so anxious to assume.

Your platitudes about evolution and involution, the blending of matter and mind, and the interchangeability of the two through endless cycles, are a little too obscure and metaphysical for my obtuse comprehension, and I judge are wholly ideal.

As mind is always the result of organization fed by nutritious and assimilated food, if there are minds in invisible spheres, it necessarily follows that there must be organizations in those invisible spheres to produce and perpetuate those minds, and food to keep up the waste as really necessary there as here. I will not attempt to say that these organizations and these minds do not exist. If they do exist, they are necessarily material though invisible, and are governed by the laws of the Universe and are parts of it. I do not circumscribe the powers and possibilities of the Universe short of that production. Its powers and capabilities are not yet all fully understood. That there are invisible intelligences there exist very strong proofs, which I will not now take the time to examine.

An eminent French physicist, Chauvée, not a Spiritualist, recently said: "We contravene no known law of science, chemistry, physics, mechanics, etc., in admitting the evidence of an ethereal or electro-luminous organism;" and an American writer has added that "neither reason, observation, nor science is opposed to the belief that man survives the death of the body, and that, provided with organs analogous to our present ones, he may be able to manifest himself to us by means appropriate to his new

sphere and subject to the laws which regulate the inter-communication." I am sincerely and fraternally yours,
D. M. BENNETT.

The Crimes and Cruelties of Christianity.

BY B. F. UNDERWOOD.—CONTINUED.

How many thousands of Jews have been put to death for their faith by the Christian religion nobody can compute. Christianity persecuted this unfortunate people from the time it obtained civil power, and it has continued to treat them with injustice down to the present time. During the Middle Ages they were objects of the most bitter and cruel persecution. During the wars of the Crusades and of the Shepherds they were massacred by thousands. Theodosius, St. Louis, and Isabella, the most pious sovereigns before the Reformation, were the most ardent persecutors of the Jews. They were separated from their fellow-men, compelled to live in certain quarters and to wear a peculiar dress. They could not eat with Christians; no Christian could employ one as a physician, nor purchase drugs of them. Intermarriage with them was a terrible crime. Queen Joanna I., in 1347, in a statute regulating the houses of ill-fame in Avignon, after providing fully and with great particularity for the accommodations of Christians, enacted that no Jew should be admitted under severe penalties. When they were executed they were separated from other criminals and were hung between dogs, head downwards. Every ecclesiastical revival, every accession of a new sovereign, was an occasion for fresh restrictions and renewed cruelties. The theologians maintained that all they possessed could be lawfully taken from them. They incited the people to plunder and rob them. They were banished from England by Edward II., from France by Charles VI. They sought refuge in Spain, and contributed by their genius and learning to the greatness of that country. "But when, in an ill-omened hour, the cross supplanted the crescent on the heights of Alhambra, this solitary refuge was destroyed, the last gleam of tolerance vanished from Spain, and the expulsion of the Jews was determined on" (Hist. Rat., vol. 2, p. 267).

In 1390, nearly a century before the conquest of Granada, the Catholics of Seville, instigated by a priest, murdered four thousand Jews. Priests directed the massacre. Similar horrors were perpetrated at Valentia, Cordova, Burgos, Toledo, and Barcelona. Soon the massacre became general. Thousands of Jews, to save their lives, turned Christians. Whenever they relapsed they were imprisoned, impaled, and burnt alive. The clergy were tireless in their efforts to secure their expulsion, and when Isabella issued the celebrated decree of banishment, she carried out the wishes of the priests and the people.

The sufferings of the Spanish Jews caused by these measures have been represented by an old historian as terrible as those of their ancestors during the destruction of Jerusalem by the Romans. The decree required that all unconverted Jews should leave Spanish soil in three months. They were forbidden to carry gold or silver from Spain. The pirates that infested the coast robbed multitudes of their goods, and then made them slaves. Tens of thousands died of famine, pestilence, and at the hands of the Bedouins. Eighty thousand took refuge in Portugal, having received from the king promise of protection. But the Spanish priests stirred up the Portuguese, for which purpose a mission was organized, and the king soon issued a decree more cruel than that of the Spanish queen. All adult Jews were banished from Portugal; all their children under fourteen years of age were taken from them to be educated in the Christian faith.

"Then indeed the cup of bitterness was filled to the brim; the serene fortitude with which the exiled people had borne so many and such grievous calamities gave way, and was replaced with the wildest paroxysms of despair. Piercing shrieks of anguish filled the land; women were known to fling their children into deep wells or to tear them limb from limb, rather than resign them to the Christians. When at last, childless and broken-hearted, they found that the ships had been purposely detained, and the allotted time having expired, they were reduced to slavery and baptized by force. By the merciful intervention of Rome, most of them at last regained their liberty, but their children were separated from them forever. A great peal of rejoicing filled the Peninsula and proclaimed that the triumph of the Spanish priests was complete."

"Certainly the heroism of the defenders of every other creed fades into insignificance before this martyred people's, who for thirteen centuries confronted all the evils that the fiercest fanaticism could devise, enduring obloquy and spoliation and the violation of the dearest ties, and the infliction of the most hideous sufferings rather than abandon their faith" (Hist. Rat., vol. 2, p. 270).

While thus persecuted by Christians, the Jews were treated by the Mohammedans with marked tolerance and kindness.

"To the Jews," says Milman, "the Moslem crescent was a star to soothe to peace the troubled waters on which they had been so long agitated." Throughout the dominions of the Caliphs of the East, in Africa, in Spain, and in the Byzantine Empire, we behold the Jews not only pursuing their lucrative and enterprising traffic, not merely merchants of splendor and opulence, but suddenly emerging to offices of dignity and trust; administering the finances of Christian and Mohammedan kingdoms, and traveling as ambassadors between mighty sovereigns.

The famous schism which preceded the burning of John Huss and Jerome of Prague, and the wars of the Hussites that followed, cost not fewer than one hundred and fifty thousand lives.

The massacre of St. Bartholemew is an event familiar to the common reader. Probably as many as fifty thousand

Huguenots—some authorities put the number higher—were put to death. Pius V. complained that the leader of the French Catholics did not obey his command, which was to take no prisoners, but to kill instantly every heretic that fell into his hands. This terrible event was celebrated by Gregory XIII. by a solemn procession to San Luiga (Ranke).

The number of unoffending aborigines immolated to the Catholic faith by Cortez and Pizarro and their abettors can be expressed only by millions. It was men acting under the influence of this religion who, to gratify their avarice, overturned the empire of the Montezumas. The Spanish settlers were uniformly encouraged in their murderous work by priests. "The whole religious influence of Spain," says a Liberal writer, "was exerted to hasten the catastrophe which deprived 12,000,000 innocent individuals of happiness and life to add to the glory of a merciful God." "Can any one," wrote one of the missionaries to his superiors in Spain, "have the presumption to say these savage Pagans have yielded anything more than an inconsiderable recompense to their benefactors in surrendering to them a little tract of this dirty sublunary planet in exchange for a glorious inheritance in the Kingdom of Heaven?" (Irving's Hist. New York).

In the Netherlands, in the reign of Charles V., fifty thousand (Grotius estimates one hundred thousand) were put to death for their faith, and thousands more perished under the reign of his bigoted son. The ferocity of the Church at this time is apparent from the circumstance that "upon February 16, 1563, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons specially named were excepted. A proclamation of the King, dated ten days later confirmed this decree of the Inquisition, and ordered it to be carried into instant execution. . . . Three millions of people, men, women, and children, were sentenced to the scaffold in three lines" (Motley's Rise of the Dutch Republic, vol. 2, p. 155).

[TO BE CONTINUED.]

MEMPHIS, TENN., OCT. 23, 1877.

The President of the Ladies' Christian Association published a report of their charitable work in the daily papers in this city. In this report was set forth the number of inmates in the Home for Fallen Women, the amount expended there, and the great destitution amongst this class of unfortunate sinners. After making a strong appeal for donations to help sustain the institution, she pictures the destitution and misery she finds in the low haunts of vice, and says, "more than all this, we ask for these creatures the prayers and Christian counsel to convert these erring souls," for, she says, "I have never seen a pious, devout Christian, a member in good standing in the Church, who ever wanted for bread." "The Lord provides for his children," according to the Psalmist. "I have never seen the righteous forsaken, nor their seed begging bread." Now is this a literal fact or is it a pious Loyola lie. It certainly is easily enough to be seen that a member in good standing in the Church could hardly be in want of bread, for such a state of poverty never could approach the Church requirements of fine dress, pew rents, and priestly taxation, and therefore could not have any standing at all. Churches are for the rich—built and sustained by them. They do not want their fastidious taste offended by the sight of honest or sinning poverty, or to have their godly silks and velvets come in contact with wicked rags. However inconsistent this statement of this President may seem at first, we are compelled to admit that she is right relative to not having seen Christian Church members in good standing in actual want. When such a misfortune overtakes them, they are no longer in good standing; although not at once put out, 'tis quite as effectually done by the distant nod, cold shoulder, and cut direct, until "poor misery" finds herself *de trop* among the gilded godly. An honest pride forbids a stay where she is not wanted.

Right here I fail to understand the use or efficacy of prayer. When suffering and starvation have exhausted the physical foundation for a moral support, can any amount of eloquent words addressed to a far-off unknown God relieve that hungry want without the assistance of bread and money?

In the name of all honesty, how long must human suffering be taunted and aggravated by pitiless prayers? How long must God-given intelligence be insulted with such bigoted superstitious offal? 'Tis time the simplest reason of civilization should rise in indignant protest against this miserable woodooism. These Christian Association women tell of a poor, wretched woman found in an old railway car who had two small children dependent on her for support. She struggled along with scant subsistence, which every day grew alarmingly less, until her hungry little ones begged her in starving appeals for bread. The great mother-love in her soul is ready for any sacrifice, even unto death, for her children—and right here Puritan piety says she fell—sold her body to feed those she loved. If that is called a fall, it was a fall among the stars of martyrdom; and she was more exalted in that moment, in her self-abnegation, than all the rigidly righteous who spend a whole life-time in trying to pray themselves out of hell or into heaven. We have had enough and too much praying already. A little good, unselfish work will successfully bridge the chasm demanded by prayer. This pious idleness is the cesspool in God's broad acres which has tainted humanity until crimes have reached the utmost possibilities of human ingenuity.

Nothing now can redeem the world but self-sacrificing work—the extreme opposite of this prayerful mania. To attempt by prayer what must be finally accomplished by work stands scientifically related to a man trying to lift himself over the fence by his boot-straps.

MARY J. HOLMES.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

NEW YORK, SATURDAY, DECEMBER 2, 1877.

The Time has Come!

Not to shrink from the work we have undertaken; not to recoil and be abashed before the enemy when he aims to strike us to the earth; not to become timid and faint-hearted because ecclesiasticism would wield its immense power to crush us and extinguish our life; not to let our voice be weak and faint because the government of the country lends the aid of its courts, the strong arm of its laws to subdue and hold us in bondage for daring to utter our honest sentiments; not to lower our standard in the face of the forces of superstition and priest-craft that oppose us on every hand; not to cease to let our voice be heard against the gross evils that oppress and afflict the poor and needy of our land; not to relax our efforts in the cause of human freedom and mental liberty because the power of the Church is raised against us and has marked us for its prey; not to relinquish the glorious work of enlightening our fellow men and showing them the snares and pitfalls which surround them on every hand because the bloodhound of the dominant and aggressive religion of the day is upon our track and seeks to chase us into prison for a term of years, to break up our business and to render us powerless to send over the land any more of our papers, tracts, pamphlets and books, that carry the light of truth to our fellow beings and show them the enemy that seeks to deprive them of their rights and their liberties and make them vassals for life; not to abandon the self-sacrificing but glorious work to which we have sacredly devoted our life, our energies and what of ability we possess, because the enemy we are opposing is rich, powerful, arrogant, tyrannical, merciless, vindictive and cruel, and would grind us into the very earth, darken our light and cause our voice to be heard no more in all the land; No, no, the time has not come for any of these things to take place, but it has come for us to increase our strength, to double our diligence, and to be more and more determined to expose the wrongs that oppress our brothers and sisters in the great family of humanity; the time has come for us to stand firmer, to walk stronger, to speak louder, to fight harder, and to let our light shine with increased brilliance mid the darkness that surrounds us; the time has come for THE TRUTH SEEKER—while the hand of the assassin is still clutching at its throat—to bravely assert its rights in the land, to increase its means for doing good and become a power which the forces of priestcraft, bigotry, fanaticism and falsehood cannot destroy. Yes, the time has come for THE TRUTH SEEKER to double the number of its pages, to double its usefulness, to double its influence for doing good, to double its capacity for spreading light and intelligence over the land and to double the number of its readers and patrons.

Yes, friends, we have decided upon this course. While the attempt is made to crush us we are determined to rise with greater strength, while our foes decide that our voice shall no longer be heard in the land we are resolved to speak louder than ever, and let our resonant tones reverberate from hill to hill all over this fair country. We will hold up the torch of truth with a stronger arm than ever, that those sitting in dark places may see it from afar and gather unto it.

On January 5th, 1878, at the beginning of Volume V, THE TRUTH SEEKER will make its appearance with sixteen pages in place of eight; the time has come to take this step and we will not defer it longer; we have long felt the necessity for taking it, but prudential reasons held us back; now we feel that we must step forward and take the position we ought to occupy. When this change is made THE TRUTH SEEKER will be the largest Liberal paper published in the world, having one third more reading matter than any similar journal published in Europe or America. We mean that its usefulness and its worth shall be in proportion to its size. While it will be the largest of its class we mean that it shall be the most worthy, if not the ablest; and we hope to have the largest number of readers. We wish not to boast of what we intend to do, but we hope what we have accomplished during the past four years, with the feeble means we had at our command will be an earnest of what we will do in the future.

THE TRUTH SEEKER, as the thousands who have weekly read its pages will acknowledge, has had many good points: it has marked out a field somewhat its own, and it has not failed to attract the attention and to enlist the approbation of a large number of friends; but it has been too small. There has not been room for the many excellent communications that have been sent us, there has not been room for such scientific matter as we have been anxious to place before our readers; there has not been space for such selections from foreign and home journals and magazines that we wished to make; and there has not been space for several departments and lines of thought that we have been anxious to present.

With our increased pages, we wish to resume Professor

Haeckel's able dissertations on Evolution and Darwinism, and to give from week to week installments of that and other first-class scientific matter of a similar character. We hope to give our readers many specimens of bold thought and advanced views from the best writers of Europe and America, as they appear in the various reviews, magazines and periodicals on the other side of the Atlantic as well as on this. We hope also to begin the publication of another charming Radical story from the pen of Mrs. Elmira D. Slenker, and which we know thousands of readers will hail with delight. We also intend to resume "What I Don't Believe, What I do Believe, Why and Wherefore," which was so acceptable to many.

Among the new features of the enlarged TRUTH SEEKER will be a department, *Correspondence Extraordinary from the Infernal and Supernal Regions*, consisting of a series of letters written expressly for these columns from his Satanic Majesty, Old Lucifer himself, as well as his more arrogant brother, Jehovah or Jah of the Jews, and other noted personages that have figured in the mythologies and theologies of the world, including Brahm, Osiris, Jupiter Ammon, Pluto and several others. It is expected these distinguished characters will give our readers much light upon points not hitherto very well understood among mankind, and that they will throw considerable light upon the contentions and little unpleasantnesses that have for a long time seemed to mar the harmony which should rule in such an aristocratic and high-toned family. It is not necessary for us to explain fully how these letters reach us, but we will merely state that the distance is not so great from those regions to this world that in this day of lightning speed and telephonic despatches, communications cannot reach us daily without delay or obstruction. Besides, we may state, in the greatest confidence, that we have a devil of our own in our office, and should other agencies fail, he can always be relied upon in cases of emergency. We hope none will be disposed to doubt the reliability of these dispatches, either from the Tartarean regions or the blissful altitudes of Elysian abodes. They will be prepared expressly for this paper, and that should be a satisfactory guarantee of their genuineness and authenticity. These weird dispatches and letters will probably be continued for considerable time, for there are so many of those gods and devils who wish to talk through our columns, that it will take a good while for all to be heard from and to have a chance to say what is to be said.

A striking feature of the new volume, and one which we deem especially acceptable to our readers, will be the reported sermons or rationalistic discourses of Prof. Felix Adler every Sunday at Standard Hall on Broadway. We have made arrangements with a competent reporter to take down phonographically the Professor's lucid, able, and finished utterances, and we can assure our readers that they will find them excellent reading. Professor Adler is one of the most advanced thinkers of this advanced age. It will doubtless be remembered by many of our readers, that he left a professorship in Cornell University in consequence of his advanced thought and radical views.

The Bennett-Teed Discussion will of course be continued for months to come. The first proposition is not yet completed and two more prolific questions are to follow.

With the doubling of the pages, with the doubling of the amount of reading, with the doubling of the real value of the paper, there will not be a doubling of the price. All the additional reading matter named will be furnished for one dollar a year, or three dollars altogether. THE TRUTH SEEKER will be a sheet 33x46 inches. The largest of the other Liberal and Spiritualistic journals is 28x42 inches, so any one can easily calculate the difference in size. There will thus be some seven hundred more square inches of reading matter in every number of THE TRUTH SEEKER than is contained in any Liberal or Spiritualistic weekly now published. Besides, we do not intend to use as much space for advertisements as other journals use, thus giving more room for valuable reading matter.

The increase in price of one dollar per year will not be equal to the increased expense of type-setting, paper and printing, but we hope the difference will be made up in an increased number of patrons. Our list ought to be doubled for the new volume. We request every friend of THE TRUTH SEEKER to constitute himself a committee of one to obtain as many new subscribers as possible. If an adequate effort is made in this way, our number of readers and patrons may be largely increased. May we not hope the effort will be made? At the low price at which we offer our paper it must not be expected that we can give premiums to buy subscribers, and we trust none of our old subscribers will want us to hire them to continue on with us. We trust we have given them the full value of their money, and that they will not feel like dropping us now, because we propose to give them as much matter for an additional dollar as they are now getting for two dollars. But as we are disposed to be just as generous as we possibly can be, we will make this offer: To every new subscriber who will send us five dollars we will send them the enlarged TRUTH SEEKER for a year and mail them, as they may select, a copy of the revised edition of the "World's Sages, Thinkers and Reformers," or "Lord Amberley's Analysis of Religious Belief," or "Thomas Paine's Great Works Complete," or "The Champions of the Church" as soon as it is issued from the press. To new subscribers who will send us three dollars and a half, we will send them the paper for a year and a copy of the "Humphrey-Bennett Discussion," or "The Truth Seeker Collection of Forms, Hymns and Recitations," as they may wish. Postage prepaid in all cases.

Those who will send us six new names shall be entitled to an extra copy of the paper gratis.

All new subscribers for Volume V, sent in before January first, will be entitled to the five December numbers included.

Now that we have thrown our banner to the breeze with renewed vigor and earnestness, despite the oppression and persecution that would bear us down to the earth, let it be seen how much our friends are disposed to do for us. We can do nothing without the support of friends over the country; we really hope they will not fail us now, and that they will allow themselves to be placed on the record in a favorable light. Who will strike with energy for the cause of truth and justice? Who will work for Volume V. of THE TRUTH SEEKER enlarged? Friends need have no fear that the paper will be discontinued. Though Comstock should succeed in sending us to prison, the paper will be kept alive. We have assistants that will be able to conduct it ably in our absence.

Our Examination Again Deferred.

On the 1st inst. we duly presented ourselves before Commissioner Shields to answer for the high crime of sending obscene, blasphemous, and indecent matter through the mails, but our great persecutor and prosecutor failed to put in an appearance against us; and as the District Attorney, Gov. Woodford, could not conveniently be present, and as he wished to give a little more time and consideration to the case, the Commissioner laid it over for another week, or until Dec. 8th. The supposition is gaining ground that Comstock is not so anxious to prosecute the case as he thought he was at first, while others think he is only preparing to go ahead more vigorously when he gets fully ready to "show his hand." We have lost very little sleep in dread of the consequences that may follow the suit. We feel confident that we are in the right, and we still believe in the final supremacy of the eternal principles of right and justice. Though they may be suppressed for a while, they must ultimately triumph over all opposition.

Comstockism.

As Anthony Comstock has set himself up as special guardian of the morals and good behavior of the country, and as he is considered to be one of the greatest champions of the powerful and aristocratic system of Christianity that at the present time commands public attention, it is only fitting that his evident motives and his modes of doing business should be taken under consideration.

When he emerged from the chrysalis state of a clerkship in a dry-goods establishment and conceived the great idea that he had a mission to perform in assuming the guardianship of the morals of the public, he was not long in making the discovery that the laws of the state and of the nation were not quite adapted to his mode of doing business, and so, backed by "The Society for the Suppression of Vice," which was a creation of his own, and the powerful and designing Young Men's Christian Association, of which he was an active and honored member—he repeatedly visited Albany and Washington, and by the representations and the manipulations needed to effect his object he succeeded, through the apathy and lack of watchfulness in those who should have been sentinels on the watch-towers of liberty, in obtaining the passage of a set of statutes to increase his power of action, which are more odious, more oppressive to numerous interests in the country, more subversive of American liberty, and more opposed to the fundamental doctrines of personal rights upon which our Government was founded than any similar number of statutes that were ever added to the laws of our country.

Armed with these weapons which he had caused to be forged for his own use, he was able to set his Jesuitical machinery into operation, to persecute and oppress individuals far better than himself, and to subordinate the courts of the United States to serve his cherished and vindictive purposes. He became an insinuating censor and Paul Pry in the postal department, and when he espied an unfortunate individual whom he judged he could make his victim, and who would not be able to make a defense sufficiently vigorous to loosen his grasp and throw off his power, instead of going to this individual as an honorable man would, and as a good Christian ought to, and say, "My friend, you are not acting in keeping with the laws of the country; you are, by certain conduct, rendering yourself liable to arrest; let me advise you to do differently in certain respects, and thus save yourself a great deal of trouble and expense"—instead of taking this honorable, high-minded course, he acted the part of a hypocrite, a spy and a dishonorable detective. When he had selected his prey, he began at once to lay his plans to entrap him and get him within his power. He would write letters of falsehood, signing false names and using the craft and vile subterfuge of a sneak, and to win the confidence of his victim, he would write him that he was in full sympathy with him and approved of the work the victim was engaged in, and thus by the most ignominious lies succeeded in his craft and hypocrisy. This he did in Lant's case; this he did in Dr. Foote's case; this he did in Dr. Abbey's case; this he did in Heywood's case; this he did in Jones' case, and this he did in our own case, and in several other instances.

He used his detestable arts to tempt and induce unsuspecting persons within his clutches. He was capable of going to a photographer on Broadway and trying to induce him to make some lewd pictures for him. When told by

the honest photographer that he made no such pictures in his gallery, the response was, "Will you not make me some if I will bring you the negatives?" thus trying to the extent of his duplicity and hypocrisy to lure the honest man within his power.

It must not be denied that Comstock has done much good in suppressing a villianous trade in lewd and indecent prints and publications that never should be allowed to circulate, but he has done it in such an underhanded and ignoble way that it has detracted greatly from the good work sought to be accomplished; and from a spirit of sectarian bigotry and intolerance he has subjected many excellent men to his cruel legal tortures, depriving them of property, liberty and in some instances almost of their lives.

In the work of capturing illegal and immoral books and pictures he has greatly detracted from the commendability of his conduct by gloating over his foul trophies, exhibiting them in the meetings of his society, keeping them on exhibition in his office, inviting his personal friends to call and look them over and in filling his carpet-bag with the choicest ones—or rather, the most abominable ones—and parading them before members of the legislature at Albany and Representatives and Senators at Washington when he wished to carry out his purposes. These are his stock in trade and on these he relies for his moral suasion and intellectual influence. It is very noticeable that the most libidinous legislators, and Congressmen who are the most sensual and delight most in looking at obscene pictures, are those in favor of the passage of the most relentless laws against everything that squints in that direction. Possibly they imagine that in that way they make amends for the indulgence of their own uncurbed desires. Anthony himself may act upon this principle, for one has only to look at him and take in his physique, organization and "make up" in order to be convinced that he is man of full average sensuality, and the fondness he evinces for his impure trophies and the pleasure he takes in showing them to his cronies confirms it. And should he in course of the present session of Congress, become aware of the danger that awaits of his pet statutes being repealed or modified, it may be confidently expected that Saint Anthony will post himself off to Washington—drawing his usual mileage, of course—with a carpet-bagful, or a trunkful of the choicest of his stock in trade, to show members of Congress, and especially members of the Post Office Committee, what a great and holy work he has accomplished and how essential it is that those delectable statutes should be retained among the laws of the United States. When the pictures, etc., have been duly inspected, the conclusion that is expected to be arrived at is that Anthony Comstock is the grayer matter of obscenity that the world ever produced and that it is better that forty innocent men should suffer than that one such saint should be curtailed in the great work of adding more pictures to his museum and new trophies to his vast cabinet of indecent curiosities. "To the pure all things are pure," and *per contra* to the impure all things are impure.

We have said something in a previous article about the yearly profits that Anthony makes out of his saintly business; \$4,000 salary to begin with, besides liberal allowances for witness' fees, hotel bills, etc., etc., etc. We are informed he is allowed by the U. S. Government, as prosecuting witness' mileage at the rate of ten cents per mile. As he very frequently makes business trips to Boston, Buffalo, Chicago, Indianapolis, Cincinnati and numerous other places, flying from one to another, making according to his own reports, some 25,000 miles per year, the \$2,500 thus obtained from the Government comes in very nicely, especially as he is in the habit of "dead-heading" it over the various roads leading from this city, traveling on annual passes which his church connections enable him to obtain. Of course it is all right in the estimation of a man engaged in such a holy work to get ten cents a mile for his traveling and pay nothing for it, or in some cases, at the most, three cents per mile.

It is not easy to tell how much he makes by black-mailing his victims, but it may well be supposed to be considerable. He is fond of money and is not supposed to be wholly beyond its influence and charm. Parties have been arrested by him and thrown into prison with a heavy charge or a warrant issued against them and all at once they were set at liberty and no prosecution conducted against them. There is little question but what money passed from criminal No. 1 to criminal No. 2. Many men would prefer to pay out when arrested on a charge of *obscenity* rather than be disgraced by the affair getting into the papers and they be subjected to the enormous expense of defending a suit in the United States District Court. A thousand dollars would be but a trifle for a man of a sensitive nature to hand out rather than to have his reputation blackened, with a good chance of having a heavy fine to pay and to be imprisoned for a term of years; for it must be remembered that is but the smallest number of the obscenity cases in the criminal branch of the U. S. District Court, in this city that escape. A trial is almost equal to a conviction.

Had we plenty of money we could better have afforded to give the Christian Comstock one thousand dollars as "hush money" than to be arrested upon a damaging charge of issuing obscene publications; to have it published in nearly all the city papers under the heading "A Free Lover in Trouble," etc.; that we had been arrested for sending through the mails obscene matter too indecent to

be mentioned—and this telegraphed to every town and village throughout the land—to say nothing of the cost of defending a suit, with a first-rate chance of being heavily sentenced. Many men would require several thousand dollars in hand paid to induce them to pass through such an ordeal. But this kind of thing is exactly in Comstock's line. He is a somewhat spicy correspondent, and delights in striking a man when he gets him down. When Dr. Foote was in trouble, it pleased the good Comstock to occasionally insert a notice in our dailies beginning, "An Abortionist Thwarted," etc. It is hardly presumable that a really good and honorable man would stoop to the mean and villainous conduct of basely traducing an unfortunate man he had already grossly injured. Advertising us as a free lover was contemptibly mean. From the time Comstock was a small boy we have lived faithfully with the wife of our bosom, and we have never, either in public or in private, advocated the doctrines of free love. But Mr. Comstock, after pouncing upon his victim, goes to work to blacken his good name so that the public will condemn him even before he has a trial, and that a conviction may be easy.

A friend of ours was approached by a Comstockian emissary and told that a U. S. warrant was soon to be issued against him, and an indictment would be found, but that a few hundred dollars would hush the case up and prevent exposure. This is a fact. It is hard to estimate the terror and the power that Comstock wields in this community. Of all the mean men in the world, a blackmailer is probably the meanest.

Comstock is sustained not only by the orthodox in religion, but by the orthodox in medicine. His heavy blows are dealt exclusively to the heretical portion of the community, who dare to read and think outside the regular and aristocratic schools. If any physician not numbered in one of the allopathic colleges presumes to write a work on physiology, the diseases of women, on spermatorrhoea, or on the relations of the sexes, Comstock will be after him with "a sharp stick." It is a settled thing in his estimation that any medical author who dares to write a book that is not approved by the regular old school—the same as in theology, if a man presumes to dissent from the regular theological authorities—should be put down and degraded. For this reason the old-school physicians and the old-school theologians to a man stand up for Comstock.

In view of all this, when we see that the services of such a man is needed to sustain the expensive and corrupt monopolies—the decaying systems of medicine and theology—what is to be thought of them? They must be bad in themselves to employ such a miserable prop to hold them up. An enlightened people may in time conclude to let these systems and their prop go together, while they look to reason, justice, and good common sense.

REV. O. B. FROTHINGHAM in his discourse last Sunday made allusion to Comstock's late arrest of the editor of this paper, in language much like the following. "The Church has recently laid its arbitrary hand upon a pure, sincere, aged editor, for sending blasphemous publications through the mail. Who in this age of knowledge shall decide what is blasphemous in Liberal literature and what is obscene in scientific publications? The victim of the Church this time is a conscientious, honest man of superior talent and purity of thought and who is struggling hard to elevate the race to a higher knowledge and nobler manhood and a purer womanhood. The honest and earnest effort of his life is to free humanity from the bane of ignorance, the scourge of superstition and the lash of the priesthood."

We profoundly thank Mr. Frothingham for his good opinion of us. It is worth the labor of a life-time to gain such approbation. We shall aim to be worthy of the favorable appreciation of so excellent, learned and worthy a man as Mr. Frothingham.

We hope the effort to obtain new subscribers to THE TRUTH SEEKER will be zealously continued. We like yearly subscribers best but will be glad to still send the papers to trial subscribers, two months for twenty cents. We would like about a thousand more of the trial subscribers and a thousand more of the yearly ones. There are thousands of persons who are not taking this paper who ought to patronize it. Our lists will hold many more names. It affords us pleasure to add to them. If so slight an effort on the part of our friends makes us happy why should we not be happy?

WHEN about a fourth part of the last number of THE TRUTH SEEKER was printed, half of the form was thrown from the press and four pages pried upon the floor. A printer can easily understand the "fix" we were in. It took ten men about fourteen hours to get it right again, but after losing a day in giving thanks this put us so far back that a large portion of our subscribers were late in getting their paper. Accidents will sometimes happen in the best regulated families.

WE HAVE received a small paper called *The Herald, or the Messenger of the New Covenant*, edited by our friend and opponent, Cyrus Romulus R. Teed. It appears to be designed to prepare the public mind for a grand step forward of the human race in recognition of the principle of community life and celibacy. Would it not be well for Mr Teed to join the Shakers? They believe in community of interest, a life of celibacy, and in prophecy. Why

should he not become one of them? As the paper is free, no one can complain of the price. His address is Moravia, N. Y.

Defense Fund.

The following donations have been received up to date:

DONATIONS.—Joseph Sedgebeer, \$10.00; Milo and Sallie Miner, \$5.00; E. M. Davis, \$5.00; S. Berendsohn, \$5.00; A. Friend, \$5.00; Julius Samson, \$3.00; M. D. Cohn, \$2.00; A. J., \$1.00; A. C. C. Tamsen, \$2.00; J. B. Fenerty, \$1.00; F. J. Freese, \$1.00; Theodore Berendsohn, \$1.00; A. Folck, \$1.00; Z. T. French, \$1.00; Thomas W. James, \$1.00; A. A. Lewis, \$1.00; James Quinn, \$1.00; Joel Stokes, \$1.00; Lester B. Reading, \$1.00; C. W. Sylvester, \$1.00; Benjamin Griffin, \$1.00; J. H. Grantham, \$10.00; Jos. Woods, \$10.00; Charles W. Bouser, \$5.00; Granville Cretors, \$5.00; William H. Geohagen, \$2.00; Jacob Cretors, \$1.00; Timothy Bowe, \$1.00; Dr. Hoyt, \$1.00; James D. Southerland, 50 cents; Joseph Bradbury, \$10.00; Mrs. Sarah Bradbury, \$5.00; Wm. McDonnell, \$10.00; Dr. E. Newberry, \$5.00; Wm. Rowe, \$5.00; J. A. Hart, \$1.00; M. Babcock, \$10.00; Almond Owen, \$10.00; W. A. Ramsdall, \$4.00; James Body, \$1.00; Dr. Geo. Chapman, \$5.00; Richard Matlock, \$5.00; R. McIntosh, \$10.00; Jesse Swain, \$5.00; Jos. Woods (second donation), \$5.00; J. M. Woods, \$1.00; J. H. McGriffin, \$1.00; M. Bronson, \$5.00; Leonard Garney, \$3.50; a Friend in Washington, \$3.00; G. W. Baldwin, \$5.00; Mrs. C. A. N. Smith, \$10.00; Edward C. Swain, \$1.00; W. H. Sadden, \$1.00; J. Warner, \$10.00; John N. Morrill, \$5.00; Theo. Lees, \$1.00; E. Marquis, \$1.00; Hiram Thomas, \$1.00; Free Religious Discussion Society of Baltimore, \$7.00; F. Kruse, \$5.00; P. C. Johnson, \$5.00; Frank L. Curtis, \$1.00; Theodore Folster, \$5.00; D. A. Belden, \$1.00; John Hatch, 2 00; Wm. Atchison, \$2.00; Samuel Mellor, \$5.00; William Mitchell, \$1.00; Gatlich Wohlgesinger, \$2.00; James McCoy, \$2.00; Fred. Folster, \$2.00; John B. Bullard, \$2.00; Samuel Pelton, \$2.50; Jacob Sassdelowsky, \$2.50; George Bruce, \$1.00; George W. Remine, \$1.00; William Wayne, \$2.50; Patrick L. Cleary, \$5.00; D. J. Ely, \$1.00; Robert S. Haight, \$1.00; G. H. Krschke, \$1.00; a friend in Minneapolis, \$1.00; C. E. Beardsley, M. D., \$5.00; John Mahara, \$5.00; Mrs. A. B. Mahara, \$5.00; Wm. M. Rogers, \$1.00; Hiram Gardner, \$1.00; G. F. Kessler, \$1.00; Charles Hirsch, M. D., \$2.00; F. W. Smith, \$2.00; N. S. Fowler, \$2.00; R. E. Nye, \$1.00; A. Minski, \$2.00; R. M. J. Vail, \$1.00; Mrs. Cagliera, \$3.00; Levi Kendall, \$10.00; Otto Wellstein, \$10.00; John Jamieson, \$1.00; J. G. Watts, \$1.00; John Vanderly, 50c.; a friend, 50c.; H. W. Beckett, 50c.; J. M. Fenn, 50c.; W. Dibble, 50c.; H. F. Alexander, 50c.; E. A. Gaston, 50c.; D. Sutherland, 50c.; F. M. Kyte, 50c.; Geo. W. Alexander, 50c.; N. M. Green, 50c.; L. Hubbard, 50c.; B. F. Garretson, 50c.; F. J. Emary, 50c. Charles Armstrong, \$1.00; M. Brannin, \$5.00; H. T. Pollock, \$3.00; Lewis Knapp, \$1.00; Martin Christiansen, 50c.; Martha Gale, \$5.00; A. M. Hendry, \$5.00; L. K. Jackson, \$10.00; A. D. Longnecker, \$1.00; D. C. Beckman, \$1.00; W. H. Cosad, \$3.75; Mrs. Mary L. Millsbaugh, \$1.00; Fred Busch, \$5.00; Wilber Sykes, \$1.00; T. A. Capehart, \$1.00; A. M. Sidwell and wife, \$2.00; J. H. McCoy, \$1.00; J. P. Whipple, \$1.00; Lee Norton, \$1.00; N. Beall, \$5.00; D. C. Marsh, \$3.00; A. P. Tilden, \$2.00; F. W. Evans, \$1.00; Wm. Dudgeon, \$10.00; Michael Mullin, \$3.00; Oliver Gardner, \$5.00; Isaac Eastlake, \$1.00; Geo. W. Shoch, \$1.00; a friend, 50c.; Wm. Watson, \$5.00.

PLEDGES.—Henderson and Brown, \$25.00; W. P. Slensby, \$25.00; Crocker and Colyer, \$25.00; George C. Cowart, \$25.00; Dr. E. B. Foote, \$15.00; H. J. Woodhouse, \$10.00; John Flint, \$5.00; Margaret Flint, \$5.00; James Methven, \$5.00; L. O. Bass, \$3.00; A. H. Frank, \$25.00; G. O. Fink, \$50.00; Dr. D. Higbie, \$5.00; Robt. Davis, \$25.00; A. J. Culver, \$10.00; Patrick Prandy, \$5.00; Ex. Rev. Mr. Ellis, \$2.00; Henry Crane, \$25.00; Louis Lange, \$5.00; A. V. Coffin, \$10.00; T. A. Capehart, \$1.00; L. T. Wilcox, \$10.00; August Buessing, \$2.00; M. W. St. John, \$10.00; George E. Hartley, \$10.00; Henry V. Penney and wife, \$10.00; Geo. Kispert, \$5.00; P. H. Lobingier, \$10.00; J. Levy, \$1.00; J. S. Bedel, \$5.00; F. H. Sherwood, \$5.00; H. E. Sherwood, \$2.00; D. H. Howell, \$2.00; Dr. A. Sherman, \$5.00; Mrs. L. F. Johnson, \$10.00; Oliver Gardner, \$10.00; A. Friend, \$5.00; Nelson Beal, \$20.00; L. L. La France, \$5.00; T. S. La France, \$3.00; Israel Betz, M. D., \$5.00; T. H. C. Sunshine, \$5.00.

Language is scarcely adequate to express to our many friends the lively sense of gratitude we feel for their great kindness. We hope to ever prove worthy of their confidence and esteem.

We have been compelled already, in preparing for our defense, to use a large share of the funds that have been so kindly sent us. The balance will be more than used in sending out the 20,000 petitions and accompanying documents to almost every town and village in the country. In this way hope we are not only effectually defending our own case, but we trust we are taking the proper steps to have the odious Comstock laws removed from the statutes of our country. If those who have pledged various amounts feel like sending in a part of what they have promised, the same shall be judiciously used in this manner.

B. F. UNDERWOOD lectured at Napoleon, O.; Nov. 21, 22, 23; at London, O., 25; at Nevada, O., 26, 27, 28, and at Riverton, Ill., Dec. 1, 2; Milan, Mo., 4, 5, 6; Fairfield, Iowa, 8 to 12; Red Oak, Iowa, 13 to 21; Lincoln, Neb. 23

Letters of Sympathy.

NEW ORLEANS, NOV., 25th, 1877.

FRIEND BENNETT: My arm is bad but my tongue is sound. I made a stirring appeal for you before the Spiritual Association to-day, and four subscribers for one year volunteered, and five for six months. I think the issue is to be fought out on the Liberal ground, and Atheists, Spiritualists and Freethinkers will have to unite on one common ground. Two subscribers did not hand me the money, two for one year did, and one for six months. I will send the other as soon as I get it. I enclose five dollars of it in this let me hear if it comes right. Did you get my letter last week, on receipt of yours and the papers? I was so provoked at the arrest I forgot the letter. I will write again soon. I enclose the names and directions. Send to each address the two papers containing Ingersoll's defense of Paine, and the one containing the notice of your arrest. Come at Last.

Your ardent well wisher, E. L. SAXON.

NEW HAVEN, CT., Nov. 30, 1877.

BROTHER BENNETT: Your liberal friends in New Haven deeply sympathize with you in your trouble in prospect, and will, no doubt lend their material aid. As an assurance of this, please set to my name as pledged for your support, ten dollars. I only wish I could make it one thousand times as much. Yours fraternally,

L. F. JOHNSON.

BRO. BENNETT: Feeling that your cause is our cause and knowing that you have not offended any law that is in harmony with the Constitution, I am brought to think that as a Truth Seeker and a lover of truth it behooves all as such to lend all the aid we can.

Although weak in financial affairs, I am strong in the cause. I pledge you five dollars to aid in your defense.

I would like to give more, but as I am only getting a salary of thirty dollars a month, I have done my best.

Wishing you success over error and wrong, I remain, respectfully yours,

F. H. SHERWOOD.

LYNCHBURG, O., Nov. 27, 1877.

D. M. BENNETT, Dear Sir: I am indeed sorry that you have been arrested but hope you may be acquitted. Am also sorry that I am financially unable to do much for you. One proselyte I have made says if \$500.00 will assist you when it becomes necessary to help you the money will be placed at your disposal.

If possible, have Col. Ingersoll to assist you. I thought probably he would volunteer his services, but have not yet seen any account of it.

Free country this!!!

When you get blank petitions ready please send me one or two.

Were I able to live for a few years without labor, I would devote my entire attention to the destruction of Christianity. What a shame that the rising generation should be surrounded with such diabolical influences as are extant in these United States. It is suprising to observe the amount of ignorance and superstition still prevalent. Mr. Teed surely must be a little crazed or else has a curious way of manifesting his science. I think he has not had hold of many Liberals yet. When he gets through with you he will have learned some things of which he is now ignorant.

Success to you. Yours &c.,

THOMAS D. ARCHER, M. D.

SPRINGFIELD, ILL., Nov. 27, 1877.

D. M. BENNETT, Dear Sir: Enclosed find \$2 which credit me on subscription to TRUTH SEEKER to March next.

I have been stirred with indignation by the infamous proceedings of that bigoted fanatic, Comstock. Having served as Postmaster a few years ago, I learned something of the bad use which was made of mail facilities, and was disposed to look favorably upon the avowed object for which Comstock was appointed. But I am overwhelmed with astonishment that he should be permitted to prostitute his office as he has done. If it is to be thus abused, or if the law recognizes such inquisitorial proceedings, let the law be forthwith abolished. Send me a few blank petitions and I will see that they are filled. Truly yours,

JAMES K. MAZIE.

NORTH HANNIBAL, NOV. 25, 1877.

FRIEND BENNETT: We were not so much surprised, as vexed at hearing of your arrest, for we understand Comstock's business to be in reality an effort to crush and blot out the opposers of the Church, but in this locality it is having the opposite effect. Although it is a hardship for you, still in the end we hope there may be a good result. It will have the effect here, we think, to more than double the subscription to your paper, besides some orders for books.

Already three new subscribers have been obtained and one order for a book, and the order is only withheld now in hopes to get more, but will be sent sometime this week with such additions as we are able to make. If the Liberal people throughout the U. S. understand this to be an attack upon free thought and mental liberty rather than the punishment of an offense, and see the need of aiding you in making your defense as they seem to see it here, Mr. Comstock's attempt to crush THE TRUTH SEEKER will

result in more than doubling your subscription list.

My devotional exercises for the past week have consisted mainly in short prayers in which Comstock is made the object, nor have I been alone, "two or three have agreed as touching one thing," namely, Damn Comstock's intrigue! W. J. BRADT.

COLCHESTER, NOV. 27, 1877.

FRIEND BENNETT: My name to you is a stranger but let me assure you that yours has been an old acquaintance of mine for some time as I have been reading your works and your spicy paper for the last two or three years.

Your arrest by that famous rascal Comstock gave me quite a shock. Is it possible for them to put you in prison? No! We cannot spare you one moment from the ranks of the Liberals of America, and I feel it to be my duty and the duty of every Freethinker who loves truth to aid you in this trying ordeal if within his power.

I want Ingersoll to defend you and I only hope that he will offer his services gratis, as it should be his fight as well as yours. It should be our fight; a fight for freedom for our rights and for truth.

As I am not able to give anything at present I ask you to receive my pledge for Two Dollars if you should need it. I do wish that I could give you more, and which I would should circumstances permit.

Hoping that right will triumph over Christian persecution. I remain yours in truth,

HORACE E. SHERWOOD.

BRO. BENNETT: Concurring in the above, allow me to pledge two dollars to assist in your defense. Yours truly,

D. H. HOWELL.

OSCEOLA, IOWA, Nov. 26, 1877.

D. M. BENNETT, Dear Sir: Having noticed your arrest by ignorance and superstition, I thought I would do what I could among our friends here to assist you. I have obtained almost every subscriber for THE TRUTH SEEKER that has been sent you from this locality, and many others besides. I send you the enclosed paper, with the names and amount paid by each—in all ten dollars—to assist in defraying the expenses that we know you will be put to.

Hoping that you may come out victorious over our common enemy,

We remain your sincere friends,

J. G. WATTS AND OTHERS.

FORT LEAVENWORTH,)

KAN., Nov. 27, 1877. }

BRO. BENNETT: The "jackal," Comstock, has another victim over whom he gloats, upon whom to satiate his diabolical spite. Another black and damning crime has been perpetrated by the minions of the fiendish Christian Church, another malign subversion of American liberties has been consummated by the bloody-minded, ruthless demon, Christianity! Do the Liberals of the country intend to quietly submit to such diabolical indignities, such hideous mockeries of the name of Justice? Perhaps, brother, this crowning stroke of Christian malevolence may serve to rouse up the Liberals to a full sense of the urgent needs of the hour, and to prompt united action on their part to resist all further encroachments upon their inherent rights and privileges.

I have, consequent upon your arrest, sent to the *Banner of Light* and the *Investigator* a forcible, stirring "Appeal to the Liberals of America!" embodying a scathing review of truculent Christianity's nefarious deeds from Jesus Christ to Comstock, and urging upon the Liberals to immediate vigorous action, to prompt, decisive work, in vindication of their dearest, holiest rights, ere it be too late; ere we, through apathy and inaction, find ourselves manacled hand and foot, prostrate at the fell tyrant's feet.

It seems to me that Col. Ingersoll should volunteer in your defense, that such is his bounden duty in the case. His own rights, as well as the rights of us all, are bound up in those of yourself, in this coming trial.

When printed, please send me some copies of the petition for the repeal of the present iniquitous laws. Fraternally,

WM. EMMETTE COLEMAN.

BROOKFIELD, Mo., Nov. 20, 1877.

DEAR BENNETT: I have just finished reading of the persecution and ignominious yet brave death of Edward Underhill, and was about congratulating myself on having the happy privilege of living in an age when men could freely think on religious subjects, and speak their honest convictions without being arrested by fanatic priests or religious bigots. Being young myself, I hoped that I might speak my thoughts freely, when they injured no one; but I know that such is not the case, for I have heard of your arrest by the watch-dog of religious superstition, Anthony Comstock, and in that act I see the same old spirit of intolerance and hatred that was manifested by the popish priests in the murder of Underhill—they only lack the power. If Comstock had the power to-day, he would, without a shudder, tie you to the stake, place the fagot around your body, and without flinching light the fire, and watch with joy and satisfaction your suffering and death. Does he, or his young Christian men (I am not one of them), think by this act to stop the spread of truth or extinguish the lights of Infidelity? *Vain attempt!* By the eternal! every spark of *Freedom* fanned by your persecution will blaze out and so illumina-

the dark caverns of orthodoxy, that the old hulk, standing as it does on the dry dock of ignorance, will ignite, and when it has burned entirely, and the last vestige faded out of the human mind, then, and not till then, will we be free; but never so long as men believe in some *Ignis fatuus* that can be flattered by worship or pacified by the persecution of men, will we be free. Obscenity I am opposed to, but to me it is evident that the charge of obscenity is to color and make appear lawful—the real object being to satiate the hatred he bears for the Infidel to superstitions of the past. The Constitution of the United States says, "Congress shall make no law respecting an established religion, or prohibiting the free exercise thereof, or abrogating the *freedom of the Press*." Question—Is the Constitution of the United States or Anthony Comstock the supreme power of the land?

Of the articles he has elected to stand on, one is a scientific physiological production, the other a purely Christian and godly piece. If men cannot, under penalty of law, discuss such questions, then the production, growth, etc. of animal life (or physiology) will be of little benefit, and if men cannot ask questions of Christ or direct open letters to him, then let Comstock shut the mouths of our Christian friends. But let me stop; orthodoxy will lose by this act. It will bring out timid Infidels, and every effort to smother a truth only makes it shine brighter and more firmly established.

With the very best desire for your success in defeating the schemes of our enemies, and that all true liberals will at the proper time assist you in fighting them to the bitter end, I am your obedient servant and brother,

MONT. M. CRANDALL.

BLACK HAWK, COI., Nov. 23, 1877.

D. M. BENNETT, Dear Sir: To cheer you up, and for the information of your friends, we telegraphed you last night what we were doing, and that we would remit to-day, and \$87.50 left here for your defense at 5 P. M. Have not seen all the friends of equal rights we expect to, and knowing that you will need all that can be had, intend to keep moving in your behalf.

In doing so, we expect a good deal, aside from a reward hereafter; we expect the press to aid in defending virtue, and to arouse and prepare the sleeping public for any danger near at hand. We expect more than a political wrangle, more than a Chicago fire or a Peruvian earthquake; we expect Ingersoll to defend you! Not in a common way, but in a manner heretofore unknown, the eloquence and force of which will reach every true heart of the nation, to be remembered by all, and to form part of history for all time to come.

Knowing that you will not blame us for being proud, hopeful and independent, I remain as ever, Yours truly,

P. C. JOHNSON.

MILWAUKEE, Nov. 27, 1877.

MY FRIEND BENNETT: I am really sorry about your trouble, which the bigoted Comstock caused, but I hope good will come of it, then the Americans will awake from their slumbers and see the dangers that await the country. I cannot send you at present but a little money, but if it should be needed I will do my best. At present I send you P. O. order for \$5.00. Two dollars for one copy of THE TRUTH SEEKER for '78; one dollar for "Christianity and Infidelity," and the balance to add to your trial fund.

Your friend,

A. MINSKI.

OTUMWA, IOWA, Nov. 27, 1877.

DEAR MR. BENNETT: I hope you will not think that I am tardy in giving expression to my feelings of sympathy for yourself, or of indignation and wrathful vengeance on account of the infamous, diabolical and fiendish inquisitorial persecution which the fanatical lunatic Comstock in behalf of the Christian pirates has commenced against yourself in particular, and all unbelievers in general. I cannot find language in which to express my abhorrence, detestation and burning wrath at this infamously piratical crusade against decency, respectability, virtue and common sense. I find myself totally unable to give adequate expression to my withering contempt for the laws and institutions of my country, for that Hospital of Incurables, that Insane Asylum, known as the American Congress, as well as for mankind in general, for whom I entertain the same kindly feelings of amity that I have for rattlesnakes, Modocs and Nez Percés. Indeed, I don't feel much like expressing sympathy in the present case. It looks too much like saying, I am glad I am not in your situation. I am decidedly on the war path, and feel much like buckling on my sword and a brace of "Colts improved" and coming to New York to deliver the only argument that Christian imbeciles have ever yet learned to comprehend.

I have been anxiously awaiting the result of the preliminary examination, and if it terminates unfavorably, I expect then to express my sympathy and that of this community, by raising for you a subscription of a hundred dollars if it lies within the bounds of possibilities. This community is red hot in sympathy and vengeance, but I fear that many will cool off suddenly when a subscription paper is presented to them. Don't fail to send me some blank petitions for the repeal of the infamous law under which you are indicted, or will be.

JNO. B. WINGATE.

MORRILL, KAN., Nov. 24, 1877.

DEAR FRIEND BENNETT: Our holy orthodox inquisition has grabbed you at last. Well, that is what you get by not being a good Christian. If you had gotten up Bible illustrations, such as David with Bathsheba, Absalom with his father's concubine, etc., they might possibly have allowed you to illustrate Beecher and Elizabeth, providing you did it in the name of the Lord. It is delightful to see our Government cater to orthodoxy; to see it strangle on a little possum and swallow Bible, whale, church, debaucheries, swindles and immorality of every description.

Which is the most obscene or the most beneficial in a scientific point of view, that letter about marsupials propagating their kind, or old Lot debauching his daughters? I suppose they would be shocked beyond measure to hear a lecture on anatomy, or on the propagation of our species, but could sit for hours and be greatly edified to read out of that precious book of the debaucheries of Abraham, Lot, David, Solomon, and a host of other Bible pets.

No, friend Bennett, you ought to have got license by joining the Church, then you could have published anything from propagating a toad down to as mean a thing as Anthony Comstock. What a buzzard's beak he has! I wonder if it would not be a good idea to gorge him with holy writ from such passages as above referred to, with old Ezekiel's bill of fare, etc. I think if four or five thousand Infidels would give him a dish seasoned with Amnon's love for his sister and the amorous songs of Solomon, we could fill his maw to repletion. If the Inquisition is to be revived, let them bring it back in all its pristine vigor. For my part, I'd rather submit to the most severe torture than to be sentenced to a term of years in one of our unhealthy prisons by a bigoted judge and jury. No, it is not obscenity they are trying to squash, but *free thought*, and they will find it a sharp thorn in the side of Christianity, and the more they disturb it, the more it will scratch. I can't do much, but that little I will do cheerfully. I will send you, if needed, four dollars, and more if I can. Produce is very low and money hard to get.

I subscribe myself your friend,

J. W. SCOTT.

NEW BEDFORD, MASS., Nov. 27, 1877.

Please send me four or five of your blank petitions as soon as issued. You have my hearty sympathy. We are going to make a good fight in the East over Heywood's case, and if you do the same in New York, Comstock will have his hands full. Perhaps I shall be the next victim. Very truly yours,

BENJ. R. TUCKER.

HARTFORD, Nov. 27, 1877.

D. M. BENNETT, Dear Sir: The books and your postal received this morning. Very much pleased with books and tracts, and pray to God that you may not be interrupted in your glorious work. You are teaching a head religion—that which cannot help to make men and women better, for it teaches them self-reliance, individuality, integrity, industry, and common sense; while the heart religion of the Christian Church makes a menial, submissive slave and hypocrite who is ready to do the dirty work of his masters, even to persecution and murder. But go on, Brother Bennett, and may God bless you. Send me a few petitions as soon as you can and I will do the best I can.

Yours, &c.,

D. BODIFIELD, M. D.

LOUISVILLE, KY., Nov. 29, 1877.

DEAR UNCLE BENNETT: I received your kind letter of Nov. 11th and would have answered it last week, but waited until I should receive my paper and thereby ascertain your fate at the hands of Comstock & Co. As yet I do not learn what they have done in the way of injustice towards you, but let it be what it may, I know that you are a brave, true man and will not shrink in moral cowardice if the worst comes to the worst. In every battle some must fall, but it would be a great blow to the Liberals for one of our greatest leaders to be taken from us now. "Hope on; hope ever" is my motto, and one that is well adapted to this case. Dear uncle Bennett, it will be a sad blow to hear of ill-fortune to you, and I sincerely wish that I could help you fight the battle—could stand by your side and help you defend yourself from the foe, not only for your sake individually, but for the sake of justice and liberty of speech.

They may crush us down, but a real convert to Liberalism and common sense—which is rather an uncommon article—of which, thanks to your efforts, there are many, can never be won back to the Bible and Christianity. That is a glorious thought to cheer you, and remember that every one of those real converts are going to quietly spread the truth and dispel superstition. I see many friendly letters in the last issue of the paper, which must be very encouraging to you. Uncle Bennett, let us hope for the best, and I shall not despair until the last hope is gone. I am trying to be as liberal as possible, therefore I make no ill wishes, use no harsh names, and make no threats toward Anthony Comstock. His conduct does not appear either honorable or Christianlike to us; but I drop the veil of charity between him and myself. Remember that many hearts are now throbbing for you in the United States, and many will be "leal and true" to you and our common cause. I like Ella Gibson's letter; there is the ing-

of true metal in it, and it sounds like a clear, silvery bugle calling to arms—to be up and doing. Send me a blank petition and I will work for the cause by obtaining every signer that I can. I remain

Your loving niece,
WINNIE.

INNERKIP, ONT., Nov., 27, 1877.

FRIEND BENNETT: I see by the T. S. that you have got into trouble. You have need of some one to pray for you; and as Comstock & Co. are praying folks, they will be likely to bear you in mind when they next approach the throne of grace. Do you suppose that they will ask the Lord to be merciful to D. M. Bennett? Not much. But rather ask the Lord to

"Shake him o'er the mouth of hell,
And let him hinc and roar and yell,
Wi' hideous din.
And if he offers to rebel
Just heave him in."

And of course you will be sure to rebel, and to hell you must go. And in a few more years Comstock will expect to be sitting on one side of that great gulf and you on the other. You will have time then to chat over these matters. You will be asking Comstock to send some one to suppress that TRUTH SEEKER establishment, and he will tell you the Y. M. C. A. will attend to that. I can't help thinking how he'll twit you with your Infidel doctrines when he sees you "over there."

The trouble is, "the lines have not fallen to you in pleasant places." You have not a "goodly heritage." You are badly organized. You have too much brains, and they are of a wretched bad quality. You seem to be unable to accept for truth what other folks tell you to believe. You will keep questioning things that you ought to accept without examination.

I fancy if Fowler had hold of your cranium he would say: "This is an unfortunate head. It will be very hard for the owner of this head to keep out of jail. A brain like this should never be educated. If this gentleman can read and write he will get to know too much, and he will be sure to tell what he knows. And folks won't stand that in this age of the world?" He would most likely go on to say, that if you had less in the front of the head and more in the back, you would stand better with the Christian societies in the world. So much brain in front causes a waste of food. It escapes in thinking and reasoning, which are not needed; our forefathers have done all that for us. What is wanted now is lots of children, and for that it is all the better to have a large back brain and a good thick neck, etc. I trust you will see the source of your difficulties. You are not to blame. Your crime is the outflow of certain conditions, the effect of a certain cause. If you had been born an idiot you would not have had this trouble. If you had been so constituted that you could "come to Jesus" you would have had no trouble. The time may come for such as you to exist, but it is not yet in the United States, at all events.

There was a man, they say, something like you, who lived a long time ago. He also gave the officials of the nation offense. He would not fall down and worship the image that the king had set up. So they put him into the den of lions. (This is no new game that is being played on you, Bennett.) Well, this man belonged to the Y. M. C. A., and they were in the minority at that time and not able to hold their own very well. So God had to help. They say he shut the mouths of the lions so they did not hurt him. But you need not expect any help of this kind. You are on the wrong side. Now, although this man was a good deal like yourself, it was principally in having a mind of his own and a determination to stick to what he believed was right. But since that man lived times have changed. The Y. M. C. A. have become strong, and don't need any divine aid. Comstock & Co. can manage all that kind of thing.

Right or wrong, you have my sympathy.
F. MALCOLM.

ANGOLA, STEUBEN CO.,
MD., Nov. 27, 1877.

D. M. BENNETT, Esq.: Enclosed please find five dollars, contributed by Martha Gale, also five dollars by the undersigned, which sums you will apply in such manner as you may deem proper in relieving yourself from the Gospel snare set by Comstock. These persecutions date far back in the early times of the Christian Church. Galileo for holding and propagating opinions not sanctioned by the Church was compelled to retract and deny the truth of the grandest scientific discovery of that or any other age. Servetus atoned for his heretical opinions at the stake at the hands of that great Christian reformer, John Calvin.

To the Christian Church we are indebted for the introduction of the thumb-screw, the rack, and other methods of torture devised and applied by its adherents to correct heretical opinions.

The descendants of the pilgrims, at the bidding of the Church, cruelly tortured the Quakers and burned the witches.

Can the stream be purer than the fountain whence it flows? Then why should we expect a United States mail, or a Constitution, or a court (that the church has found it can corrupt and use for its own base purposes) to guard the rights and minister to the wants of the people? The spies and emissaries of the Church are busy everywhere striking down the liberties of the people, and on

their ruins planting the creeds and dogmas of the Church.

Hoping that your arrest and persecution will have the effect to awaken the American public to the danger now threatening the freedom of thought and speech, I remain, truly yours,
A. W. HENDRY.

WASHINGTON, D. C., Dec. 3, 1877.

D. M. BENNETT, Esq., Dear Sir: I send you the official action of the Liberal League of the District of Columbia. In addition to the passage of the resolutions enclosed for publication, I, as President, have been requested by a vote of the League to appoint a committee of three to secure the abrogation of the palpably unconstitutional law by which you are being persecuted. I shall appoint on that committee the greatest of living orators on this continent, and two others who have seen long service in Congress, and the law will be repealed and Comstock will find himself in trouble before he is ready for it.

The following are the resolutions passed:

WHEREAS, The Constitution of the United States provides that no law shall be made, State or National, respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or press, and also provides that the people shall be secure in their persons and property against unreasonable search and seizure; and

WHEREAS, The law relating to the transmitting of mail matter (Revised Statutes, pp. 671-3), prohibiting the circulation of obscene and other immoral matter through the mails of the United States is in violation of the intent and spirit of the Federal Constitution, and by reason of the vagueness and ambiguity of its terms is liable to be and has been made the instrument of great abuses against liberty of conscience, personal liberty and private property; and

WHEREAS, The said obnoxious law was smuggled through the Congress of the United States at or near the close of the session, without due consideration or debate, without public demand or necessity, without precedent, and at the instance of one Anthony Comstock and a few fanatics of his class, for the purpose of gratifying private malice and making it the instrument of religious intolerance, bigotry and persecution for opinion's sake; and

WHEREAS, Said Comstock has procured himself to be appointed the chief agent for the enforcement of the possibilities of this palpably unconstitutional and invidious law and the accomplishment of his personal aims and ends, and in that capacity, at the excessive cost and on the semblance of authority, has instituted a modern Inquisition and adopted a nefarious system of decoy detection, disgraceful to the Government he pretentiously represents and in violation of the terms of the law itself, whereby he has dishonorably inveigled unsuspecting persons into the perpetration of acts which he (Comstock) construes to be violations of the law, and has caused numerous persons to be incarcerated for acts clearly and positively not criminal, and also not contemplated in the law, and has without due process of law unreasonably demanded, seized and carried away private property; and

WHEREAS, The recent arrest of D. M. Bennett, editor of THE TRUTH SEEKER, of New York City, for sending alleged obscene and blasphemous printed matter through the mails, and the unlawful and insulting seizure of his private personal property is a direct blow at the rights of conscience, liberty of speech, pen and press and the right of private property of every citizen who may dissent from the views of the ignorant fanatic who now uses the sovereignty of the general Government to execute the behests of charlatans in morality and bigots in religion; and

WHEREAS, The incarceration, for eighteen months, of John A. Lant, a man harmless in his nature, devoted to the amelioration of the condition of his fellow-beings, even to martyrdom—for sending through the mail, in answer to decoy letters, forged and sent by the aforesaid Comstock, copies of an obsolete newspaper, containing chiefly vulgar and obscene extracts from the Bible—is an insult to the progressive intelligence of the age, an assault on personal liberty and rights of conscience, and prophetic of what we must expect in the near future if such monsters as Comstock are allowed to dictate and execute laws worthy only of the dark ages of vice, corruption, superstition, and ignorance, and such laws, it is shameful to relate, are permitted to remain on our Statute Books; and

WHEREAS, Numerous other persons, by this same unworthy, unwarranted and unconstitutional means have been deprived of their liberty and property, under pretexts the most malicious and frivolous, and the United States has been cheated and defrauded out of enormous sums, ostensibly in costs for maintaining able prosecutors, and all without adequate returns in the sum of the results of inquisitorial persecutions; and

WHEREAS, The law in itself, from its ambiguity, may at any time be made the instrument of tortures and persecutions for opinion's sake by such fiendish creatures as Comstock; therefore,

Resolved, That the said obnoxious and odious law should be at once repealed or so amended as to make it an impossibility for bigots and fanatics to use the name or the authority of the United States for the invasion of conscience or property; and

Resolved, That Congress should immediately institute a rigid and searching investigation into the practical working of this law, the methods used by Comstock, and the cost of his operations;

Resolved, That Congress should make ample restitution to the persons who have been improperly and wickedly persecuted under cover of this odious semblance of law;

Resolved, That the arrest of D. M. Bennett for the matter and in the manner alleged is a high-handed and villainous outrage demanding marked and emphatic public rebuke; that our sympathies and substantial aid are due him and all innocent victims of this foul conspiracy against freedom of conscience in the name of common morality and decency; and finally,

Resolved, That all good citizens are bound by all the obligations of life, liberty and happiness to resist to the utmost of their ability the enforcement of this law as now interpreted by Comstock and inhumanly enforced by Judge Benedict of New York City.

The above resolutions were unanimously adopted by the Liberal League of the District of Columbia at its regular meeting on the second day of December, 1877.

This League is one of the oldest and largest in the United States, having a membership of over two hundred, embracing

ladies and gentlemen of cultivated minds from every State in the Union, and many of the gentlemen holding responsible and influential positions under Government, many many of the lady members occupying the highest positions in the social circles of Washington society, and several enjoying national reputations in the arts, sciences and literature.
J. WEED COREY,
Pres. Liberal League, D. of C.

For publication by a vote of the League, and commended to the kind consideration and attention of both the liberal and the secular press throughout the United States and the Canadas.
J. WEED COREY.
(Official copy.)

OTTAWA, O., Nov. 26, 1877.

FRIEND BENNETT: Please find within five dollars. Should you need it in defense of the liberties of an American citizen against the modern Jesuitism—the Young Men's Christian Association—use it and draw on me for more. Should you not need it in the defense, you may give me credit for the same.

Send out blank petitions to every Liberal in this broad land, with a true statement of the cases you have on file, showing how the liberties of the people are assailed by this modern Moloch. Point them to Spain and other priest-ruled countries for examples of persecution. Show them we are fast drifting upon the rocks which wrecked a Grecian and Roman republic and for more than a thousand years wrapped a world in superstition and darkness. The time has come, in my opinion, for the American people to arise in their mighty strength and once more strike for the liberties which were guaranteed to us by our forefathers.

"Give us liberty or give us death."

Yours, etc.,
DR. ED. BEARDSLEY.

MR. BENNETT: Comstock is the proper man to be arrested instead of yourself—you not knowing that your documents were obscene—while he knowingly caused what he considered obscene to be deposited for mailing and delivery, and knowingly caused such to be taken from the mail; not for the purity of the mail but for the filthy lucre that will flow into his pocket through this Christian scheme. Save for this species of swindling, no such moral suasion would be brought to bear for the protection of the mail any more than is now for private transfer.

"To the pure all things are pure," and purity is an article foreign to Comstock, who can have no appreciative idea of its merits. Nor can there be a more obscene man in the nation than he who takes the lead in such an enterprise—making what he claims to be obscene his chief stock in trade, advertising his business in the courts and the public prints.

How would the world and the nation suffer were there no such men to do the dirty work? People in the East have been starving in untold numbers, the result mainly, it is said, of excessive population. It is far more reprehensible, degrading, and obscene to, by any means, induce such a state of things as that than to by any possible means avoid it. It would have been much more sensible and humane for Congress to pass a law to disseminate all useful information tending to such a result rather than the existing law. It would have been done, too, did the increase of population visit man with the severity that it visits woman.

Comstock would have served as readily with an income of \$20,000, more or less, never dreaming of obscenity; while as now, if Comstock is not arrested it seems as though the marsupials ought to be.

Respectfully,
M. U. F.

DAVENPORT, IOWA, Nov. 24, 1877.

D. M. BENNETT, Dear Sir—Your shameful arrest I believe will warm up the Liberals of the country. They will now see that there is great cause for action and for uniting into societies. I do not doubt that your friends, or better, the friends of the great cause will contribute the money you may be fined, but should you also be compelled to endure imprisonment—which your friends cannot obviate—then bear the torture with the courage of a lion. I do not believe that much good will come from such arrests by Comstock; it will tell what Christians tolerated in the nineteenth century.

My thoughts are much engaged with your situation, hoping that your business will continue even should you have to bear the worst.
Most respectfully,
G. H. KRUSCHKE.

BALTIMORE, Nov. 25, 1877.

MR. D. M. BENNETT, Dear Sir—The Free Religious Discussion Society of Baltimore, believing that the principle of religious freedom and toleration is endangered through your arrest by the agents of the Young Men's Christian Association, for sending through the mails, what they, through bigotry, are pleased to call "obscene matter," has this day passed the resolutions, that a voluntary contribution be taken for four successive Sundays, to defray the expenses of your trial.

Therefore please accept the enclosed amount of \$7.00, this day's collection, with the sympathy of the Association.
F. FRIEDENRICH, Treasurer.

CHARLES CITY, IOWA, Nov., 25, 1877.

FRIEND BENNETT: I see by the last TRUTH SEEKER that you have been arrested by that spy of the Y. M. C. A., and he appears to be capable of doing all they ask him to. I hope you will come out ahead. You have been pretty out-spoken, and you must be stopped in some way, if not by argument, by force, as Servetus was by Calvin. Friends out here say

they will contribute to your defense what they are able, for they consider it is an attack on them as well as you, and your defense is theirs also. Herein you will find a draft for ten dollars, five from Mrs. A. B. Mahara, my wife, and five from myself toward defending you. If you have no need of it for that purpose you may give us credit and we will take the amount in books when we need them. Hoping this will find you at liberty and free from the trouble of litigation, I remain,
Your sincere friend,
JOHN MAHARA.

CENTRAL CITY, COLORADO, Nov. 23, 1877.

D. M. BENNETT, Respected Sir—Enclosed find draft for \$67.50. The credit for the exertions in your behalf is mainly due to Mr. Peter C. Johnson of this City. The different amounts were contributed in part as donations to help defray the expenses of your coming trial, with the best wishes of the donors as to the ultimate results, and in part as subscriptions for THE TRUTH SEEKER. Yours, etc.,
F. KRAUSE.

BALTIMORE, MD., Nov. 26, 1877.

MR. D. M. BENNETT AND LOVERS OF LIBERTY: Accept my mite towards aiding the great interest which is at stake. The cause of Bennett is our own. Some may regret that the tracts were published, but regrets are of no avail now.

These are the times that try men's souls—and pocketbooks. The summer subscriber and sunshine reader will at this crisis shrink from the service of his cause; but he who stands it now deserves the thanks of man and woman. Comstock, like hell, is not easily overcome, but we have this consolation: the greater the struggle the more glorious the victory.

The inevitable crisis has come, and it behooves us to boldly face the enemy. If we lose, we at least have the satisfaction of knowing we did our honest duty. But if we win, we can then be happy in the thought of having rendered some one assistance. I can hardly agree with our friend from Philadelphia, Mr. Beaumont, that "when we cast away the fear of hell we close our pocketbooks at the same time." The gentleman has given up the chase as a lost cause. Let him remember that truth and justice are never lost. They may be ignored, trodden down, or carelessly misplaced, but never lost. No doubt Liberals will not contribute toward the darkness and dreariness of superstition, but they will to open wide the portals of truth and reason.

Sincerely yours,
GEO. F. KESSLER.

NEW YORK, Nov. 16, 1877.

EDITOR TRUTH SEEKER, Dear Friend: Regarding and esteeming you from a poor man's point of view as the champion of universal liberty and freethought, the defender of right and justice, the denouncer of oppression and tyranny, and the standard-bearer of love and equality, I cheerfully send \$1.00 (regretting my inability to send more) to use as you see fit in the cause of universal liberty.

My sympathies are deeply yours as a lover of liberty.

Thousands of poor men would willingly respond to your call were they acquainted with your paper.
Your Friend,
EDWARD C. SWANN.

PATCH GROVE, WIS., Nov. 22, 1877.

BRO. BENNETT, Dear Sir: Yesterday I received your last No. of the T. S., and was pained to learn that the Protestant Inquisition had you in its clutches.

Yes, you shall have my contribution of \$10, in a few days, or as soon as I can get to an order office, and ten more as soon as it is needed for expenses. This money is not a personal donation to you, but as you are one of the color bearers of the Mental Liberty element of the country, and now personally in distress, I through you, aid in the protection of my rights and my fellow Liberals' rights, as well as yours.

Supineness, indifference and want of care for our rights are the dangerous grounds on which we may be wrecked. My dear brother Liberals, shall this be the cause of our ruin?

A little money will help, but let your personal influence be felt in every direction—on courts, Senators, Representatives in Congress, on church-members, lay and clerical. Our liberties are in danger; our turn will come soon. This obnoxious law under which the base Inquisitor Comstock acts must be wiped out or modified so as not to endanger freedom of speech and press. It can be done if all of you will work for it with determination. I am now near three score and ten. May I not hope to see my country freer and better than I found it, before I make my final exit?

Yours for justice, though churches fall and end in general ruin,
J. WARREN.

DETROIT, MICH., Nov. 26, 1877.

DEAR BRO. BENNETT: Your last paper is now before me, and I have just read your article, "American Liberty," and think you lay out Comstockism in excellent style. I am very sorry that this thing has happened; but never mind; it will come out all right in the end. Don't be too much exercised over the matter; remember that the people will look upon the interest of the articles published, and will at once discover the cause of all this mischief, and will set themselves at work to remedy the evil. The matter certainly needs a little agitation, and I think, like so many of our brethren that "Bob" is the man to do the agitating. sincerely hope he will volunteer to "carry you through." You know as well as I do that there has been a large amount of literature carried through the mails that is obscene and calculated to arouse the animal passions beyond the control of many persons whose intellects have not been properly cultivated; and for the good of the community it is well to have such works suppressed. The great trouble in all such cases is to draw the dividing line. What is obscenity? This is the great question for this court to decide. "To the pure in heart all things are pure," though by logical reasoning.

to the depraved all things are vile; and this, no doubt, accounts for Comstock's manner of procedure. I read with a great deal of interest the "Open Letter" and "How do Marsupials Propagate," and I never thought of obscenity. It seems to me that a man must be only a beast, almost as low as the marsupial itself, to construe a purely scientific subject like this as to make it obscene. If this is obscene, then all works upon physiology used in our common schools are obscene. I have faith to believe that the court will at once see that this whole transaction is simply a mean advantage taken by this detestable and idiotic Comstock, under a law intended by the people for good, to persecute and ruin those who happen to entertain views differing from his. And this is wherein the danger lies. Will the religious views entertained by the Judge so blind him to the sense of right as to cater to the interests of a sect instead of the whole people? We know what has been done in the past; but let us all hope that the world does move; let us hope that the world has seen the last of the holy inquisition, and that the history of Galileo and his discoveries may be a vivid light before this court, and his Honor see to it that he is not making history that will be viewed with the same contempt as that. If I had money or influence I would use them both in your behalf. But I have not much, if any, of either. I claim to be an honest man, and, you know, at the present time such stand but a very small chance. But let us hope and press on, believing that if the time has not already arrived, it will, sooner or later, when we shall be appreciated and somebody's children will rise up and call us blessed. Fraternally yours,

GRANVILLE WOOD.

NEW HARMONY, IND., Nov. 26, 1877.

D. M. BENNETT, Dear Sir: We cannot better express our indignation against the condition under which you are indicted than by sending you a check for \$25.00. Yours respectfully, JOHN CHAPPELSMITH.

MARGARET CHAPPELSMITH.

NEW YORK, Nov. 30, 1877.

FRIEND BENNETT: Unlike most of your correspondents or readers of THE TRUTH SEEKER, I am neither pained nor regretful because of the notoriety which the proceedings of Anthony Comstock will give you. The position you have heretofore taken, and which has won its way to favor by its honest, straightforward simplicity and common sense, will, with undoubted certainty, be the more rapidly felt and believed for this outrageous tyranny; and the obloquy and persecution you may encounter will in time embalm your memory in the grateful hearts of thousands.

You have this advantage: you are no hypocrite, are honest and act up to your highest convictions of right.

This Guardian of Morality—Custos Morum—and three-fourths of the Church he represents are cowards, and dare not speak what they honestly believe.

I will add my mite toward defraying the expenses of your trial by placing at your disposal one hundred pictures of Ingersoll.

Yours for truth and justice, C. A. N. SMITH.

MILL BROOK, CT., Nov. 26, 1877.

FRIEND BENNETT: I cannot find words to express my indignation at the intolerable outrage committed upon you by that detestable character Anthony Comstock. My very blood boiled when I read its announcement in your columns, and old though I am, I felt like throwing away the staff and shouldering the musket. Such feelings, I think, are excusable under the circumstances. It almost seems as if we were drifting back to the times of puritanism and blue-laws. Can it be, that in the last part of the nineteenth century, in this our boasted land of liberty, such things are tolerated. Land of liberty!—bah!—may it never be spoken while such an intolerable law hangs frowning over us. Words alone don't amount to much, and yet, if the people should hold their peace and keep silent, it seems to me the very stones would cry out. We (myself and wife) have been Spiritualists for a quarter of a century, but we are readers and admirers of THE TRUTH SEEKER. I think Spiritualists throughout the land should make common cause with Materialists and all Liberals in this matter. Religious intolerance unrestrained, knows no bounds, as we have seen in the past, and the Spiritualists' turn may yet come to feel its venomous fangs. This hydra-headed monster is now raising its last head (the others have been lopped off) and thrusting out its forked and venomous tongue in the form of Anthony Comstock.

May not D. M. Bennett be the Hercules to give a final quietus to the monster?

Will not the liberal-minded, and liberal-hearted ladies of our country join in the contest? They are denied the ballot, but not the right of petition, so send your petitions for signatures broadcast over the land, and let us give a long pull, a strong pull, and a pull altogether and rest not until this execrable law is numbered among the dishonored things of the past.

Myself and wife pledge ourselves for ten dollars to the defense fund. Yours truly,

HARVEY W. PINNEY.

BURR OAK, Nov. 26, 1877.

DEAR BROTHER BENNETT—Yes, more than brother do I esteem you, and sympathize with you in view of the prosecution and expense inflicted upon you by the bulldogs of superstition, bigotry and spite. And for the cause of truth, liberty and justice, which you so ably defend and promulgate, my heart and soul are with you; and if you are thrust into prison they will be with you there. I hope and trust THE TRUTH SEEKER will be published as usual and continue to shed light and reason through the land. I herewith contribute my mite to the support of the Gospel of Truth by sending you herein enclosed ten dollars, not as a donation (which I sincerely wish I was able to make.)

but only for the profits you may make on the enclosed list of books. Since your arrest I have been enabled to procure four subscribers for THE TRUTH SEEKER that I was not able to get before, and I think I can get others to subscribe soon. So you see there is no great evil or loss but works some good or gain.

Yours in sympathy, M. P. THURSTON.

ROCKLAND, ME., Nov. 27, 1877.

D. M. BENNETT, Dear Sir: Enclosed find one dollar to be credited on my subscription, and two dollars as a donation from A. M. Austin. When a man cannot write or speak his honest sentiments it is about time thinking men should be looking about to see what we are coming to. Send me a blank petition to sign for the repeal of Comstock's infamous law.

Yours truly, F. W. SMITH.

BOSTON, Nov. 29, 1877.

MY DEAR BENNETT: I have been so encompassed with my own immediate trouble that it has been an utter impossibility for me to write you during the interim since your most outrageous arrest.

You have my deepest sympathy and I hope that you will fight them to the utmost.

When will bigotry and superstition be satiated? Language is inadequate to express my contempt for the underhanded course that has been practiced upon you by the self-conceited inquisitors of the 19th century in the means they adopted to procure your arrest.

Oh, had I but the purse to equal my will, how much I would do for you in this your hour of need!

I was myself arrested last week with all connected with my place of business. My stock was all seized. I am to have my trial next week, Wednesday, Dec. 5th. I am arrested under the Mass. State law and think that I can beat them, but of course there is an uncertainty in courts and juries.

Hoping and believing that justice will triumph, I am Truly yours, FRANK RIVERS.

DOVER, N. H., Nov. 28, 1877.

MY DEAR MR. BENNETT: Is the vilest obscenity even more demoralizing than the idea and teachings of a vain, partial, unjust, deceitful, revengeful God.

"An honest God is the noblest work of man."

When our illustrious Darwin on Saturday last received the degree of doctor of civil laws which developed men have considered him entitled to long ago, and an effigy of a monkey with the legend "The Missing Link," on it came down from the gallery, what an appropriate and regular gradation it would have been. If the Pope and his crew, Moody and Sankey, Josephus F. Cook, Anthony Comstock, with all their co-workers could have followed, and discussed their unchaste and irrational question about the immaculate conception, and at last men who could have treated with Mr. Darwin the truly chaste, rational and important question regarding the regulation of propagation.

If Anthony Comstock and his co-operators can reconcile the using of another man's name, and conceding his so-called Christian name, with justice and true religion, Benedict Arnold must be their archangel. Can we wonder that such persons halloo for a Savior? Cheer up; truth and justice must prevail, and in this land we have at least a better chance to develop liberty than in any other, and we hope there are thinking men and women enough to guard against the fangs and hypocritical machinations of such beings. Co-operation as it is so well commenced by the Liberal League will erase from the statute books, such miserable pharisaic laws. Please send me some of the petitions to Congress. I enclose my mite to defray expenses; it is all I can spare now, because I paid my taxes to-day, which I always willingly do, except that part which we have to pay for foxy transactions and for institutions where the mind is perverted. Yours for truth, CARL H. HORSCH.

Cupid Abroad.

BUCHANAN, MICH., Nov. 15, 1877.

MR. EDITOR: Liberal principles are certainly on the increase, as you will see from the following notice:

MARRIED—At the residence of the bride's father, in Berrien county, Mich., Monday evening, Nov. 12, 1877, by themselves, Mr. R. H. Coveney to Miss Alma L. Beach; all of Berrien county, Mich.

The marriage ceremony was performed by themselves, and the form chosen was "Form 1st" of "The Truth Seeker Collection." At the close of the ceremony appropriate remarks were made by myself from "Form 2" of the same Collection.

The bridegroom is the son of Joseph Coveney, the veteran advocate of Freethought in this county. The parents of the bride are members of the Methodist church, and the fact that they sanctioned this greatly improved form of solemnizing marriage, shows that they at least are not so bigoted as many of the ministers of that denomination.

The affair has created quite a sensation among church members in this vicinity, and especially among the clergy, who can see that their large revenues in this direction are slipping slowly but surely from their grasp, and that in the near future priestly bigots will not be called upon to consummate this great event in the life of people—the matrimonial contract.

This is the first marriage I believe under the new form given in "The Truth Seeker Collection," and as our young friends start out on their venture with a clear sky and prospects bright, we hope that the future also will have naught in store for them but happiness and a prosperous voyage through life. May they ever stand by the noble cause they have espoused, and by a life of usefulness help to advance the principles of mental freedom!

GEORGE W. REESE.

Gems of Thought.

As you cannot avoid your own company make it as good as possible.—Roe.

I look upon death to be as necessary to our constitution as sleep. We shall rise refreshed in the morning.—Franklin.

Trust him little who smilingly praises all alike, him less who sneeringly censures all alike, him least who is coldly indifferent to all alike.—Lawater.

CULLEN whispered in his last moments; "I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die."—Dr. Derby.

THERE is so much trouble in coming into the world, and so much more, as well as meanness, in going out of it, that it is hardly worth while to be here at all.—Lord Botolphclaydon.

That seeking for a God there, and not here; everywhere outwardly in physical Nature, and inwardly in our own soul, where alone he is to be found by us—begins to get wearisome.—Carlyle.

THERE is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it.—Hazlitt.

THERE is philosophy in the remark that every man has in his own life follies enough, in the performance of his duty deficiencies enough, in his own mind trouble enough, without being curious after the affairs of others.—Dibdin.

EVERY discovery made in physical science is a step the importance of which cannot be measured at the time. Such a step may lead into a pass which will open upon vast fields of undiscovered truth, and unveiling of principles of the greatest worth to the race.—London Spiritual Magazine.

ACCOUNT for it as we can, we know that a community composed entirely of men would be a community of sheer barbarians. In a large degree woman has subdued this rough speech, and checked this fierce selfishness, and converted man from an Arab or sea-king, to the methods and amenities of a gentleman.—Chapin.

A HIGHER and holier world than the world of ideas, or the world of beauty, lies around us, and we find ourselves endued with susceptibilities which affiliate us to all its purity and its perfectness. The laws of nature are sublime, but there is a moral sublimity before which the highest intelligence must kneel and adore.—Horace Mann.

SOME men make a complaint that it is a great misfortune to die before our time. I would ask what time? Is it that of Nature? But she, indeed, has lent us life, as we do a sum of money, only on certain day is fixed for payment. What reason, then, to complain if she demands it at pleasure, since it was on this condition you received it?—Cicero.

NOTHING is our own; we hold our pleasures Just a little while ere they are fled; One by one life robs us of our treasures; Nothing is our own except our dead. They are ours, and hold in faithful keeping. Safe forever, all they took away. Cruel life can never stir the sleeping. Cruel time can never seize that prey. —Miss Proctor.

ENRICH and embellish the Universe as you will, it is only a fit temple for the heart that loves truth with a supreme love. Inanimate vastness excites wonder; knowledge kindles admiration; but love enraptures the soul. Scientific truth is marvelous, but moral truth is divine; and whatever breathes its air and walks by its light, has found the lost paradise. For him a new heaven and a new earth have already been created. His home is a holy of holies.—Horace Mann.

THERE is nothing magnanimous in bearing disappointment with fortitude when the whole world is looking on. Men in such circumstances act bravely from motives of vanity; but he who in the vale of obscurity, can brave adversity; who, without friends to encourage, acquaintances to pity, without even a hope to alleviate his misfortune, can behave with tranquility, is truly great; and whether peasant or courtier, deserves admiration, and should be held up for our imitation and respect.—Roe.

TRUTH will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who enshrined them in their hearts have been burned at the stake; but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the everliving truth. You cannot kill goodness, and truth, and integrity, and righteousness; the way that is consistent with these must be a way everlasting.—Spurgeon.

LOOK over the world and watch one generation from the womb to the tomb. Its infancy is weakness, its maturity is frailty, its old age is disease. It is born in suffering, it lives by struggle, and is buried in sorrow and tears. Who can voluntarily add to its decay, augment its sufferings or embitter its sorrows, and be criminally guiltless? But what of frailty and disease, pain and sorrow, blight and premature death, may be inflicted upon a single generation by no means measures the crime against the race; for "race" embraces our humanity for all time, and what of evil it embodies overleaps the graves of the generations, and perpetually renewed, curses forevermore. Dr. Sara B. Chase.

Odds and Ends.

A HEALING medium—A cobbler.

If you don't want to be robbed of your good name, do not have it painted on your umbrella.

"PLEASE cum arown and talk me to the spelin mach this evning," wrote an Oskosh girl to her bean.

A TALL man having rallied a friend on the shortness of his legs, the friend replied, "My legs reach the ground—what more can yours do?"

A PARIS paper puts it thus: Russian to Turk who receives a bayonet thrust—"But, my poor Turk, you don't seem to object!" Turk—"It is the first time in eight days that anything has gone into my stomach."

A PICKPOCKET seeing an old Scotch clergyman gazing at him intently, said: "Well, old fellow, what do you make out of me?" "Why, I'm thinking," mildly replied the venerable man, "that if there never has been any change in your heart, your face proclaims ye a most terrible rogue."

A WIFE asked her husband for a new dress. He replied, "Times are hard, my dear—so hard I can hardly keep my nose above water." Whereupon she retorted, "You can keep your nose above water easy enough, if you've a mind to; but the trouble is that you keep it too much above brandy."

CHARLES LAMB, one afternoon, in returning from a dinner-party, took his seat in a crowded omnibus, when a stout gentleman subsequently looked in and politely asked, "All full inside?" "I don't know how it may be, sir, with the other passengers," answered Lamb, "but that last piece of pie did the business for me."

A CAMP-MEETING HYMN.

Oh, whar shall we go when de great day comes Wid de blowin' of de trumps an' de bangin' ob de guns?

How many poor sinners 'll be catched out late, An' fin' no latch to de golden gate?

No use fer ter wait till ter morrer; De sun mus'n' set on yer sorrer; Sin's as sharp as a bamboo briar— O Lord! fetch de mo'ners up higher.

When de nations of de earf is a stannin' all aroun'

Who's a-gwine ter be chosen fer ter wear de glory crown?

Who's a-gwine fer ter stan' stiff-kneed an' bol' An' ans'er to deir name at de callin' ob de roll? You'd better come now if yer comin'; Ole Satan am loose an' a-bummin' De wheel's of destruction is a-bummin' Oh, come 'long, sinner, if yer comin'.

De song of salvation is a mighty sweet song, And de Paradise win' blow fur an' blow strong; An' Abraham's buzzum is safe an' it's wide, An' dat's de place whar desinner oughter hide.

No use to be stoppin' an' a-lookin'; If you fool wid Satan you'll get took in; You'll hang on de edge an' get shook in If you keep on stoppin' an' a-lookin'.

De time is right now an' dis here's de place; Let de salvation sun shine squar in yer face. Fight de battles of de Lord, fight soon an' fight late.

An' you'll always fin' a latch on de golden gate. No use fer ter wait till ter morrer;

De sun mus'n' set on yer sorrer; Sin's as sharp as a bamboo briar— Ax de Lord fer ter fetch you up higher.

A TELEPHONIC EXPERIENCE.—How a WORTHY MINISTER WAS SHOCKED BY A SUPPOSED COMMUNICATION FROM THE DEVIL.

A worthy and elderly divine from the rural regions, who had zealously labored for a number of years in his calling in the true spirit of meek and innocent simplicity, came to the city a few days ago. His visits to the city are not very frequent, and they occur at great intervals. He had not quite so much followed the world's progress in scientific advancements and discoveries as he is interested in the wayward trials and vicissitudes of his own little band of sinners in the rural fields.

He dropped in at the office of a companion of his youth, the chief of a large and extended manufacturing establishment. They had a quiet, pleasant chat in the elegant, cosily furnished apartment. One of the novelties in the room is a telephone connecting it with the factory a dozen miles off. Our friend the chief is suddenly called out; the reverend gentleman remains alone in the room. He pulls out the latest tract, adjusts his specs, nestles down in the fauteuil and begins to read.

"Elo!" in sepulchral tones. Looks up. Thinks it is outside.

"E-lo!" Wake up old boy."

Our divine starts up and gazes around.

"Why the devil don't you answer?"

"I—I—beg—your—"

"What in hell are you doing?" continues the telephone.

"Really—my dear—dear sir," gasps our kind sir, swaying unsteadily through the room.

"Order down two car loads of coke and a barrel of brimstone."

"Lord have mercy on their souls!" mumbles the preacher, in panic-stricken terror.

"Send down a new pack, a box of cigars, and a half-dozen bottles of Joe Munch's best."

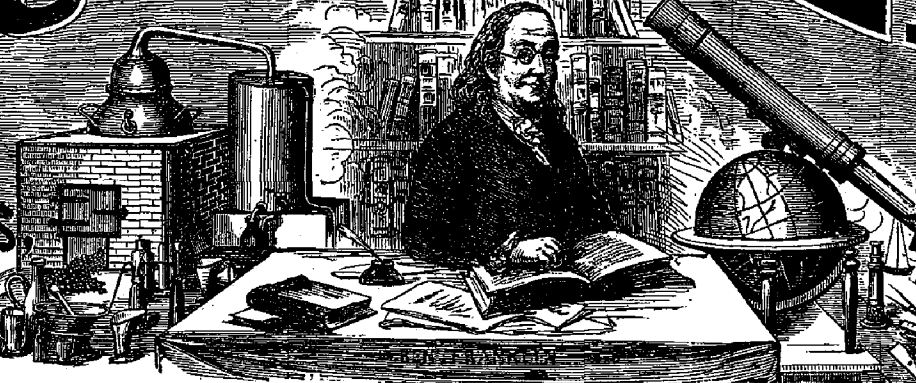
This was too much. The elderly divine bolts through the door, flies down the street, boards the first train homeward, and never gets over his excitement until he has landed safely in the parsonage in his rural domain.

A few days after, our worthy friend, the manufacturing chief, receives a long, kind epistle, offering earnest prayers for the salvation of his soul, and that God may finally purge him from all the sins and great wickedness with which he is surrounded.—Cleveland Herald.

TRUTHSEEKER

DEVOTED TO
SCIENCE
&
MORALS

FREE THOUGHT
&
HUMAN HAPPINESS



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Notes and Clippings.

THE French papers speak of Moody and Sankey as having instituted a new religion in the United States.

"THERE is no allusion to old maids in the Bible."—*Pittsburg Gazette*. "And yet they were men-shunned just as much as ever."—*Graphic*.

An ecclesiastical authority estimates that in round numbers there are now in England and Wales 13,500 church benefices, and that their annual net value is \$15,000,000.

"Yes, brodding; we stay away from dis praeceitin' widout no reasonable reason. We'd ought to find in dis sacred place a magnet to dror us wid its irresistible contraction."

We have had a baby show in this city lasting two weeks, but the anxious mothers are very much dissatisfied with the result. The promised premiums are not forthcoming, and the mothers are clamoring for remuneration for being shut up so long.

ANOTHER step toward the civilization of Africa has been made by England, the King of Lucalla, a district lying to the southeast of St. Paul de Loanda, having been induced to enter into an engagement to put a stop to all human sacrifices among his people.

THE *World* says the phrase "A Merry Christmas" is only a corruption of "A Myrrhy Christmas," alluding to the offerings of myrrh. Very likely. And probably the phrase "A Happy New Year" is only a corruption of "A Hoppy New Year," alluding to the offerings of beer.—*Graphic*.

NEARLY \$20,000 was raised by the special collection taken in the Catholic churches of the Archbishop of New York to help on with the finishing of the new cathedral on Fifth avenue. Nearly \$80,000 more will be needed to put the building in condition for dedication, and \$500,000 to finish it completely.

A MISS GERTRUDE JACKSON is Deputy City Clerk of New Albany, Ind., and her tax-book is said to be one of the best ever made in that city. The mass of figures, names, and descriptions is not only thoroughly correct but beautifully executed as regards calligraphy. The city appears to be proud of the lady and her work.

DIVORCE does not exist in France, but there is what is called *separation de corps*. Of this the Marquis de Oaux availed himself. The report of the Keeper of the Seals to Marshal MacMahon shows that in 1876 there were 3,946 *separations de corps* cases, of which 2,997 only were judged; 2,585 of these were heard on the demand of husbands, and 412 only on the part of wives.

RUSSIA leather is made in Connecticut, Bordeaux wine is manufactured in California, French lace is woven in New York, Italian marble is dug in Kentucky, Marseilles linen is produced in Massachusetts, English cashmere is made in New Hampshire, Parian art work comes from a shop in Boston, Spanish Mackerel are caught on the New Jersey coast, Havana cigars are rolled by the million in Chicago, and Lucifer matches are made in Heaven.

THE *Enquirer* and *Chronicle* calls the Family Bible a "venerable humbug." That paper stated the truth in that remark. Few objects in existence have been so over-estimated and over-venerated as that antique volume. Scarcely a book in it was written by the person or at the time claimed for it. It was written by a very ordinary class of men, while it bears the alleged honor of having God for its author. It is a "venerable humbug" indeed!

BROTHER Jeremiah Beulah Murray's Church in Brooklyn has just been indulging in a "cake walk," which was kept up nearly all night, and made a great deal of noise in the neighborhood. When one of the deacon's presented the prize cake to the winning pedestrian, who was a young African, he remarked to him that he hoped he might be equally successful in winning in some heavenly "cake walk," provided they indulged in such amusements in heaven and the pedestrian was fortunate enough to go there. The residents in the vicinity of Mur-

ray's Zion wish he would secure rooms on Barren Island, or somewhere out of ear-shot. And yet his church seems to prosper and to draw large crowds of people, both to hear the preaching and to participate in the "cake walks," and other ecclesiastical festivities.

TALMAGE remarked, in the course of his last Sunday performance, "That we should all be clad in proven by the opening of the first wardrobe in Paradise." That settles it. A load is lifted from our mind. Night after night have we laid awake and wrestled with the problem: "Is it Scriptural to wear clothing," and day after day have we risen from our couch and shivered as we lighted the fire and feared there was no authority for dressing. That little fig-leaf of Eve's brings rest to our weary brain. Brother Talmage, God bless you!

WE LEARN from trustworthy sources that the Jesuits have already entered into a treaty for the purchase of Mount Zion, Jerusalem, whereon they intend to build a magnificent palace for the coming Pope, and where to it is proposed to convey all the rich treasures of the Vatican. They are at least disgusted with Rome, Italy and European complications; and they will do their best to rally around this Holiest of Holy Places, the devoted love and service of all Catholic Christendom. But perhaps the Russians will have something to say in the matter.

GEORGE FRANCIS TRAIN recently tested his powers of resolution and self-command by abstaining entirely from food for six days—which is about five and a half days longer than we should wish to fast—but he has been thrown completely in the shade by H. S. Tanner, M.D., of St. Paul, Minn., who, according to the testimony of A. Moyer, M.D., did not eat anything for forty-two days. It has usually been supposed that a man would in ordinary circumstances die of starvation in nine days, but Dr. Tanner has proved the falsity of this belief; for at the end of forty-two days' fast he was still apparently far from death, and resumed with great moderation the life-long habit of eating.

WILLIAM E. COLEMAN, a contributor to the *Religio-Philosophical Journal*, and author of a series of well-written articles in defense of Darwinism, replying to those Spiritualists who imagine it is a part of their work to rail against Darwin and his class of thinkers, says: "Instead, therefore, of snarling at Darwin, Huxley, Spencer and other scientists of the day, for failure to take cognizance of the unseen realm of extra-physical causation, Spiritualists should cordially co-operate with them, extending to them their heartfelt thanks for the incalculable benefit conferred by them upon mankind, in the emancipation of the human mind, both in the scientific world and among the masses, from the dwarfing bondage of slavish subjection to the credal myths of the ages; and such pseudo-scientific vagaries as special creations, immutability of species, coupled with the demonstration of the supremacy of law in universal nature, free from all things miraculous or supernatural."

A CANDIDATE for the vacant pulpit of a New Jersey Baptist church, wrote a long letter to the clerk, giving reasons why he should be chosen pastor, among other things saying: "I am a young man and a stranger to you, and you will naturally class me with average young men. It is justice to me that you should know my qualifications. I have preached a good deal as a supply ever since I began my course of study. I always preach without notes. It is acknowledged by all who have heard me that I have great talents as a writer and a speaker. I am also a great reader. I am acquainted with the best literature of all ages and countries. My teachers have given me the highest recommendations, and I have received very complimentary notices from the press in places where I have preached. The want of organization among Baptists and the poor means of information as to churches and ministers sometimes justify one in speaking of himself." It seems strange that a man of such rare gifts should have been passed by in making the selection.

THE Rev. Joseph Cook was half an hour late on Friday evening in Association Hall, where he lectured on the "Certainties of Religion," a topic that drew from Dr. Armitage the observation that the greatest certainty of religion is

its uncertainty. Mr. Cook's certainties were that we cannot escape from ourselves, we cannot escape from God, and we cannot escape from our record; that, since we all must die, and desire to part in peace, we shall be most certain of a happy future if we recognize the fact that the perfect man cannot go hence in peace, unless, in the words of Herbert Spencer, "he becomes harmonized with his environment." Had Joseph included among his certainties that the present dominant religious system of the country was wholly borrowed from old pagan systems, and not a shred of its dogmas, creeds, rites, or ceremonies is original, and is at best a system of falsehoods and shams, he would certainly have told the truth. Had he said, too, that the professed believers in the prevailing religion and the professed worshippers at our most fashionable churches are as great hypocrites, swindlers, liars and thieves as can be found in the world, he would certainly have spoken the truth.

THIS matter of false hair once on a time became a serious ecclesiastical problem. Clement of Alexandria raised the vexed question, which might not be wholly inapplicable in these days. When the priest puts his hand in blessing on your head, who receives the blessing, you or the person who owned the hair which you are wearing? Better to be bald headed than be cheated out of your benediction in that way. Who knows how many blessings which you had hoped to appropriate, but which you have somehow missed, may have lodged in your wig or chignon, and are waiting for some one to claim them? The severe logic of the Fathers brought about another catastrophe. They asserted that the custom of dying the hair is not only an infidel practice, but in direct contravention of Scripture, which distinctly declares that a man cannot make one hair white or black. It was also asserted that wearing wigs by men and top knots by women was as good as giving the lie to that passage which tells us that no man can add anything to his stature.

THE *Itale* of Rome publishes a remarkable account of the reception of French pilgrims from Carcassonne by the Pope. The visitors had been previously requested not to manifest their devotedness to the Holy Father by cries or applause, as any clamor might be prejudicial to his health. Pius IX., who was brought on a chair by four porters, raised his hand with difficulty and blessed the audience. The head of his Holiness was covered with a velvet cap trimmed with ermine, and he wore the red Papal mantle on his shoulders. He has greatly changed in appearance since June last. He is no longer the hale old man whom no one would suppose to be eighty-four years of age. He now looks as if ten years had since passed over his head. He is pale and depressed; his under lip is pendent, and his tongue is constantly hanging from his mouth. The smile which constantly played on his lip has vanished. In fine, the Pope is now a broken-down old man, and not the Pius IX. known to all Catholic Rome. He coughed painfully three or four times, and uttered some words. He speaks in French, but with a certain difficulty, frequently stops, and repeats his words.

THE Trustees of the British Museum have secured a copy of a very rare Chinese encyclopedia, entitled "Koo kin too shoo tseih ching," or, "A Complete Collection of Ancient and Modern Books, with Illustrations." During the reign of Emperor Kang-he (1661-1721), it occurred to that monarch that, in view of the alterations which were being introduced into the text of works of value, it would be advisable to reprint such from the old editions. He therefore appointed a commission and directed them to reprint, in one huge collection, all such works as they might deem worthy of preservation. A complete set of copper type was cast for the undertaking, and the commissioners were able to lay before the Emperor a compilation consisting of 6,109 volumes. The contents they divided under thirty-four heads, embracing works on every subject contained in the national literature. Only a small edition was printed, and before long the Government, yielding to the necessities of a severe crisis, ordered the copper type employed to print it to be melted down for cash. Thus only a few copies of the first edition are in existence, and it is but rarely that one finds its way into the market.

Events of the Week.

THE coal companies are combining to raise the price of coal.

WE are having mild and beautiful winter weather. No snow yet in this locality.

THE silver bill is attracting great attention, and its friends are increasing in number and influence.

A DISASTROUS fire occurred at Bethel, Vt. Many business houses and dwellings burned out. Loss heavy.

WAGES are being reduced in the Pennsylvania coal mines. In some places ten per cent., and in others as high as thirty.

A VIGOROUS war is being waged against the retail liquor dealers of this city. A large number of arrests have been made.

FANNY DAVENPORT was injured in Detroit by a fall on the stage, and was compelled to relinquish her engagement for a time.

THE City of Berlin, which was feared to have been lost, has arrived safely in port with a broken shaft, which caused her delay.

FEARS are entertained on the part of some alarmists that we are to be forced into a war with Mexico, or rather Mexico with us.

BONNER'S \$5,000 team ran away in Central Park a few days ago. There was said to be a good deal of money flying around on the occasion.

A COLLISION of railroad trains, one a freight and the other a passenger, occurred near Shelby, O. Two cars were completely smashed, but fortunately nobody was seriously injured.

THE excitement in France between President MacMahon and the Republicans and branches of the National Legislature still continues. A violent interruption in the Government is imminent.

A HEAVY fire occurred in Louisville, Ky. Three large stores, one of them filled with hundreds of barrels of whiskey was destroyed. The burning whiskey flowed in solid streams of liquid fire from the burning building. Loss, \$350,000.

ON Sunday last one of the bravest defenses of modern times was closed and Plevna was surrendered to the Russian forces by the Turkish Commander, Osman Pasha. The commanders of the other divisions of the Turkish army, from inability or indifference, failed to come to his relief, and with his army freezing, starving, and suffering with disease, he tried first to obtain reasonable terms of capitulation. These being denied him, he made one last desperate effort to cut through the Russian line, but failed, with a loss of 3,000 men. In this engagement Osman Pasha was himself dangerously wounded. After this, no fight was left but an unconditional surrender. 40,000 men and 400 guns were surrendered. This is the greatest victory Russia has yet gained, and correspondingly the heaviest blow to Turkey. Final submission must follow soon.

SUSPICIOUS KISSING.—At 37 minutes past 7 o'clock Saturday evening, Dec. 8th, the planet Venus passed behind the moon in what astronomers call its occultation. In other language, it is called Venus kissing the moon. The attention of St. Anthony Comstock is called to this kissing business; he may be able to detect immorality in it. Kissing sometimes leads to bad ends, and should only be indulged in by ministers of the Gospel, members of the Young Men's Christian Association, and others who can exercise moral and religious self-restraint sufficient to confine themselves strictly to the osculation. If St. Anthony could only cause the arrest of the moon and Venus he might get his name up with Joshua, who is said to have arrested the sun and moon. As, however, Venus and the moon are both feminine, St. Anthony may conclude that it is a perfectly moral amusement for them to kiss each other once in a while. It will be very kind in his Highness not to interfere with the pastime they occasionally engage in, but he must not forget that the lovers of morality in other people expect him to keep his eyes open. There is a bare possibility that some wrong may take place.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER X.—CONTINUED.

In this small realm, wherein we are apparently free, lies the fallacy of our free-agency. Here, too, originated the primitive conception of our responsibility for our actions. This we know: free or not, we are held responsible. Whether we act from choice or direct compulsion, knowingly or unknowingly, we bear the consequences. Is this doubted?

Take an individual at random from the mass. He is as he is, not from his own choice. He is the culmination of a line of progenitors, of the infinite number of conditions in which it is possible for him to be placed. Let us take extremes—one very good, one very bad. Born with an inharmonious organization, possessing depraved passions and insatiate lusts cultivated by his ancestors and poured down to him in a corrupting sewer of slimy filth, he matures not into manhood, but into a beast. All the noble qualities of his mind are crushed and blighted, and he lives only for sensual pleasures. A born robber or murderer, he has all the ferocity and cunning of the wild beast. Miscreated are such; cast into the world like rude, half-finished pottery. As much to blame the wind for blowing, as much sinful the tiger devouring the kid, as they. Yet Nature holds them to account, and compels rendition of the last farthing. As inexorable as the artificial law which gibbets the felon, she hangs the offender in the scorching deserts of passion, there to await until appetite has consumed itself by its own fires. Then the higher nature awakes, and guides the torn offender to paths of peace.

The harmoniously born, inheriting from noble ancestors all the qualities the heart cherishes, mature to manhood, and live to perform works of goodness. Blessings fall on such in a perfect stream and are received by them, that thereby better work may be accomplished and still greater blessings fall.

It is glorious to be rightly born; terrible to be otherwise, and held to the rack for the faults of others. Yet the greater part of man's transgressions are ancestral. Circumstances over which we have as little control as over our unconsulted birth impart new directions. Born in a den of vice and infamy, the individual may, by inherent qualities or central impetus, burst the restraints of villainy, and burn a pure star of light over a sea of corruption. If deficient in these qualities, then the central fires and the external burn in unison, and the lowest Stygian depths of perversion or depravity are reached. Surroundings may correct a disordered organization. If we trace our most evanescent thoughts, we find that they are evoked by surroundings. Fate casts us into the world, caring not whether we awake in a palace or a manger—with a silver spoon or a wooden platter, or without platter or provender at all. Stern, inexorable mother, she forces existence upon us, and then rings the terrible mandate in our ears: "You cannot die; you can suffer; you can enjoy—work."

We are from our germinal beginning strained to this rack of iron, and throughout our existence force sustains the empire thus early usurped. Forced into existence and forced to die, of the limited space between these events how little our control! We cannot command our senses, or prevent the brain from receiving the impressions which they convey.

Man's distribution on the globe holds him under check of iron law. The Southern hemisphere and the Northern torrid zone, or the whole globe south of the tropic of Cancer, has yielded no grand civilization, neither has the Arctic Circle. A narrow belt of country along the Mediterranean Sea, across Europe, and extending into the same latitudes of North America, is the whole area of history. Man outside of this little blot on the map of the globe has done nothing worthy of record. Why, unless mentality is amenable to physical laws? And here we approach the gulf said to separate the moral from the physical man. A careful study will show that no such gulf exists. Physical conditions affect morality and intellect in the measure they do the body. The heat of the torrid enervates; the cold of the frigid produces torpidity. The two extremes are equalized in the temperate. Man having acquired the control of forces, supplying himself with light and heat, breaks the fetters with which Nature binds him. Being enabled to carry the heat and light of the sun with him by means of his knowledge of fire, he penetrates the frozen North. He invents clothing and dwellings, devoting almost his entire energies in overcoming the antagonism of surrounding Nature. If he has free-will, it is in this combat; but even here he engages in the same manner as animals do, there being only a difference in degree. He is as irresistibly impelled as they by motives which originate in his environment or that of his ancestors. Man realizes the feasibility of a dam across a river, and constructs it. He is actuated by motives of advantage; so is the beaver. There is this difference: shut the beaver in a room, and it will construct a dam across one corner, out of whatever material it can find; man must realize the advantage to be gained by so doing. The beaver is impelled by blind desire inherited from progenitors; man, by equally blind thirst for property and power, also inherited from ancestors.

Nationalities are moulded by their geography, and it is not left to individual choice to select race or locality. No choice of Lapp or Finn that they were driven to the most inhospitable climate of Europe, and have become degraded by their stern surroundings; no fault of the Irish that by oppression they have sunk from the rank of a leading Celtic people to such wretchedness; or of the Red Indians that they melt away before a more civilized race. "Scientific physiology has no better ascertained fact than that man possesses no innate resistance to change. The moment he leaves his accustomed place of abode to encounter new

physical conditions and altered modes of life, that moment his structure commences slowly to change."

Any system of reasoning which severs the constitution of man, placing the dismembered parts under the control of separate systems of government, is fundamentally false. Man, physically, intellectually, and morally, is an indivisible unit, and to be understood correctly must be studied as such.

From a thousand grand paternal sources the stream of our being flows and bends. We sleep when drowsy; we eat when hungry; we drink when thirsty. For a moment we may will contrary to the desire, but the next moment the will is paralyzed, and the desire becomes paramount to everything else. Will against sleep closing the eyelids, the gnawings of hunger, the burnings of thirst? Pretty free-agents are we!

So far Destiny is supreme. We die. Can we control the event? The suicide is the tool of motives. Thales said life and death were the same; and when asked why, then, he did not kill himself, he replied that, as living and dying were the same, he had no motive for so doing. Does fever burn us in its furnace, consumption prey on our vitals, or miasm rankle in our veins—can we will them away? We may acquire a knowledge of their laws, and avert their penalties.

"The only way to govern Nature is to obey her laws." The forces of the external world move in certain channels, in which, if we are placed, we are certainly and directly impelled, but we must not cross the lines. As soon as we depart a hair's-breadth, we meet the rude buffet of the elements. We are bound to this rack of existence until death. Until death? We cannot die. The soul, like the elements which gave it birth, is immortal.

We readily admit that the elements and the vegetable and animal worlds are impelled by these masters with definite and undeviating certainty; but we hesitate to admit that we, with our apparently independent will, are thus controlled. In a moment of egotism we ask: "Are we not capable of doing as we please, and are we not responsible for the consequences? Are we not, like the gods, capable of willing and doing? Have we not vast and unavoidable responsibilities?" Pleasing questions to vanity are these, but they apply to the grasshopper as well as the man.

But we arrive at moral considerations. Is there a province here outside of and unamenable to law? Shall we apply law everywhere else, and leave this province to the wild caprice of the individual? The statistics of the world show the unflinching supremacy of order here as elsewhere. The number and atrocity of crimes vary with the season, and the age of the criminals, with mathematical certainty. The seeming irregularity of individual phenomena confuses the superficial gaze. We cannot say of an individual that he will commit a crime, but we know that of a certain number of individuals one each year will commit a given crime; for, extended over a sufficient length of time, the force impelling to crime is an invariable quantity.

Even the mistakes of men are controlled by laws dimly seen in gathered statistics.

To the grand sum of Nature our individualities are nothing. To obtain the truth we must look to the eternal, and not to the evanescent flashes of the hour. Human pleasures, passions, wants, emotions, are fleeting expressions, and valueless except as they direct us to the constant, the inexorable law.

Of the brute we expect brute actions. What shall we expect of the man with the organization of the brute? We cannot avoid the conclusion that, whatever be the relations of spirit and brain, the manifestations of mind are dependent on organization. Anatomists have remarked the approach of the idiotic brain to that of the lower animals. The brains of savage peoples—Indians, negroes, &c.—approach those of the Caucasian infants. These facts point unerringly to the supremacy of law in the moral and intellectual worlds. We are accountable, but not in the manner we are to artificial laws. We are accountable to laws which form an integral part of our constitution, and to none other. We cannot move in channels other than those marked out by the laws of our nature without pain.

By the possession of intellect we are removed above the realm of brutal desires.

CHAPTER XI.

DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF.

I am satisfied that Cambryses was deprived of his reason; he would not otherwise have disturbed the sanctity of the temples or of established customs.—HERODOTUS.

THEOLOGY claims certain duties which man owes to God. The requirements made at different times have been extremely variable and almost endless. In the early and savage age, man fancied God to be like himself, only more savage and demoniac. His anger was to be appeased; not his goodness trusted. The best of the harvest and of the flock was set apart for him. The smoke of incense arose from his altars, and the blood of slaughtered victims—too often human—stained his shrine. By this method these child-men believed they best pleased their child-God. After a time the sacrifice is found to become more personal and of higher tone. Whatever is held dear is yielded to the selfishness of God. The world becomes a serpent's den of temptation. God demands everything, and everything must be yielded up to him. He created man for his sole pleasure and profit, and it is man's duty to obey. If he knew the law—as recorded and interpreted by the priest—was God's law, things would be different. Always the priest must stand between us and God. We must drink the water as it percolates through finite channels, often reeking with corruption.

The priest has said: "Thus saith the Lord," and men have run gladly to death. However united they have been in crushing mankind in ignorance, they have been inconsistent in their interpretation of God's demands. He requires of the Catholic, fasts, feasts, and holy days innumerable; of the Puritan, rest on Sunday; of the Jew, rest on Saturday, and circumcision; of the Moslem, pilgrimages to Mecca; of the Hindoo widow, the burning of herself on her husband's funeral pyre; of the devotee, to plunge into the holy Ganges; of the South Sea islander, to knock out a front tooth or cut off a finger; of a modern Christian, to build churches and make prayers at stated seasons.

To review the various opinions of the different peoples of the world—to see the craft and cunning, the villainy and arrogance of the priesthood, and the ignorance and folly of of the many, presents a sickening picture, from which we turn with disgust. If God has made any revelation of his will regarding the duties man owes to him, he has made it in such a manner that there can be no mistake, nor need of any class of men to act as interpreters.

God knows what man wants, quite as well as the priests, however well educated they may be. With astonishing audacity they place themselves between God and man to make plain what He had not power to render intelligible. God's laws need no special interpretation, but are as far-reaching as space, and ubiquitous in their operation. If He makes demands, the mortal need not fear the demand will be unsatisfied. We can do nothing for God. As finite beings, the sum of all our efforts would count as nought to the Infinite. Ten thousand roasting lambs or ten thousand crucified Christs are all the same to him. He must from his very nature remain the same—impassive and immovable. Our duty performed or neglected only affects ourselves. We can dash ourselves to pieces against a mountain, but the mountain remains unmoved.

Let us at once free ourselves from the old idea that God directly interests himself in mortal affairs and can be reached by prayer. A verbal prayer may seem to refresh the heart, but goes no further. God will not turn aside though the whole world cry "Turn." The supposition that He will is a superstition descended from Fædora's dancing savages. We come in direct contact with the Infinite, swerving and adamant. They prescribe our duties, and is implicit obedience. All outside and extravagant ceremonies are absolute folly. When the law has been given, with duty has been done. No fasting, prayer, or sermon is required.

[TO BE CONTINUED.]

The Bennett-Teed Discussion.

1.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. TEED'S FOURTH LETTER.

MORAVIA, Dec. 6th, 1877.

MR. D. M. BENNETT, Dear Sir: Your third letter is now in hand. Permit me, to begin with, to call your attention to two typographical errors in my last communication. In the second column and next to the last paragraph you have made me say, "We agree that they are correlates—that they are independent." The statement I made was that "they are interdependent" (mutually dependent). In next to last line on the same column the words "as stated" should read "as seated in the will," etc. You well deserve my compliments concerning the general correctness of your type, it being more accurate than could be expected, considering the rawness of my manuscript, and the fact that my chirography is new to your printers.

In your second reply you say, "All the mind, I repeat, that ever had an existence was produced by a physical and mental organization—directly the result of the food digested," etc. I concluded that the statement was the clear and honest expression of a truthful conviction of your mind. I took this for granted for two reasons. First, because it is in agreement with one shift of all your philosophy, and secondly, because it is the common ground of all material or physical scientists. If this is your statement, of course I know just where to find you. If it is not your permanent position, please take the other horn of the dilemma. It matters not to me which you choose. I conclude, notwithstanding your denial, it is sometimes your position, from the fact that you repeat it in substance in your last communication, and I concede that it is not always your ground from the fact that you flatly contradict it in the same.

"Matter has always existed. It is as persistent as space and time. We cannot go back beyond the time when it had no existence in some form. It has always existed in a structure embodying the most perfect symmetry with the complete sum of a coordinating function. These are facts that no arguments can set aside, and which no argument is required to establish." To the above statement you reply, "Here we stand on common ground." There might be left a loop-hole in that word *function* were it not for the fact that in two instances in your last letter you make the statement that mind is function. The complete sum of the coordinating function embraces all mind. In admitting my statement you agree with me that mind is coexistent and coextensive with matter. I must therefore conclude that you mean what you say when you assert that mind is the product of a physical and mental organization, and that no mind ever existed that was not the product of such a combination. I must take you, then, on your own premise, and shall hold you there till you squarely, emphatically and clearly deny it, if you choose to do so, rather than admit the conclusion to which your statement leads. If you see fit to make the denial, it will give you the other horn of the dilemma, which will be equally favorable to my case. If you think you can better sustain yourself by letting go of this and taking the other horn for a little while, try that. I suppose you mean the same that I do.

by a physical and mental structure—namely, an organism composed of mind and matter. I cannot conceive of anything else you can possibly mean. If I am correct in the supposition, it follows that you believed a physical and mental organism has had a perpetual being. You cannot go back beyond its existence. If it were possible to do so, I repeat, your statement is false. Because, if there was a time when a mental and physical organism had no existence, your lowest type of mind, which you assert had a beginning, was a product of something else than the combination, in an organic structure, of matter and mind.

You tell me that I speak of the world of mind and thought as if it had an existence independent of or antagonistic to matter. This is untrue. I everywhere, in all my statements, correlate it and coördinate it with matter, and matter formulated at that. Mind cannot exist separate from form, and the highest type of mind must be coördinated with the highest type of form, because form is the habitation of mind.

You think my great mistake lies in considering mind an entity the same as matter, that it is as old as matter, more powerful, that it must ultimately bring matter into far more perfect subjection than it has yet done. Why don't you state what you know, and not say what you think? Because your sympathizers will take your *think* for overwhelming logic, just as they do your affirmations and negations.

In the first place, I do not consider mind an entity the same as matter, but I know it to be an entity differing from matter, but coördinated with it. It is functional, while matter is its habitation, its investing power.

That mind is as old as matter, you assert yourself in your own statement and in the admission of mine, and then, again, you deny it. From your contradictions, I conclude you do not know, but, as you assert, you only "think." Of course, I do not take that as a very weighty argument. Mind can never bring matter into any more perfect subjection than it is already. But the unfolding or developing mind will rise higher and higher in its sovereignty, subdominating matter with its attendant laws and forces, till it has generated, begotten of the Eternal mind and will have reached the fountain-head, the

Mr. B. existence. Not its origin in duration, but its high-hat, its birthright, and universal and eternal. The only Lord Jesus Christ, the beginning and the end, the first and the last, the alpha and omega.

But from your statements and their conformity to the evolutionists who, like yourself, are ignorant of the complementary and coördinating law, involution, I must conclude that you believe something of form or organization was produced from nothing of form or organization—that all the symmetry, harmony and design we behold is the product of the operation of a homogeneous mass of matter primarily destitute of operation, an idea equally as absurd as to think something was produced from nothing.

Now, mind is either something or nothing. If it is something and not matter, it is substance in a condition differing from matter. We both believe that the substance of which the Universe is composed can neither be increased nor diminished. You say mind is the product of matter (in one statement), and I am led to infer that you believe all substance to be matter. It follows that you believe that matter can neither be increased nor diminished. If matter cannot be increased nor diminished, and mind is something, and the product of matter, then mind must give as much as it takes. In taking substance in the condition of matter and converting it to mind, which is the waste of matter and supply of mind, it must precipitate as much of mind to be converted to matter, as it receives—this is the waste of mind and supply of matter. In this would obtain the law of compensation, it would render them coördinate, interdependent (mutually dependent). If such a relation of mind and matter does not obtain, then mind as you affirm is *no-thing*. The product of a thing is what the thing produces. If mind is not an entity, as you state, it is a non-entity, and your great something has groaned and travelled and come to the birth and brought forth no-thing—a non-entity. The product of your producer is a non-entity, and you are destined to see a great struggle in your attempt to give it the signs of vitality and perpetuity.

We are bound to conclude, according to your logic, that something can bring forth no-thing, but that nothing cannot bring forth something. We agree as to the absurdity of the latter thought. Will you be kind enough to show me in your next some good reason for not rejecting the other idea as equally absurd?

Mind is a substance. It is not matter. The terms *matter* and *mind* is the nomenclature by which substance in these diverse conditions are designated and distinguished.

To my statement, "Matter and mind have existed perpetually," you say *only partly true*, matter has existed perpetually. But you will not pretend to say how long conditions have been favorable to the production of mind. If you can give credence to your own statements (probably you begin to lose confidence in them owing to their contradictions), you know that has been co-extensive with matter.

Let me show you your consistency. First, you say mind, which you concede to be function, is the product of a physical and mental organization; that no mind ever existed that was not the product of such a relation of mind and matter. Then you declare matter to be older than function. Of course you believe there were some qualities of function existing before the quality you call mind. You contradict your first statement when you affirm that matter is older than function, but you do even worse than this if possible, because you declare that matter and function are insepar-

ably connected, and that both are essential to reach your non-entity, the product you call mind. If matter is older than function, then function operated before it had an existence. You know that matter would be inert if not associated with its forces and laws with which you affirm it is inseparably connected. The laws and forces of the physical Universe in their relation to matter constitute the function of matter.

You contradict yourself when you accuse me falsely of separating mind and matter, and then separate them yourself, and declare them separate and distinct in your struggle to extricate yourself from the dilemma you have fallen into. In these contradictions you invalidate your affirmations with which your letters copiously abound. To minor proposition No. 1, you say, "A truer utterance never was made." To proposition 4, you say, "Equally good. I hold the same view." No. 4 agrees with and is the corollary of the preceding, and is as follows: "I declare it to be prior in function, first or highest in quality, the dominating principle of being." You both accept and deny this proposition in your letter. You will not need to look it over carefully to make the discovery. To the next, which agrees with it, you respond, "absurd," and proceed to deny what you have previously conceded. Affirming that matter has no such origin, mind was not prior to matter and did not originate it.

"Mind is first cause and first effect, while matter is second cause and second effect." You reply, "Untenable and untrue (a mere assertion); mind could not have been before matter, because matter always was." I never have claimed that mind was before matter in time. But on the contrary, I affirm they are co-existent and co-extensive. I do claim that mind is (not was) prior in function qualitatively. It is the dominating condition of substance. It is prior, first, or highest in quality. This you both affirm and deny. I state that mind, through voluntary and involuntary operations, is constantly transmitting its potencies, etc. You reply you don't know very much about it. If you have any reasoning faculties, you ought to be able very soon to assure yourself of this fact, because nature everywhere and in every operation declares and confirms this truth. In it is the law of compensation.

"The mind is protected from exhaustion or final waste by a supply," etc. This you assert is very muddled, that you know nothing about it (the conclusion to which your statements naturally lead), and then you say you think your information on the subject about as extensive as mine.

First you know nothing about it, and then you think something, which of course does not go far as argument after you declare your entire ignorance.

You agree with me that minds differ in quality. You acknowledge the fact of a lowest quality, but deny the fact of a highest quality. I can tell you the reason of this. Your mind, as you affirm, is material in its tendencies. It looks downward to earth, without looking correspondingly upward to the realm of function—the domain of thought. Your head is in the ground while your feet are in the ether (you declare me to be the other side up, the head more ethereal). You see more that is beneath you than what is above you. In this you conform in your determination to the basic or alkaline element of a galvanic battery, tending toward the negative pole of the great battery of existence, the pole where perpetual disintegration obtains. Your mind differs from that which corresponds to the ascetic or resinous principle which determines toward the positive pole, which is perpetually integrative in its determination.

The manner in which you refer to my true idea of the processes of law, involution and evolution, shows your consciousness of inability to meet it; and your plan of alluding to it does not go far as argument, except with those who entertain and enjoy views agreeable to your own.

You have had a good deal to say about metaphysics. You want something solid and tangible. So do I; and I have concluded to ask you if you will send to me, if not too expensive, a little protoplasm. I want the real genuine "scientific" article. I have sometimes thought the idea a little metaphysical, a sort of vagary of the mind, and particularly as the term is contradictory to your conclusions in the statements given in your communications, I ask this favor. Of course you know a good deal about protoplasm, and can obtain it without difficulty, and can send it securely protected from the weather, etc. I am quite anxious about that protoplasm, for if I should see some, no knowing what concessions I might be induced to make.

You seem to think the existing variety of minds an objection to a central and common origin of humanity. When I find myself forced into the contingency of meeting so flimsy a position, I must confess I feel a little ashamed, and I should feel like backing out were it not for the fact that you offer many strong points of attack. If that is an objection, then the variegated colors of the solar spectrum is an argument against their emanation from a common centre as a common spectrum. One apple-seed will unfold millions of diverse qualities of seeds. The same of grapes and other fruit. Facts will stand alone; they require no argument for their support.

Your theory of evolution supposes that all the variety existing in the Universe sprang from a homogeneous mass of formless substance. Your objection, then, rests with the same weight against your own idea of evolution as against one central mind being the eternal focus of outflow and inflow, the central pivot of the Universe of mind and matter.

The question of the relative dominance of mind and matter I shall now dismiss. I am satisfied to submit this point to the decision of those who run and read. I shall next proceed to define and locate the center, spaces and circumferences.

When I reverse your tendency and cause you to float upon the ascetic current of being toward the great positive pole of existence, I will be fraternally, as I am now
Respectfully yours, CYRUS ROMULUS R. TRED.

The Crimes and Cruelties of Christianity.

BY B. F. UNDERWOOD.—CONTINUED.

According to Llorente, who, during the occupation of the French, had free access to all its secret papers, and who is the highest authority on the subject, thirty-one thousand persons were burnt, and two hundred and ninety thousand condemned to other kinds of punishment by the Spanish Inquisition. How many perished by the branches of the Inquisition in Mexico, Lima, Cartagena, the Indies, Sicily, Sardinia, Oran, and Malta can never be known. Of the power it exerted in Spain, some idea may be formed from the statement of a Catholic historian, Paramo, who says: "Had not the Inquisition taken care in time, the Protestant religion would have run through Spain like wildfire" (Quoted in Owen's *Debatable Land*). The best men, of course, were usually the victims of this cruel institution. "In Spain alone," says Darwin, "some of the best men, those who doubted—and without doubting there can be no progress—were eliminated during three centuries at the rate of a thousand a year" (*Descent of Man*, vol. i, p. 172).

At every royal marriage in Spain once the burning of heretics was a part of the festivities. Four hundred unhappy beings on such occasions were led to the flames, covered with pictures of horrible devils, and the spectators contemplated with pleasure the sufferings of these poor victims of religious hate (See Lecky's *Hist. Rat.*, vol. 2, p. 45).

How many tens of thousands perished for the imaginary crimes of witchcraft and sorcery can never be computed. We find it stated that seven thousand were burned at Treves by the Bishop of Bamberg alone, and eight hundred in one year at Wurtzburg. In all the principal cities of France, multitudes perished. At Toulouse four hundred were put to death at one time. One judge boasted that he had executed eight hundred witches in sixteen years. One writer says that the number put to death in Paris in a few months "was almost infinite." In the single province of Como, Italy, one thousand perished in a year. In Geneva five hundred witches were put to death in three months. These are but a comparatively few of that immense number that were sacrificed by the Catholic Church for merely an imaginary crime (See Lecky's *Hist. Rat.*, vol. 1, p. 29-31).

"That the Church of Rome," says Lecky, "has shed more innocent blood than any other institution that has ever existed among mankind will be questioned by no Protestant who has a competent knowledge of history. The memorials indeed of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings" (*Hist. Rat.*, vol. 2, p. 40).

Protestantism, although it has inflicted less suffering on mankind than the Catholic Church, has persecuted whenever she has been able to, and to the full extent of her power.

"In Germany, at the time of the protestation of Spain, when the name of Protestant was assumed, the Lutheran princes absolutely prohibited the celebration of mass within their dominions. In England a similar measure was passed as early as Edward VI. On the accession of Elizabeth, and before the Catholics had given any sign of discontent, a law was made prohibiting any religious service other than the prayer book, the penalty for the third offense being imprisonment for life, while another law imposed a fine on any one who abstained from Anglican service. The Presbyterians through a long succession of reigns were imprisoned, branded, mutilated, scourged, and exposed in the pillory. Many Catholics and false heretics were tortured and hung. Anabaptists and Arians were burnt alive. In Ireland the religion of the immense majority of the people was banned and proscribed, and when in 1826 the Government manifested some slight wish to grant it partial relief, nearly all the Irish Protestant Bishops under the Presidency of Usher assembled to protest, in solemn resolution, against the indulgence. 'The religion of the Papists,' they said, 'is superstition, their faith and doctrines erroneous and heretical, their church in respect of both, apostatical. To give them, therefore, a toleration and to consent that they may freely exercise their religion and profess their faith, is a grievous sin.' In Scotland during almost the whole period that the Stuarts were on the throne of England, a persecution rivaling in atrocity almost any on record was directed by the English Government, at the instigation of the Scotch bishop and with the approbation of the English Church, against all who repudiated Episcopacy. If a conventicle was held in a house the preacher was liable to be put to death. If it was held in the open air, both minister and people incurred the same fate. The Presbyterians were hunted like criminals over the mountains. Their ears were torn from their roots. They were branded with hot irons. Their fingers were wrenched asunder by thumbkins. The bones of their legs were shattered by their boots. Women were scourged publicly through the streets. Multitudes were transported to Barbadoes. An infuriated soldiery was let loose upon them to exercise all their ingenuity in torturing them. Nor was it only the British Government, or the zealous advocates of Episcopacy who manifested this spirit. When the reformation triumphed in Scotland, one of its first fruits was a law prohibiting any priest from celebrating or any worshiper from hearing mass, under pain of the confiscation of his goods for the first offense, of exile for the second, and of death for the third. That the Queen of Scotland should be permitted to hear mass in her own chapel, was denounced as an intolerable evil. 'One mass,' exclaimed Knox, 'is more fearful to me than if ten thousand armed enemies were landed in any part of the realm.' In France, when the government of certain towns was conceded to the Protestants, they immediately employed their power to suppress absolutely the Catholic worship, to prohibit any Protestant marriage or a funeral that was celebrated by a priest, to put down all mixed marriages, and to persecute to the full extent of their power those who had abandoned their creed. In Sweden, all who dissented from any article of the Confession of Augsburg were at once banished. In Protestant Switzerland numerous Anabaptists perished by drowning; the Freethinker, Gentilis, by the axe; Servetus and a convert to Judaism, by the flames" (*Hist. Rat.* vol. 2, pp. 47-9).

[TO BE CONTINUED.]

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

NEW YORK, SATURDAY, DECEMBER 15, 1877.

Another Continuance.

On Saturday last we presented ourselves for examination for the third time before U. S. Commissioner Shields to answer to the terrible charge of sending obscene and blasphemous matter through the mail. But again the prosecutors were not prepared to go on with the examination, not having taken time enough to study the case up as much as they wished to, and again they deferred the examination for another week, or until Saturday the 15th inst.

The inference to be drawn from these repeated postponements is a little difficult to determine. Some think it indicates an early dismissal of the case, while others think the prosecution is only taking this time to better prepare themselves to give the independent, outspoken Infidel a strong and persistent fight. Time, of course, will tell.

Christian Intolerance.

Since we were arrested as a felon by Anthony Comstock, who in some sense acts as an agent for the United States Government and who by force took our property and removed it beyond our possession, we have received a large number of letters of condolence—far more than we have had room to print—couched in language sympathizing and almost affectionate, which have been very dear to us and have many times caused the tears to flow from our eyes, and among them we have received a limited number of a somewhat different character. The first were from the heathen portion of the community, the unbelievers in the truth and super-excellence of Christianity. The latter class were eminently Christian and breathed the same spirit of intolerance that has actuated the Christian Church for many hundred years. The following is a very fair specimen of this class of letters and is one we received a few days ago. The person who wrote it had not the honor and frankness to sign his name to it, but preferred as a thief would under the same circumstances, not to have his name known. He also neglected to give his residence, but the envelope bears the post office stamp of Lansingville, N. Y. There can be no doubt but what the writer is a genuine Christian of the Comstock type. We give the letter:

I have just read your TRUTH SEEKER, as you falsely term it, dated Nov. 24th. If for nothing else, the law ought to take hold of you for publishing such a blasphemous sheet. Society, to say nothing of religion, has reason to rejoice that you are on the road to your just deserts. Justice, truth and common decency consign your paper, your establishment, and all the books represented in your catalogues to oblivion, and yourself and your sympathizers to a felon's doom, for there is no doubt but that you and your whole school are vile wretches, as Thomas Paine and others of the same class before you were—a curse to humanity—and it is only a question of time as to the certainty and terrible of your doom. Yea, you have only to take an introspection of your own moral being to find a hell, the full measure of which will be understood by you when you appear before him whose name you blaspheme. Your own sympathizers, as your paper states, offer but very small sums for you, doubtless because at heart they consider you not worth much, which is a fact, or else they are so poor and miserable themselves, forsaken of God and man, that they have but little or nothing to give, as I personally know one of your sympathizers to be, viz.:

* of —, and he doubtless is an average example as to character and reputation of your whole school—the scum of society. Thank God for Anthony Comstock to suppress such vile publications and their vile publishers.

I shall rejoice with society generally to learn that you are behind the grates—the best school that you could have for a term of years. With some thorough religious teacher and the Bible, you might be brought where you would come to believe in Jesus Christ and thereby become a blessing to the world instead of a curse. Begin, sir, to pray, as did one of your own belief—or disbelief—"Oh, God, if there is a God, have mercy on my soul, if I have a soul," and you will find help out of your darkness as did he. Please publish this in your next issue of THE TRUTH SEEKER.

Yours, &c.

Here we see the true Christian spirit breathed forth, and we must confess we do not like it as well as the heathen or infidel spirit shown in the hundreds of letters we have received, and which belong to the other class. For exercising the right of opinion and the freedom of speech, this man, who is ashamed to give his name, rejoices that we are in trouble and hopes that we will be placed behind the grates and bars, entirely deprived of liberty and happiness. He seems to be unable to comprehend that an Infidel can be just as honest in his views as a Christian and that under the Constitution of our country he has precisely the same right to maintain them.

In fact, as a rule, the Infidel is far more honest and sincere than the average Christian. It is fashionable and popular to be a Christian, and it is a passport to what is called good society to be a member of some church and to be a contributor to its support and the support of its pastor. If a man is a merchant he can safely calculate to sell

* This disciple of Christ here refers to a valued friend who is as pure as this man is evidently mean, and too good to be befouled by the filth of an unmanly Christian.

more goods by being a professed Christian. If he wishes to run for office he will get far more votes if he is a member in good standing in some orthodox church. If he is a young man and wants to associate with the young ladies with a view of finding a companion for life he succeeds far better if he acknowledges the dogmas of Christianity and professes to believe its borrowed creed. Yes, it is popular to be a Christian and this is the reason why the churches are so full of skeptics who do not really believe their doctrines and often disbelieve them in toto, but it is so much better for them to move along through life under the approving smiles of Mrs. Grundy by being in the Christian fold that they find it pays to do so. They profess to be believers in Christianity, when in fact they scarcely believe it at all.

But when a man avows himself an *Infidel* he does it from honest conviction. He knows by doing so he brings upon himself the odium of shallow-pated, intolerant, hypocritical Christians like the person who wrote the above letter. He is fully aware that he places himself at great disadvantage in following the various pursuits of life and to a certain extent almost every man's hand is against him. He is aware that he is taking the unpopular side and that all the superficial people and those who regard only fashion and position in society will disfellowship him in business and social life and turn the cold shoulder toward him. If he is looking for work, or customers, or a wife, his chance is far inferior to the Christian's. The doors of society are virtually closed in his face, the right hand of fellowship is withdrawn from him, often he is shunned and despised by those who in the social and mental scale are far inferior to him. Yes, it costs something to be an Infidel, and the man who is independent enough and honest enough to avow himself one may expect odium and ostracism. In addition, this sneaking Christian of Lansingville would deprive him of liberty and thrust him into prisons and dungeons! What a worthy compeer he is of Anthony Comstock. What glorious times they would have had in the days of Torquemada! How happily they could have worked in concert! In our mind's eye we fancy we can now see spy-Anthony entering ladies' bed-chambers in a stealthy manner at the hour of midnight and in the most brutal manner arresting the father and mother of a family for some conceived offense—obscenity probably—and dragging them, manacled and bound, before the Grand Inquisitor, when the rack, the thumb-screw and the pulleys are soon put in operation. We fancy, too, that we see that pious saint of Lansingville devotedly turning the rack and the wheel, while joint after joint of the poor victims is torn asunder, and bone after bone is broken. We see him and Anthony standing there in perfect ecstasy while the heart-rending cries of the dying sufferers reverberate from wall to wall of those gloomy chambers where so many before them have died in agony unutterable. As the death throes are being made and the death-rattle is heard in the throat, we can almost hear the great Anthony cry out in his most dulcet tones, "We will teach you to be obscene," while the saint of Lansingville without name, says "I rejoice that you are brought to feel death in this horrible manner. It is the best school you could have."

And shall it be in this last quarter of the nineteenth century that because a poor mortal cannot believe that Christianity—whose every dogma and sacrament is borrowed from old paganism—is the most beneficent system of religion that has ever been devised; who cannot believe the old mythical fable of a God being born of a virgin—a fable a thousand years older than Christianity; who cannot believe that a being can beget himself, and that a son is as old as his father; who cannot believe that three are one and one is three; and all the rest that the name of Christianity implies, he shall be deprived of his liberty, thrown into prison, and his property wrested from him by force? If this is the lovely religion of Christianity, every good man must wish its reign soon to be over. If the example of the humble itinerant reformer of Judea leads to such abominable conduct as this, it would have been well had the example never been set.

The difference in the spirit governing Christians and Infidels is marked. While the pious, zealous Christian wishes to imprison, stretch, and burn those who conscientiously cannot believe their monstrous dogmas, Infidels do not wish to burn nor oppress those who do not believe as they do. By this criterion, the Infidel practice is as much superior to that of the Christian as his doctrines are more correct and his philosophy more true.

Our unknown critic assumes to mourn or rejoice because larger numbers of our friends have not responded and in larger sums. We hope he will not make himself uneasy about it. We think we have good grounds to congratulate ourselves upon the kindness and sympathy of our numerous friends, and we fear we never can be thankful enough for the same.

If that sneaking Christian of Lansingville sees fit again to write a letter to be published in these columns, we hope he will for once depart from his Christian principles and not try to stab in the dark but be manly enough to sign his name to it, so we all may know who he is.

SPIRITUAL MAGAZINE.—We have received from the editor and publisher, Samuel Watson of Memphis, a bound copy of this sprightly magazine for the present year. It makes a very presentable volume and will answer well for the holidays. It contains 384 large pages and is sent by mail for \$1.50. Address Samuel Watson, Memphis, Tenn.

The American Inquisition.

At the meeting of the Manhattan Liberal Club on Friday evening, Dec. 7th, Prof. R. W. Hume delivered an able and impressive lecture upon this subject. He painted in lively colors the danger the people of this country are in of having some of their choicest liberties taken away. His remarks in connection with the Young Men's Christian Association and with regard to the uncalled for arrest of the editor of this paper were just and scathing.

Mrs. S. Myra Hall read a well written paper on the same subject. The wrongs done the people by the Government were exposed in unmistakable language.

Mr. Daniel Walford made some very forcible remarks and described the working of the American Inquisition as prosecuted by Comstock and as brought to his own knowledge. Mr. Walford is an active member of two temperance organizations in this city, and wishing last Spring to get up an entertainment, or a kind of sociable, for the pleasure of the members of the societies, he engaged an elderly gentleman in the Bowery, who makes stereopticons, etc., for a livelihood, to be present and to show the operation of the instrument and a set of beautiful views and pictures. It was not the gentleman's business to exhibit his pictures or instruments, as he was simply a manufacturer, but in this case he consented to attend upon the wishes of the societies. The great majority of the ladies and gentlemen present were highly pleased with the pictures, and there was nothing among them of an improper character. There were, however, some representations of classical statuary, and these, it occurred to a brother of one of Comstock's detectives who was present, would afford material for a case of obscenity if properly worked up. He accordingly told his brother about the great indecency of the pictures, who thereupon, in the spirit of his master, St. Anthony, went to the shop of the manufacturer of stereopticons and said to the proprietor that he had understood he had given a very interesting exhibition before a temperance society a few evenings previous, and he wished to look over his pictures and engage him to exhibit them before a club of which he was a member. The old gentleman replied that he had given an exhibition of his instruments except before a temperance meeting, where he went without remuneration. "O, we will pay you liberally if you will come," replied the detective. The old gentleman, thinking that in this way he might add a little to his slender income, replied that if he was paid for his time he would have no objections to accommodating him. "Now," said the detective, "the pictures you exhibited the other night are, by the by, rather too tame, for our club are young men and want something more attractive and fancy." The honest manufacturer told him that fancy pictures were not in his line, and he would have nothing to do with them. "But, my friend," said the detective, "we are willing to pay you liberally if you will get something to please us. Can you not make an effort to find something of the style we want?" "Well, yes, maybe so," answered the old man, weakening, perhaps, at the thought of turning an extra penny. "I will try and see what I can do for you." The Christian detective said he would call again.

In a short time the detective called again and looked over the addition the manufacturer had made to his stock, with which he pronounced himself well pleased. He then renewed the engagement for their exhibition before his club to take place on a certain night.

Then the vigilant detective reported to his chief, the veritable Comstock, how successfully he had roped in the old man and how he had induced him to procure pictures that might be called obscene. Anthony soon put in an appearance at the old man's shop and asked to see the pictures, saying he was one of the club before whom he was to exhibit. When this agent of the Christian Association had piously inspected the pictures the unsuspecting old man had and which his hypocritical tool had persuaded him to procure, and which he never would have procured save for such persuasion, he, like a fiend, turned upon the innocent old man and said, "Now I have you. You are my prisoner. Accompany me at once."

The old man was working at his lathe in his shirt-sleeves, slippers and with his apron on. He said, "If I have to go with you, let me at least put on my coat and boots and not be compelled to go through the streets in this way." "No," replied Comstock, imperiously; "come along at once or I will prefer the additional charge against you of resisting an officer of the Government," and thus that inoffensive old man of sixty-four years was, on a cold day in last April, compelled by Comstock to march along the streets of this city without his coat or his boots, and when one of his employees followed with his coat, Comstock would not allow the old man to stop and put it on; and not until he had reached the police station and was placed in the charge of a policeman was a kind word spoken to him or was he allowed to put on his coat to keep out the cold.

The arrest was made late in the afternoon, and when he had been examined before the proper authorities it was too late to procure bail, and the old man was compelled to pass the night in the Oak Street station prison. There was nothing in his cell to sleep upon save a hard plank, and in his perturbed state of mind at the sudden change in his fortunes, he trod his narrow cell all night without a wink of sleep coming to his eyelids. This was purposely planned by the bright agent of the Young Men's Christian Association; and, as it turned out, the unhappy old man

had to pass the second night in this dismal cell before acceptable bail could be procured.

The case was ultimately placed before the Grand Jury, and a bill was found against him. The result was that the affair is still unsettled, after having cost the old man a good deal of money, a great amount of anxiety, injuring his reputation, and nearly breaking up his business. It is still held in terror over his head and nearly destroys his happiness. When Mr. Walford, his wife, and other prominent members of the temperance organization, went to Mr. Comstock with the endeavor to soften his severity towards the poor, unfortunate man, and said that they had persuaded him to exhibit his pictures before their society, that he had charged nothing, and that there was not the slightest impropriety in the exhibition, and that both gentlemen and ladies were highly pleased with them, they found this protector of all our American decency and morality implacable and unyielding, and he seemed determined to pursue the harmless old man to the very death for committing what he—Comstock—was pleased to consider a crime, and which the old man would never have thought of committing had he not been persuaded into it by Comstock's own directions and by one of his own lackeys.

This is the true character of the man to whom the Government has given remarkable power to annoy, oppress, and drive to desperation and ruin citizens as much superior to him in moral worth and purity of character as the sun is above the earth.

Mr. Oscanion followed with a brief and appropriate address touching the intolerance that was sought to be inflicted for opinion's sake.

The editor of this paper made a few remarks relative to the nature of the espionage and oppression that was being exercised and of the necessity of the people struggling for the personal rights that had been wrested from them. He expressed determination to exercise freedom of thought and freedom of speech so long as life remained. If shut up in a prison, he would still exercise those rights to the extent of his ability.

Mr. Boucher spoke a few minutes in condemnation of the high-handed operations of Comstock & Co.

The only person who had anything to say on the opposite side was Mr. Herman H. Shook, who is either a member of the Y. M. C. A. or an ardent sympathizer with them. He thought the laws were right as they are; that any person who could write such a production as the "Open Letter to Jesus Christ" deserved little consideration or leniency. He was very much shocked at it, and avowed his determination not to sign the petition asking for a modification of the laws complained of.

T. B. Wakeman made the closing speech and the best one of the evening. He showed wherein the laws were vague and indefinite, leaving a construction to be placed upon them by Judges, District Attorneys, and Juries before whom a condemned person might be brought. He also made it clear to the audience what an oppressive thing it is for a man to be arraigned before a United States Court. The object of the Commissioner in the first place was to hold every party brought before him, against whom a charge is made; the purpose of the District Attorney is to convict, and the Judge in many cases rules with marked severity. And the Jury, how are they obtained? They are summoned by the officers of the court, and none appear in the jury box except such as they want. Under such circumstances a conviction is the easiest thing in the world. But if the unfortunate victim is not convicted, it costs a small fortune to be defended, and the annoyances and inflictions a victim is subjected to are numerous indeed. An arraigned man stands but little chance for impartial justice. He recommended the signing of the petitions, gotten up to memorialize Congress for the modification of the laws complained of.

The audience was large and sympathizing, and at the close of the meeting many signed the petition, copies of which were present.

GEORGE FRANCIS TRAIN.—It will be noticed that on another page we commence a series of articles bearing upon Comstock's cases from the pen of this pungent, epigrammatic and humorous writer. We doubt not that our readers will be interested in what he has to say upon this subject. He remarks that he has understood that we do not take much stock in him, and he is indifferent whether we do or not. Possibly he has been wrongly informed. We think we are inclined to take some stock in him. We regard him as a man of marked ability. He excels in his peculiar line, and may be called a decided genius. We have, however, sometimes thought we detected a faint trace of egotism in his writings. At all events, he is thoroughly posted in the dark intricacies of Anthony Comstock, and we are glad he has decided to give our readers the benefit of his knowledge. By the abbreviation "P. E." he means Psychologic Era, beginning with his birth.

Comstock is taking a good deal of work on his hands about these days. Besides Heywood's of Princeton, Jones of Ashfield, and our own case, he has caused the arrest of and conviction of Timothy P. Ide of Providence, R. I., for sending obscene matter through the mail and sentenced to two years imprisonment in the state prison and of Doctors Neil Matheson, Clark Whittier, and Charles A. Bohannon of St. Louis, who have not yet had their trials. They are authors of medical works not recognized by the regular schools or advertising physicians for curing specialties who always provoke the ire of the regular M. D.'s

and Comstock is very zealous in their interest. He goes strong for the old style theology and the old style practice of medicine and everybody who presumes to differ from them he is in favor of shutting up in states prison for a term of years at hard labor. The farther away his cases are located the better it is for him, for the mileage amounts to so much more. "Go it Anthony while you're young, for it may be when you get old you can't."

We would again urge our friends to exert themselves to increase the number of readers and patrons of THE TRUTH SEEKER as much as possible. Now is a good time to induce persons to subscribe for the new enlarged volume to begin with the ensuing year. Remember it is to contain sixteen pages in place of eight, and the price is to be increased but one half. It will contain some seven hundred more square inches of reading matter than any Liberal or Spiritualistic journal published in the world, and we trust the quality of the matter will not be surpassed. Just think of it, if every subscriber would interest himself to get one additional subscriber, what an effect it would have upon our list, and such as can send in two, four, six or more new names, will produce a still greater effect. Let us all see what we can do. Price of the enlarged paper, including the present month, \$3.00 to new subscribers. For six copies sent, an extra copy will be added. Let thousands of names be added to our list.

Those who send in for corrections or changes to be made in the direction of their paper will do us a favor by stating whether they are a regular or trial subscriber. We have two lists and if we know which one to look to, it saves much labor. We still want a thousand more trial subscribers, 20 cents for two months.

LET our readers bear in mind that we have now in press a second and revised edition of "The World's Sages, Thinkers and Reformers." It will be ready to send out in a very few days. Let those who want a copy of this enlarged volume send their orders in at once.

PROF. J. R. BUCHANAN, M. D. of Louisville, Ky., has honored us by calling at our sanctum. He is in good health. The cares and labors of life seem to bear lightly upon him and he carries his years well. He fills a chair the present winter in the Eclectic College of this city.

ELDER D. R. LUCAS, of Des Moines, Iowa, and W. F. Jamieson, of 172 & 174 Clark street, Chicago, Ill., debated in Osceola, Iowa, Dec. 4, 5, 6 and 7.

B. F. UNDERWOOD spoke at Fairfield, Iowa, Dec. 8 to 12; will be at Red Oak, Iowa, Dec. 13 to 20; at Lincoln, Neb., Dec. 23.

Defense Fund.

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Again we want to assure our many kind friends that we feel very grateful for their renewed proofs of trust and sympathy, and we hope we may ever prove worthy of the confidence so kindly bestowed. We have been using the funds that have been sent us in making the best defense that our judgment dictates—the sending out of thousands of blank petitions for signatures in all parts of the country. As before remarked, we shall send out nearly 20,000, the postage alone on which will be almost \$200. If these are generally signed and are presented to Congress in bulk, they will have a marked effect upon that body. We hope our friends must all sign and persuade as many others of their friends to do the same as possible. Let us make a strong and united attack upon the enemy's works.

Friends, again we thank you, and please be not offended because we cannot take the time to write separately to all, acknowledging your kindness.

THROUGH ROME ON: A Memoir of Christian and Extra-Christian experience. By Nathaniel Ramsay Waters. New York: Charles P. Somerby, 139 Eighth St. 1877. A queer book but a most excellent one, written by one who has been through the theological mill and thoroughly understands whereof he writes. The queerness lies in the style in which it is gotten up. It has no index, contents-table, nor chapter-headings, and it seems strange that even the title-page was not dispensed with; but as the contents are equally good throughout, the reader will not miss the lacking parts. The experiences of the author during his progress from Protestantism through Catholicism to Infidelity take up the first 200 pages; the remainder, about 150 pages, being occupied by notes, criticisms and short essays. There are two roads from Protestantism to Infidelity: the easy and gradual descent through the pleasant valley of Unitarianism, and the more difficult path over that crumbling mountain of superstition, Catholicism, and the jump from its summit to the level of common sense. Mr. Waters followed the latter road. He says:

"What is one to do when the food provided by the Church has become first chaff and then poison to him? Must he go on chewing and sickening and sinking under it, for fear God will be angry with him if he leave off? I could not put out or seal up my eyes so as to avoid seeing that the Church was not supernaturally kept from going wrong but did just what one would expect of a natural human organization—blundered and misled its followers in some cases, though it conducted them aright in others. It requires immense faith to hold to the Church in spite of everything—with natural probability and accomplished facts both against her. I had not, when it came to the last resort, such faith in me. I could not retrace my steps and return to the Protestant quagmire. I had to go, and I went, out of the other door."

Whatever the author believed in, he believed with a hearty good will; and it was only after a long course of careful and conscientious study and reflection, and by a severe mental struggle, that he finally succeeded in shaking off the chains that had bound him so long. While he was a Catholic, he was a sincere, devout, and pious one. His Catholicism was ideal, but it had to give way to his reason. His description of the various phases of his transition are graphic, and will at once enlist the sympathies of those of his readers who have traveled the same road.

Letters of Sympathy.

LAWRENCE, MASS., Nov. 26, 1877.

BRO. BENNETT: I have just finished reading my dear little TRUTH SEEKER of Nov. 24th, and I must say that its contents are the greatest eye opener that has been issued for a long time. I appreciate those friendly letters to you. They will encourage you, and if that Comstock sees them he will feel rather mean. There are some good Liberals here who are just getting aroused, and who say they will send you some money if needed to defeat the Y. M. C. A. I am glad to see so many sympathizing friends. It shows Anthony that he has a large job on his hands. I think, Bro. Bennett, that if you can talk as well in court as you write in THE TRUTH SEEKER, you will do well to defend your own case. They would get more than they bargained for.

The way you lay the law down in your replies to Teed is a caution to old folks.

But I must be careful what I write to you, as Comstock might get it, and have me arrested too. You recollect I sent you a letter last spring containing \$1.75. Perhaps he stole it from the post-office, as you say you did not get it. I think we have got altogether too many thieves in high positions for the public good, and they are all Christians.

I see you have got good courage—no back down to you. That is just what I like to see, and I am with you there. Go ahead and smash their old idols. You are right, and it is better to be right than be President. I will get signers to your petitions, and do anything else I can for you. Please give J. F. Freese credit for \$2.00 instead of \$1.00, as is printed in your paper.

Hoping that your enemies will be vanquished, and that you will reap good from their bad sowing, I remain

Yours truly, BENJ. GRIFFIN.

BROOKLYN, N. Y., Dec. 3, 1877.

FRIEND BENNETT: The following conversation took place in a bar-room between two well-known "gentlemen," the other afternoon:

"Say, Toney, from what I read in the Herald every Monday morning, it looks to me as though people were beginning to disbelieve the story of hell and the devil, for I very often see an extract from some sermon, headed, 'Is there a personal devil?' or something of that sort." "Well, Mike, I'll have the paper snatched for sending blasphemy through the mails." "If I was you, Toney, I would do so at once, for the next question will surely be, 'If there is no hell, what good did it do for God to come here and die?'" and then they resumed their game of bluff, and everything was quiet.

Thinking, perhaps, it will be of some consolation for you to know that one of the leading newspapers will be, before long, in the same trap that caught you, I remain,

Yours truly, PROF. LYNN C. DOYLE.

PITTSFORD, N. Y., Nov. 26, 1877.

D. M. BENNETT, Dear Sir: Although I am a poor mechanic with a family to support, I would not miss the honor of contributing a small amount to help defray the expenses of your trial, if such it may be called. From my point of view, I look upon Comstock's proceeding as "pure cussedness." Friend Bennett, it is not about time that all classes of free thinkers in our land awake to a realizing sense of their danger, and organize for a mighty resistance? Enclosed find one dollar. I wish I could make it five hundred. Respectfully, W. H. SADDEN.

PHILADELPHIA, PA., Nov. 21, 1877.

DEAR FRIEND: It grieves me very much to hear of your arrest, but I do hope the jury will be enlightened enough to see the designing intrigues of Inquisitor-General Comstock, and acquit you. Has America yet to fight for that liberty of thought and speech which "freemen" alone know how to appreciate? Sorry to say neither 13 nor 15 Somerset St., have yet received last week's paper; please see to it. Yours truly, W. F. PORTER.

AN APPEAL.

DEAR FRIENDS OF THE TRUTH SEEKER: We have each and all encouraged, aided and abetted our best beloved champion, D. M. Bennett, in his indefatigable labors to elevate reason and common sense to the position now usurped by bigotry and superstition, and as he has been pitched upon by Anthony Comstock, to suffer vicarious atonement for our transgressions (?) equally with his own, the very least we can do is to furnish for him "the sinews of war," with which he may be enabled to carry on the great battle which is to determine whether right or might shall be conqueror and victor. With Bennett as our standard-bearer and THE TRUTH SEEKER as our flag, we will "hold the fort" till our brave leader wins the day against tyranny, wrong and oppression. To do all this requires money; and, hard as times are, we must raise it. It is our DUTY to do it, and when DUTY demands, who will fail? No true Liberal, I am sure.

I haven't had a dollar in months, but scarce as money is in Dixie, I mean to raise one now if I have to scour the town for it. "Where there's a will there's a way," you know. I think Comstock has the "right man in the right place" now, and if we all pull together, Bennett will accomplish a work that we shall be proud of. He is one who will "fight the great fight" and be certain

to come out conqueror and king, Lord of lords, Pope of popes, and the Almighty one of all. Hasten, then, each and every one, enroll yourselves under his banner by sending in the needful, little or much as you can afford it. Now is the accepted time to put your shoulder to the wheel and "show your faith by your works."

Hopefully and earnestly,

ELMINA D. SLENNER.

MEAFORD, ONT., CANADA, Nov. 23, 1877.

MY DEAR FRIEND BENNETT: I was both sorry and surprised in looking in THE TRUTH SEEKER this week, to see that you had been pounced upon by the slaves and tools of a bigoted and tyrannical religion. I hope every Liberal in Canada and in the United States will come forward nobly in defense by sending funds in immediately for that purpose. As it is not D. M. Bennett alone that is wronged and insulted, but every liberal-minded man and woman on this continent, I hope to see the manly and fraternal spirit manifested here by the Liberals of America, that was shown by our Freethought brethren and sisters across the Atlantic to that nobleman of nature, Chas. Bradlaugh, and his co-sufferer, Mrs. Annie Besant. The names of D. M. Bennett and Charles Bradlaugh and Mrs. Besant will live in the fond memory of thousands when that of Anthony Comstock and his hypocritical employers will be dead and forgotten.

Yours fraternally, JOHN GROOM.

MOMENCE, ILL., 1877.

BRO. BENNETT: The excitement caused by your arrest by this virtuous Comstock is wonderful among the Liberals. Some say that they are ready to shoulder the musket if they are successful in this suit. I cannot believe that they will prosecute this suit any further, as the charges are entirely too thin for the 19th century.

Get some one to write to Comstock for a Bible. Have him send it through the mail, and arrest him for sending obscene literature by mail. Then read the 23d chapter of Ezekiel. This chapter ought to condemn any man under the present law. I have offered ministers of the gospel \$5 many times to read this chapter before their congregations, but none of them had courage enough to do it. I dare not write it for I think such language as we read in the Bible would disgrace a Hottentot.

Send out your petitions. Send me ten or a dozen and I will send them where they will do the most good.

Enclosed you will find twenty dollars: Charles Witte, \$10.00; J. Stoddard, \$5.00; H. S. Hall, \$5.00. Yours truly,

H. S. HALL.

FRANKLIN, PA., Dec. 3, 1877.

EDITOR TRUTH SEEKER, Dear Sir: At the peril of being held as an accessory after the fact to the publication of the articles for which you have been arrested (although I have not read them), I will take your paper for a year. Enclosed please find two dollars for that purpose. Your arrest has made me a subscriber. Be kind enough to send me back numbers so that my year shall commence with the number containing an account of the beginning of the persecution. Indignantly yours,

W. C. RHEEM.

MUNGERVILLE, Dec. 5, 1877.

MR. D. M. BENNETT, Dear Brother: Please send on at your earliest convenience the "Open Letter to Jesus Christ," and the one "How do Marsupials propagate." I have most of the other Scientific Series. Enclosed find 10 cents in stamps. Send by mail. This morning I saw a man from Ohio who had seen an Opossum in all stages of growth and was acquainted with their mode of procreation and fully confirms Mr. Bradford's statements. If some should write and print the scientific facts in regard to the mode in which queen bees copulate and produce their kind and send it through the mails, and Comstock should find and read it, it would produce paralysis of his moral faculties, if he has any, or some terrible convulsion or epizootic or dropping of the nerves into the pizzeria or some other cataclysm or catastrophe. If I should tell him that within so many days from the queen's emerging from her cell she starts on her bridal tour—a grand flight abroad—the drone finds her and copulates on the wing, and before he can extricate himself leaves attached to her his entire sexual organ and the drone dies as a consequence—the queen returning to the hive and the bees removing the unsightly appendage, she being fertilized for life, wouldn't he go into fits! Every skillful apiarian knows this. Send three or four blank petitions. I will send some away for names. Yours,

D. HIGBIE, M.D.

SMITH CENTRE, KAN., Nov. 30, 1877.

D. M. BENNETT: I wish I could send you a thousand full subscribers. You are ultra in some of your writings, and I sometimes think you are rather too severe, but when I contemplate the great services rendered by that good old Infidel Thomas Paine, and the infinite mass of calumny that has been hurled at him ever since his body was laid away; and then reflect that it is only such cowardly hounds as have attacked his untarnished character, and made it appear like a daub of infamy, that you are striving so hard to check in their mad career, I feel like shouting for you that we have a few such men as Bennett.

I deeply sympathize with you in your

present trouble with "our glorious free government." I have read both of the tracts that you were arrested for circulating and can remember nothing in either near so obscene as the story of the conception of our Lord and Savior. As for the one "How do Marsupials propagate," if it is correct it is a work to be highly esteemed by all people who wish to be intelligent. If it were merely an idle piece of bosh, like dozens of the Bible stories, you ought to be prosecuted for circulating it, if it is justice to prosecute a man for attempting to defraud the public, by teaching what is false.

Thine for the right, WM. A. GARRETTSON.

EDINBURG, IND., Dec. 3d, 1877.

MR. D. M. BENNETT, Dear Friend: THE TRUTH SEEKER was placed in my hands for the first time almost a year ago. I have been a devoted reader ever since; the result has been the dropping away of the scales of superstition which at that time wholly blinded me, until I now feel that I stand in the broad sunlight of Freethought. My last paper brings the first cloud to shadow this sunlight when it tells of your arrest by that contemptible bigot Comstock. Your request for aid shall not pass unheard. I am reminded that I am somewhat in arrears for my paper and enclose you five dollars, square my account and with the balance left do as your judgment decides for the best. If you can the better fight the agents of the American Inquisition by accepting it as a donation do so, or if you will you may place it to my credit and continue my name on your subscription list, at any rate don't deprive me of your paper. Yours truly,

D. C. MARSH.

BALTIMORE, Nov. 19, 1877.

MR. EDITOR: I have learned with profound regret of your arrest for circulating obscene literature, a charge which I do not believe they can prove to the satisfaction of any liberal-minded man. A friend of mine loaned me the "Open Letter to Jesus Christ," and for the life of me I could not see any obscenity in it, at least not the tenth part of obscenity that the Bible contains. As lip sympathy, however, is of no account to you in your present circumstances, and as you say sending for books and pamphlets will aid you in the approaching storm, I enclose one dollar for the "Humphrey-Bennett Discussion." Yours very truly,

CHAS. W. HECK.

BALTIMORE, MD., Dec. 3, 1877.

DEAR DOCTOR: Truly, "It has come at last," and the coming has made me sick—the more especially because I cannot have an interview of short duration with the saintly hypocrite who has interfered with you and your business. At present I can only offer moral support and a P. O. order for renewal of subscription, wishing that it were ten thousand. Be a man, and I'll be with you should it cost all even life. Let the petitions come. LOUIS K. MARSHALL.

HART, MICH., Dec. 4, 1877.

D. M. BENNETT, Esq., Dear Sir: Enclosed please find P. O. money order for \$10, five for myself and five for E. D. Richmond, two dollars of each to be applied on subscription for TRUTH SEEKER, and the balance—three dollars for each—is donated to you in the defense of human liberty. We deeply sympathize with you in your troubles, and render all the assistance we are able to at present. If you will send me a blank petition for the repeal of that odious law, I will do all I can to get signatures. I would like to write a longer letter, and express my indignation at the infamous proceedings against you, but have not time just now.

Very truly your friend, W. H. GALE.

I endorse the above, E. D. RICHMOND.

N. HANNIBAL, N. Y., Dec. 5, 1877.

FRIEND BENNETT: Enclosed please find \$4.40 for THE TRUTH SEEKER for myself and friends. I am ashamed to say that I have been a reader of your paper without being a subscriber or paying for it; but hearing of your difficulties, I resolved to do so no more. I feel that the truth is to be greatly advanced by your persecution. There will be more thought and investigation and doubts in regard to the popular "plan of salvation" than would have been had all passed along smoothly. I feel the same spirit stirring within me that was stirred when John Brown was martyred. I hope all liberty-loving people will stand by you and help you with their money as well as their sympathy.

Your friend, ERWIN SHUTTS.

CENTRAL, S. C., Nov. 27, 1877.

D. M. BENNETT, Dear Brother: Enclosed please find \$10.00. Place \$5.00 to my credit and the other five to the credit of my son, O. W. Casey, and receive our deepest sympathy in this, perhaps the gloomiest, period of your life. In THE TRUTH SEEKER of the 17th I read the startling account of your arrest, and it would be impossible for me to describe my feelings at that time. It was truly the saddest intelligence that ever met my eyes. A thousand thoughts rushed through my mind with the rapidity of lightning. I wanted to do something—wanted to do everything—for you in a moment, but, alas, could do nothing! At that time I had not a single dollar I could call my own; but, thanks to divine circumstance, I have succeeded in raising five dollars. I have long been in arrears with you, but it is my misfortune and not my fault, I have often

looked at the little tab on my paper and felt my face burn with shame and my heart throb with grief because I could not pay for a paper I love too dearly to give up; now I feel better since I am able to liquidate at a time when it is so much needed.

This remittance takes my last nickel, but it goes free as air; and if I had ten thousand dollars at my command to-night, I would lay the last cent down to free you from the clutches of that detestable villain, Anthony Comstock. Oh! if the Liberals of America would look this affair square in the face, it would raise an infidel element and a Freethought tempest that would soon dethrone all such men as this modern Torquemada—the jackal Comstock—whose business it is to hunt prey for the bloodhounds of superstition. I hope the Liberals of the entire country will wake up to a proper realization of our condition, and that every one will contribute something in your behalf. I fully believe I am the poorest man on THE TRUTH SEEKER subscription list, and I can do something; and if all will put their shoulders to the wheel, you will not suffer and THE TRUTH SEEKER will still go forth on its iconoclastic work. It is now midnight. I am writing this by the bedside of my sick wife, who joins me in sympathy for you. I bid you fraternally

Good-night, R. M. CASEY.

ANGOLA, IND., Nov. 24, 1877.

D. M. BENNETT, Dear Sir: Please find enclosed \$1.00 for the Humphrey-Bennett discussion entitled "Christianity and Infidelity." Through the kindness of a friend of mine in this place (O. A. Crockett), I was permitted to read the discussion, published in your excellent paper, as it progressed, and was very much interested and pleased with it, and more especially with your able, scholarly, convincing and irrefutable replies to the (in most instances) learned arguments of your able opponent. The work deserves a careful reading by both "saint and sinner." It is at once fascinating and instructive, and will well pay for the time spent in its careful perusal; and permit me to say it does credit to yourself and Mr. Humphrey, and contains more solid information in less space than any work I have had the pleasure of reading, and must have a tendency to open the eyes of many who are now bound down by the iron grasp of priestcraft and church, if they can only be induced to read it. Friend Bennett, you certainly have the best of Mr. Humphrey in the discussion, and, in my opinion, completely demolished his old worn out dogmas—dogmas which may do to preach to a superstitious and credulous class of people who never think for themselves, but wait for the clergy to think for them, and with gaping mouths listen to and swallow without a question all the ministers tell them and the Bible says, no matter how absurd it may be, and then hold up their hands in holy horror at every thinking man and woman in the land who dares investigate for themselves and publicly speak their honest convictions in opposition to the pre-conceived notion of bigoted superstition—in fact, that class of people would, were it in their power, crucify every Freethinker in the land who dares oppose their notions, as they crucified Christ, not because the Freethinking people have in any manner wronged any of their fellow-creatures, or violated the laws of the country, but because they differ with them in their religious belief, as the case of Dr. Russell of Texas fully demonstrates—what they cannot meet with fair, sound argument, they determine to meet with force. However, we can expect but little else from a set of religious fanatics to whom history accords for upwards of a thousand years, the most relentless, fiendish, bloody, and cruel wars and tortures ever prosecuted and invented since the human family sprang into existence upon this terrestrial globe. But, thanks to science and scientific men, they are fast losing their hold on the people, and the sandy foundation upon which they rest their structure is surely and steadily giving way and will not bear investigation. "Truth is mighty and must prevail" over fiction and superstition. That there are many honest men and women in the churches who really believe what they have been taught from their infancy and profess, cannot be denied, but their bias and prejudice, which have become a second nature, will not allow them to investigate for themselves, and makes them subservient to the powers that be.

I see by THE TRUTH SEEKER that you have been arrested by the United States authorities for sending through the mails "obscene and blasphemous matter," and that the arrest was made through the instrumentality of one of the minions of the so-called Young Men's Christian Association. Are these young and unfledged birds of paradise attempting to exhume and bring to life the old "blue laws" of Connecticut? What has become of "free press and free speech," so much boasted of by us as American citizens as one of the corner-stones upon which our forefathers founded this great republic? How many outrages and how much misery and bloodshed has been and is being perpetrated upon poor humanity by the votaries of Jesus and in his name; and yet they style themselves "the followers of the meek and lowly Jesus"! Oh, for one spark of consistency! I was a soldier in the army of the Union, but little did I think at that time that the strong arm of the Government I was defending would ever

become subservient to a set of bigots, to aid them in their efforts to suppress liberty, truth, and science.

You have my heartfelt sympathy in your trouble, and I would make it more substantial, but am unable to do so owing to the depressed condition of my finances.

I am with respect,

Yours truly, JOHN K. MORROW.

MARENGO, Dec. 1, 1877.

MR. BENNETT, *Dear Sir*: Seeing an account of your arrest in your TRUTH SEEKER of the 17th inst., it made me mad all over, and I am not the only one either. There are persons in this place and vicinity who are ready to shoulder their guns, if necessary, and no wonder, for it is the greatest outrage on the constitution and free speech that has ever been perpetrated since the foundation of the government. Excitement ran very high in this place after your arrest was known. The religious people hung their heads when there was anything said about it, and well they might for shame if they have got any. Religion is very popular in this country, but if they don't succeed in this it won't be so popular. Any way, that is my opinion. I hope to God—if there is one—that Anthony Comstock and the Young Men's Christian Association will get all the opposition they want. Bro. Bennett, you have my sympathy, and whatever I can do for you I will do willingly, for I think this religion is all a sham and a humbug, and if any unprejudiced religious person will look at both sides alike, I think he will say I am right. It is my opinion that one half of the people that belong to the churches belong to them only for popularity's sake. They don't believe in Christianity more than I do. You may think this is rather strong language, but it is my honest opinion. I have never taken your paper, but I will join the trial club at this place. Yours truly,

ADELBERT J. STEVENS.

RARITAN, ILL., Dec. 4, 1877.

FRIEND BENNETT, *Dear Sir*: Enclosed you will find \$5.00, to be used in defense of liberty. I think it is high time every Liberal in the country should awaken to the danger that is upon us. Let every one do a little, and if possible, test this matter in the Supreme Court, that we may know whether this great free government that we have boasted so much about is a sham or a reality. This law under which you were arrested brings to mind the old infamous Fugitive Slave law (which it bears a strong resemblance to), when men and women were dragged into slavery without an opportunity to have their freedom. What damnable things have been done in the name of liberty! You have my earnest sympathy. Send me blank petition. Yours truly,

WESLEY MILLIKEN.

MY DEAR FRIEND BENNETT: Upon learning that your sanctum sanctorum had been desecrated by that seeming abortion, Anthony Comstock, my heart's deepest sympathies went out to you, that you should have been the victim of such an outrageous indignity. Judging from his proceedings, I think there must be a close resemblance as regards intelligence at least in this select mouth-piece of the Young Men's Christian Association, and the mouth-piece through which the Christian's God, in days of yore, saw fit to address Balaam.

Judging by the many expressions of condolence, and the more substantial contributions forwarded and guaranteed from earnest friends and liberty-loving citizens, the aforesaid nondescript must have well-nigh reached the end of his tether. Were he anything other than an insane man, an idiot, or an ignoramus he must have seen that by this last encroachment on the rights of American freemen, he was insuring his own doom. In the first place, I think if you have committed any legal crime by sending specified articles through the mails, he is as guilty for instigating you to do so, and is as liable to the penalty of the law. The contemptible meanness of his procedure to entrap his victims is utterly detestable and would disgrace even a brute. I believe his charges of obscenity and blasphemy cannot be substantiated, and under the circumstances I think you have much the stronger case for prosecuting him. That every Liberal throughout the length and breadth of the land may espouse your cause, which is equally theirs, is my heartfelt wish. With full confidence that for once this supercilious and infatuated bigot will get his just deserts, and the cause of liberty and Liberalism a glorious triumph, I wish to add my mite toward securing this grand result. You may draw on me for ten dollars at any time for this purpose. In deepest sympathy, I remain ever your friend.

HENRY A. STONE.

GIRARD, KAN., Dec. 1, 1877.

MY DEAR FRIEND: So the dirty confidence game, played by Comstock & Co., has come off again, and you are its victim. What a pity that we cannot even expect justice for you—and all because you have dared to speak independently your honest thoughts! Alas for the boasted freedom of this "Land of the free, and home of the brave!"

Free? Humph! This would be quite a joke if it wasn't so serious.

My wife joins me in sending our mite and sympathy to help bear you through. Here is a little account of the way our Kansas

judges treat Government confidence chaps. This happened over in Labette Co., under Judge H. G. Webb.

The prosecuting attorney found it very difficult to prove the guilt of the accused, therefore the very learned Attorney for the State employed a New York detective to pump a confession out of the accused, to accomplish which, the "gentleman from New York" had himself arrested on a fictitious complaint and lodged in jail, in the same cell with the accused, for some ten days.

When the trial came off this same detective was put upon the witness-stand in behalf of the prosecution to testify as to what the accused had told him in jail. After the usual preliminary questions were asked, he stated that he resided in New York City; occupation a detective; was acquainted with the accused; got acquainted with him in the cell, where he was placed for the purpose of getting a confession from the accused. At this stage of the testimony, Judge Webb said to the detective, "Stand aside, Sir; no professional liar can testify in my court." The prosecuting attorney stated to the court that he knew of no authority to sanction his Honor's ruling in this case and that he never knew or heard of a precedent for such ruling. The Judge remarked that if there was no precedent for his ruling, it was time there was, and he would now make one. The detective stepped from the witness-stand and the prosecution failed to convict.

We think if this was applied to Comstock it would settle him. Hope you may have a court where "no professional liars can testify." Of course you must have our "Bob" Ingersoll. He'll make it interesting for them. We have several Spiritualists and other Liberals here, and all join in sympathy for you and condemnation of Comstock. Enclosed find P. O. Order for \$5.00—\$2.00 of this from myself and wife to assist in the expense of the prosecution, \$1.00 for my nephew, J. H. McCoy, for same purpose, and the remaining \$2.00 credit to my account on TRUTH SEEKER.

Yours for freedom, A. M. SIDWELL.

DENVER, COL., Dec. 6, 1877.

D. M. BENNETT, *Dear Sir*: I have been authorized by J. S. McCool to say that he will contribute \$100.00 towards your defense providing you can procure Robt. G. Ingersoll to defend you—in any case he will contribute something, but on the above conditions will he give the hundred dollars. Mr. C. Roth sends greeting and says that although he can't do much financially, he will try and induce others that are able to do something to aid in your defense. In truth I remain Yours, etc., JOHN G. JENKINS.

NEW HAVEN, Dec. 10, 1877.

FRIEND BENNETT: Feeling interested in your cause and in the cause of truth and freedom in general, I thought I would just call on some of the lovers of Free thought and see what could be done to help our champion in his time of need. Enclosed you will find the result, \$25.50. You will please me if you will send a copy of your paper with the acknowledgment of this to each and every name on this list. I intend to renew my subscription soon, and am in hopes to send you some new names. Hoping that the sun of truth and justice may shine upon us, I remain Yours,

JOHN H. BARLOW.

In order to give a partial expression of our sentiments of sympathy with our friend D. M. Bennett, editor of THE TRUTH SEEKER, who has been so oppressed and deprived of liberty by an agent of a bigoted and superstitious class legislation, while his only accusation is that he has exercised the right and privilege the Constitution of the United States has publicly declared unto every man, the freedom of speech, of the press, and the right to worship God according to the dictates of his own conscience, we, the undersigned, do freely contribute the amounts affixed to our names, hoping that the right will prevail. J. H. Barlow, \$2.00; J. D. Stebbins, \$2.00; Alwin Payne, \$2.00; John S. Shennan, \$2.00; J. B. Haines, \$2.00; John D. Eager, \$1.00; Oscar H. Stever, 50 cents; Herman Lauffer, \$1.00; Hugo Schneeloch, \$1.00; Alfred Rich, \$1.00; M. V. B. Hill, \$1.00; C. W. Corey, \$1.00; Cash, \$1.00; C. E. Howd, \$1.00; Charles S. Doune, \$1.00; Jeff S. Law, 50 cts.; George Leheen, 50 cts.; H. A. Topliff, \$1.00; S. Taylor, 50 cts.; William Coffey, \$1.00; Morris Steinvitz, \$1.00; E. H. Bennett, \$1.00; W. H. Young, 50 cts.

COSHOCOTON, OHIO, Dec. 6, 1877.

D. M. BENNETT, *Dear Sir*: I went to Newark (35 miles) yesterday, where I knew there was a liberal element, only needing effort, to get up a circulation for THE TRUTH SEEKER. As a nucleus, I send you two dollars for one subscriber, who has agreed to see that you begin the new year with more subscribers there. I shall go down there again in a few weeks and will stir them up. It is a nice town of six or seven thousand inhabitants. I intend that your list shall be kept good for the next year, whether you are in jail or out. The effort of Comstock, the Y. C. pimp, ought to more than double your circulation. In the mean time I, and doubtless many other Liberals, who are sincere endorsers of the reform policy and administration of President Hayes, shall begin to inquire why the Government sanctions the insidious measures to undermine the foundation of our liberties, and the freedom of the press, by keeping Comstock

in power and allowing him in the name of the Government to commit such outrages upon personal liberty, for the mere purpose of building up or protecting a bigoted and sectarian creed. Can the administration afford to use Comstock as an agent to suppress free thought and a free press, in the interests of any creed that has shed rivers of blood and produced legions of the most corrupt, dishonest, and licentious hypocrites, in clerical and lay garbs, upon the thin pretext that scientific works are obscene, or that free thought is dangerous to the growth of the Christian religion? The people are not going to stand this kind of thing much longer without rising above party. Send me two or three blank petitions. Yours, W. S. WOOD.

PARIS, ILL., Dec. 7, 1877.

FRIEND BENNETT: Your friends are all getting anxious about the result of your trial. The news is slow getting here. We eagerly scan the dailies for information, but fail to find it, and have to content ourselves with a hope of a happy termination in your favor, and wait patiently for your own fearless paper.

I have been able to make one more small collection of one dollar as a donation, which is from Brother J. A. Wathall. I also send you two dollars as a subscription for your paper from Mahlon Hockett. He says that although he sometime ago stopped taking your paper, it was not through any ill feeling toward you or your paper, nor through any change in his Liberal belief or opinion; but feeling that he can do no longer without it, and knowing if there was ever a time you needed subscriptions it is now, he therefore gladly sends the amount.

Uncle Joe Bradbury says if it is necessary he will give \$100 more. As soon as you have printed any of your petitions to Congress, you will please forward me whatever number you think I can use to profit and advantage. Ever your friend, CHAS. B.

GEORGE FRANCIS TRAIN TO THE RESCUE!

A FRIENDLY VOICE FROM MADISON SQUARE.

LANT'S CASE APROPOS TO THE TRUTH SEEKER'S.—'TIS CONGRESS, NOT COMSTOCK.—THE CATHOLIC AND PROTESTANT JESUITS UNITED.—MR. TRAIN MAKES REPRESENTATIVES EAT THEIR OWN WORDS.—HE BELIEVES IN LAMP-POST LAW.—INTEREST OR FEAR IS HIS MOTTO.

The following letter speaks for itself. Although apparently silent with his birds and babes in Madison Square, Mr. Train's ears are wide open, and his eyes point out the signs of the times.

MADISON SQUARE, DEC. 4, P. E. 48.

CITIZEN D. M. BENNETT, *Comstock's Last Victim*:

The case of George Francis Train is not forgotten; how for publishing in his paper some choice quotations from the Bible, with a few accompanying comments, he was arrested and thrown into the dark, dismal Tombs prison, where he lay about six months, and contracted thereby such diseased conditions of the system as he feared he would never recover from.—THE TRUTH SEEKER.

Disease! That's so, by George! You hit it square. When I got out I weighed 228 pounds naked.—To-day but 178, having lost 15 pounds during my late six days' fast.

The 50 pounds lost was all disease sponged out of that Black Hole of Calcutta—the Tombs—where they will try and send you—where now, to-day, 500 prisoners are packed in cells intended for only 130! To get me out, the Legislature passed a law to tear down the Tombs; and when they *habeas corpus* me out, without a trial, they repealed the law.

I have been told you do not take much stock in me. What of that? Who cares? My shares are not in the market. I only do what amuses me, independent of "Duty," "Humanity," "Sympathy," and the "Damp-fools" they call "The People," who would let you starve rather than resist tyranny. I am, however, astonished to see them come forward with dollars. You evidently have friends. If you don't like me it is because you don't know me; but as I don't care whether you like me or not, and may never see you, that does not prevent me from writing you this letter, because I see you *mean business and intend to die game*. There is no white flag in the number of THE TRUTH SEEKER that Lant has just brought me in the Square.

But why fight Comstock? He is only a bread-and-butter fanatic. Better strike the law rather than the policeman. Why fight the Marshal instead of the Judge? Let me make a few extracts from the paper published by Wilson (Tom Scott's victim), now six months in Camden jail on his third trial:

From G. F. T. Paper, last January.

MAIL ESPIONAGE.

Editor—Congress. I see, declares its right to overhaul the telegraphic dispatches. Mr. Train—Talk about Mexicanizing America! Already it is worse than that. It was Africanized, Asiaticized, Europeanized long ago. The English Star Chamber (secret in everything), Russian Knout, (Delaware whip-

ping post), Austrian Spy system, (secret service department), Spanish Inquisition, (where two doctors can rob a man of his liberty). Congress will by and by legislate to examine our pants, investigate our cook, overhaul our under-clothing, and enter our bed-chamber. Who wonders now that the lunatics I thought me insane! Apropos to this order I sent General Garfield this reminder:

NEW YORK, Dec. 21, P. E. 47.

DEAR GEN. GARFIELD, *Member of Congress*: Your indignant comments on Hewitt's overhauling telegrams show that you fear the mails may be outraged. Have you forgotten your former debate where you dismissed the bill permitting Comstock to snoop the post-office for "obscene literature?" Does not that infamous act of Congress give this secret tribune the power to read private letters on the plea of protecting the public morals? The young man Lant, from Toledo, whom you referred to, is still in prison, slowly dying from repeated hemorrhages in the Albany jail. He is a citizen of your own State. Have you not time to open the cell door and let this young Ohioan free to support his family, who are facing this hard winter all alone? He is too brave to beg a pardon, having committed no crime, but a word from you to General Grant would set him at liberty.

GEO. FRANCIS TRAIN.

To make sure of striking the proper quarter, I wrote Cox:

From G. F. T. Paper, Jan. '77.

OPENING PRIVATE LETTERS.

Editor—Washington is really getting excited over the outrage on Hewitt?

Mr. Train—Nothing but fire creates smoke. Some rat is in trouble or the squealing would not be so loud. I am curious to see what notices will be taken of my note to Cox. He ignores me altogether. Is he afraid, too?

MR. TRAIN TO MR. COX.

NEW YORK, Dec. 22, P. E. 47.

DEAR MR. COX: Garfield's and Hale's indignation at the alleged outrage on the press, and Hewitt's anxiety to exonerate Postmaster James, show that Republicans and Democrats alike are oblivious to the fact that Congress passed a bill permitting the very thing they ask you to investigate. All you have to do is to subpoena Comstock and the Society for the Suppression of Vice, and you will discover the rat-hole under the thin disguise of protecting public morals. Noah Davis, Osgood, Bliss, and Davenport can use this man Comstock as readily as Bliss and Babcock used the secret service department in the whiskey and safe burglary frauds. Subpoena Postmaster James and the Comstock Ring, and you will discover that this moral act was only a political blind to overhaul the mail matter of prominent Democrats, as another string to their European spy system, in order to more securely work out the secret conspiracy to perpetuate their power by every means possible on Comstock's *ipse dixit*. Postmaster James allowed this Government Agent to open and overhaul the mail of John A. Lant, editor of the Toledo Star, who is now dying in Albany jail, while his family are left penniless, where he was sent by Judge Benedict for publishing my prayer for Henry Ward Beecher!

General Garfield, who examined the papers, stated in the Congressional debate, that there was not a word "obscene," although it might be considered blasphemous. Chittenden in the same discussion, gave an instance of a similar post-office outrage to this Hewitt's affair. As you were in Congress at the time, all you have to do is to refer to the record. After what you have witnessed in South Carolina, Florida, and Louisiana, how far would you have to stretch a point to assume that Chandler, Morton and Cameron, in their anxiety to count in Hayes on the anything-to-beat-Tilden platform, might use this bill for the Suppression of Vice to look into Hewitt's private letters?

According to General Garfield, Lant is incarcerated for my "blasphemy," not his "obscenity." Is it not singular that Congress and the Press have forgotten this evangelical letter-opening bill of the Y. M. C. A.? Otherwise, why do they ignore this outrage on individual rights and constitutional liberty in Lant's case?

GEO. FRANCIS TRAIN.

Here is the letter where I caught Hewitt napping. Both parties are united in their attack on liberty. They have sown the wind and will soon reap the whirlwind: This is the note to "Tilden's Corn-Popper!"

From G. F. T. Paper, No. 1.

AFTER THE RAT IN HEWITT'S MAIL BAG.

NEW YORK, Dec. 30, P. E. 47.

Hon. Abram S. Hewitt, *Member of Congress*, Washington:

The Post-office has deceived you. Where spies and informers, private or public, can penetrate into every household, is it likely that their Star-Chamber system would spare the public mails?

Your friends Godwin, Cooper and Hale were right. Your mail has no doubt been tampered with. How could there be such a yell unless somebody has been hit? But under the sanction of an act of Congress passed during your membership, called *An Act for the Suppression of Vice*, Chittenden, Hoar and Garfield all fought it, but the Y. M. C. A., the Union League—Swan, Winslow, Cook—defaulting school were all-powerful. You will find the debate about January 27th, last year. Just what has happened in your case was then anticipated. Under the thin disguise of protecting public morals, the conspirators have overhauled your private letters. Did they not open your private telegrams in Indianapolis? After what has taken place in the disputed States and the tamper of the radical press, can you doubt that the defeat of Tilden, in their estimation, would come under this bill?

Had I supposed that Mr. Cox would have suppressed my letter and refused to subpoena the secret agents of this society, I would have given you the hint before that would have chased the fox into his hole. Neither has General Garfield answered my note. As you are the third and most interested member to whom I have written, it remains to be seen if the evangelical glamour can also cloud your vision to this infamous bill, as it seems to theirs.

GEO. FRANCIS TRAIN.

This shows you that you can get no redress from these Congressmen, who use Comstock as their "pimp" to cover up their own frauds. You must strike for bigger game than this "mongrel dog" of the Young Men's Concubine Association. Why stop to kill gophers and polecats when lions and tigers are in the jungle?

Heywood has written me. I write to you as both cases are similar to mine, Lant's, and your own.

You have a big thing on hand, and if you show yourself game, I will turn my Psychologic force into the court, as I did at Camden, the other day, when I burst Judge,

jury, and Tom Scott's \$800,000,000 of packed cards and loaded dice. Comstock has a great mission. Don't abuse him. He will never stop till the people burn the Bible (as an obscene book, as I proved it to be in the *Train Lique*, a paper that none of your so-called Liberals ever dared to quote and would not now publish, though only Bible quotations) in the public square, and hang God in effigy! But I evolved out of this old battle when I dropped the Anno Domini chronology for the Psychologic Era. But here is the letter that burst open Lant's cell, and was sold at Washington, Inauguration Day, by thousands:

From G. F. T. Paper, No. 5.

AN IMPORTANT LETTER FROM MR. TRAIN TO CONGRESS.

NEW YORK, March 3, P. E. 47.

To The Senate and House of Representatives, Washington, D. C.:

Before you rattle the dirt on the coffin containing what is left of the corpse of the American Republic, I want to ask you the favor of carefully reading this digest of a debate in Congress on Espionage in the United States Mails.

It seems strange when appointing the Cox Investigating Committee that you should have entirely forgotten this Bill.

Mr. Cannon, Rep., Ill., reported a Bill to provide penalties for sending obscene matter through the mails.

Mr. Conger, Rep., Mich., criticised it as being too sweeping, in that it would apply to newspapers in which an offensive advertisement might be inserted.

Mr. Cannon defended the Bill, claiming that it did not apply to advertisements unless published in pursuance of a scheme to disseminate offensive literature.

Mr. Conger withdrew his objections.

Mr. Hoar, Rep., Mass., criticised one of the descriptions of prohibited matter used in the Bill. "Things adapted for any indecent or immoral purposes," as being too broad. He recalled the time when anti-slavery newspapers were thrown out of the mails as immoral publications.

Gen. Garfield, Rep., Ohio, said that the House ought to be very careful in this class of legislation. He recalled as an evidence of its dangerous character the fact that a few years ago the publisher of a New York paper was sent to the penitentiary for three years for publishing a contribution from Geo. Francis Train, wholly illogical in its character, deriding the ordinary received notions of the Trinity, but in which not an obscene or scurrilous word was used. The Judge, however, charged the jury that the paper was blasphemous in the highest degree, and the jury found the publisher guilty. If the language of the law is liable to constructions of that sort, really Congress would enter the domain of theological opinion and bring down upon men the odium theologium, which was worse even than political odium.

Mr. Chittenden, Ind., N. Y., moved the recommendation of the bill. He expressed his desire to go before the Committee in order that he might show by a recent transaction that occurred in Brooklyn the impropriety of such a law. He pledged himself to show a special case of oppression against an honorable and innocent man that required an amendment to the law, but in a very different way from that proposed.

Mr. Bland, Dem., Mo., suggested that such a law would exclude from the mails the newspapers containing reports of the Beecher trial.

Mr. Cannon avowed himself to be in favor of excluding from the mails newspapers or books circulating the reports of trials of an obscene character, or of a character calculated to corrupt the morals of the country.

Mr. Hoar, Rep., Mass., said that quite recently the press of the country has been thrown into a state of intense excitement by the bill reported by Mr. Poland, which provided for the trial in the District of Columbia of the publishers of newspapers printed elsewhere which should contain libel. In his judgment the press was quite right in its opposition to that law, which was entirely contrary to sound principles; but this Bill very clearly exposes the press to a danger a hundredfold greater than the one contained in Mr. Poland's Bill.

Unless Congress takes up this matter, your agent will lie himself out of the dilemma and escape justice. It was not the mail robbers that opened Hewitt's letters. The Post-office made a great hue and cry over this to throw the public off the Comstock scent. As the Committee held its investigation in New York, why did they not subpoena this public informer and find out really what power you gave him over the mail bags as Special Agent of the Post-office? Will you please ask Mr. Hewitt and Mr. Cox why they put their heads together not to subpoena Comstock, who was the real spy in the Post-office?

Gen. Garfield takes the matter very coolly, although he was somewhat hot in the debate.

ONLY AN EDITOR; LET HIM DIE!

WASHINGTON, D. C., January 12, 1877.
Geo. Francis Train, Esq., Lexington Avenue, N. Y., Dear Sir:

Yours of the 11th inst. is received, and its contents are noted. Your former letter also came to hand; but in the pressure of my work I have not been able to respond sooner. The only relief for the case is the President's power of pardon; and a petition addressed to him or to the Attorney-General will bring up the subject for consideration.

Very Truly Yours, J. A. GARFIELD.

(Mr. Train's telegram.)

General Garfield, Member Congress, Washington;

All Right—Let Lant die in prison. He is only an outraged editor. Has Congress no individual rights?
GEO. FRANCIS TRAIN.

I sent with this a special messenger to Washington with letters to Senators and Members to ask as an American citizen these plain questions of Congress:

1. Why has the editor of the *Toledo Sun* been over sixteen months in a felon's cell for publishing the Beecher trial which was printed by every journal in the land?

2. Why did Congress appoint an Investigating Committee to see who was tampering with the mails when it had passed an act authorizing such espionage? Why did said Committee refuse to subpoena Comstock after I notified Mr. Cox about the rat in the mail-bags?

3. Why Congress passed a Bill which is unconstitutional under this clause of the organic law: "Article of Amendments to the Constitution of the United States: Congress shall make no law . . . abridging the freedom of speech or press?"

The stupid blunder of Congress in passing an unconstitutional act is not so surprising as the astounding apathy of the Press at this outrage on its Constitutional rights, to say nothing of its ignorance in not knowing that

Comstock in overhauling Hewitt's letters, or any letters, acted on the authority that you gave him after a contested and warning debate of coming danger. I do not beg your attention to this matter, but demand in the name of the whole people that you repeal this illegal measure immediately and as publicly liberate this young editor as you have publicly tried to disgrace him.

By voting yearly supplies this infamous defective system born in the war has been so firmly grafted on our Government as to blind you to the fact that some Pinkerton-Comstock espionage watches your actions. In short, without your knowing it, you enact laws, appoint agents, vote money to outrage public rights and cover up public wrongs; you arrest editors, Bastille citizens, outrage liberty, legislate national bankruptcy by substituting dead coin for live greenbacks, and yet have the impudence to assume that you absorb all the wisdom of the land.

The Caesarism that will soon Cromwellize your infamous breach of trust in organizing public poverty and private despair will not come from individual despots who divide with you the spoils, but the maddened uprising of the whole people against their servants who have so cruelly betrayed them.

GEO. FRANCIS TRAIN.

This postscript was in the second edition.

The *Train Lique* and *Toledo Sun* suppressed by the Beecher-Comstock-Noah Davis-Osborn-Bless-Hammond-Jesuit-Young M(en)s (Con-cubine) Association squad!

Eccles. xi. 2. Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth.

POSTSCRIPT.

THANK YOU FOR NOTHING.

Ed.—Grant-ism dies in its infamy. Lant-ism lives in its manhood. The two thousand papers, No. 5, sold by Mr. Wilson Inauguration day in Washington produced this diapahet:

ALBANY, N. Y.

G. F. T. Kissed the earth after many months in a felon's cell, and looked the bright sun in the face to-day. Pardon at the end of term.

Mr. T.—All right. Interest or fear, my power is acknowledged. Object accomplished, but the end is not yet. The suppressed *Train-Lique-Toledo-Sun-Beecher* prayer will soon be published.

These extracts all bear on your case; and if you use them I will give you another bombshell next week.

All you have to do (if it amuses me) is just to say the word, and I will shut off the Psychologic tap, which immediately sets the Demonological force a-going, that will hang all these "Kusses" as high as Haman!

Having just kicked Death in the face in my starvation diet, where I exposed the frauds of the Brahmins, monks, and churches, you can imagine how little I fear their judges, jails, or bayonets.

If you are sufficiently advanced in evolution to print this Psychologic letter, you are safe; for once enlisted, I am booked for the whole war, and they would rather see a thousand devils on their track than one.

G. F. T.

[From the *Saugamo Daily Times*, Dec. 7.]

ANTHONY COMSTOCK, CENSOR.—The recent arrest of D. M. Bennett, the editor of a "Liberal thought" newspaper in New York, calls up what we think could best be settled by revising a few United States laws and relegating Anthony Comstock to the retirement of private life. Comstock was placed in office at the request of the Young Men's Christian Association with the ostensible mission to prevent the use of the United States mails for immoral purposes, and he has undoubtedly done much good work in seizing and destroying large quantities of obscene literature. Lately, however, Mr. Comstock has gone to unreasonable lengths, and has prepared the way for his own dismissal from office, and a re-enactment of new and more liberal laws than those hastily constructed and too sweeping instruments under which wrong is now being wrought. The special agent appointed to suppress vice has transformed himself into an evangelizer and a tolerably bold expression of what is understood as liberal thought incurs his anger, and the writer is sure soon after to suffer imprisonment and fine. It is true that some Liberal writers have been very liberal in their expressions and not tender of the susceptibilities of those who regard infidelity as a rank and atrocious crime. Christians have feelings, and feelings, too, that are outraged when their creed is assailed; but their tenderness in this regard comes from a deep religious respect for, and a grand devotion to their creed. They are entitled to protection from scoffers, and will always have it. But they, in their turn, should be willing to accord to those who sincerely believe an opposite creed, freedom to believe as their convictions lead and immunity from persecution. Comstock's recent acts are arbitrary and cruel, and should not be countenanced. The recent arrest of Mr. Bennett, above referred to, will, we think, have the effect of putting the quietus on Anthony Comstock, and induce the exercise of some deliberate thought in the construction of laws devised to exercise a censorship over the press of the United States.

A CHURCH INCIDENT.—During a church revival at Mount Washington, Bullitt Co., Ky., while Mr. Thomas, an officer of the church, was passing the contribution box among the audience, a Mr. Burkhead made some familiar remarks in relation to the contents of the box and whether he was compelled to place anything in it or not. A few angry words passed, whereupon Thomas laid down the contribution box, drew his revolver from his pocket, and shot Burkhead dead as he sat in his pew. After performing this deed, the murderer did not tarry to join in prayer, but flourishing his pistol and threatening to shoot down any person who interfered with him rushed from the church and made his escape.

Gems of Thought.

TO WORSHIP rightly is to love each other, each smile a hymn, each kindly deed a prayer.—*Whittier*.

DESPOTISM can no more exist in a nation until the liberty of the press is destroyed than the night can happen before the sun is set.—*Colton*.

THERE are but two future verbs which man may appropriate confidently and without pride: "I shall suffer and" "I shall die."—*Madame Swetchine*.

THERE is no mean work save that which is sordidly selfish; there is no irreligious work save that which is morally wrong; while in every sphere of life "the post of honor is the post of duty."—*Chapin*.

BE not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.—*Epictetus*.

THROUGH tattered clothes small vices do appear; robes and furred gowns hide all. Plate sin with gold, and the strong lance of justice hurtless breaks; arm it in rags, a pigmy's straw doth pierce it.—*Shakspeare*.

PHILOSOPHERS never stood in need of Homer or the Pharisees to be convinced that everything is done by immutable laws, that everything is settled, that everything is a necessary effect of some previous cause.—*Voltaire*.

POVERTY is the grimmest foe the world holds—a serpent that stifles talent ere talent can rise, that blasts genius ere genius can be heard, that sows hot hate by a cold hearth, and that turns the germ of good into the giant of evil.—*Dr. Sara B. Chase*.

THE doubter is the world's benefactor. The infidelity of to-day is the orthodoxy of to-morrow. Mythology is only religion out of fashion. Time sifts the true from the false, and one by one creeds and dogmas drop out of existence and vanish in the dim corridors of the past.—*Mrs. E. D. Slenker*.

ALL excess is ill, but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans men. It is quarrelsome, lascivious, impudent, dangerous, and mad. He that is drunk is not a man, because he is, for so long, void of the reason that distinguishes a man from a beast.—*William Penn*.

DOMESTIC happiness is the end of almost all our pursuits, and the common reward of all our pains. When men find themselves forever barred from this delightful fruition, they are lost to all industry, and grow careless of all their worldly affairs. Thus they become bad relations, bad friends, and bad men.—*Fielding*.

LET us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front of some great battle, and we knew that victory for mankind depended on our bravery, strength, and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—*Theodore Parker*.

THE heart can put on charms which no beauty of known things nor imagination of the unknown, can aspire to emulate. Virtue shines in native colors, purer and brighter than pearl or diamond or prism can reflect. Arabian gardens in their bloom can exhale no such sweetness as charity diffuses. Beneficence is god-like, and he who does most good to his fellow-men is the master of masters and has learned the art of arts.—*Horace Mann*.

THE pen is mightier than the sword. What the sword of physical strength conquers, the pen and the intellect strive to increase and retain. The undying truths of science are indelibly written in the archives of the world, and are fast driving the false and the unstable to the wall. We hear the music of a nobler, grander, and mightier future softly stealing down the stream of time, making the air fragrant with its perfume and the skies rosy with its light.—*Mrs. E. D. Slenker*.

THE ocean of life may present a calm, unbroken surface to the eye, the very picture of repose, while beneath the dark and turbid currents are surging to and fro, black and angry as they toss and leap against one another. The sky may smile without a cloud as its blue depths are bathed in a flood of sunshine, and yet the lightning be heating its red bolts and the storm troops marshalling for the onset. The human countenance may be as calm as that ocean, as bright with sunshine as that sky unclouded, and yet the fierce tempest be sweeping across the soul, or the echoes of sorrow's wall be lingering amid the ruins of hopes that have been destroyed.—*Dr. Sara B. Chase*.

THE more married men you have the fewer crimes there will be. Marriage renders a man more virtuous and wise. An unmarried man is but half a perfect being, and it requires the other half to make things right; and it cannot be expected that in this imperfect state he can keep a straight path of rectitude any more than a boat with one oar can keep a straight course. In nine cases out of ten, where men become drunkards, or where they commit crimes against the peace of the community, these acts were laid while in a single state, or where the wife is, as is sometimes the case, an unsuitable match. Marriage gives him a centre for his thoughts, his affection and his acts. Here is a home for the entire man, and the counsel, the affections, the example, and the interest of his "better half" keeps him from erratic courses, and from falling into a thousand temptations, to which he would otherwise be exposed.—*Voltaire*.

Odas and Enas.

WHAT language does an Arabian child speak before it cuts its teeth? Gum-Arable, unquestionably.

"WHAT are you doing?" said a father to his son, who was tinkering an old watch. "Improving my time, sir."

"POOR but respectable" people are common enough; but what we now want is a few who are rich and respectable.

ADAM and Eve, we suppose, were the first to start "turning over new leaves." They did it to keep up with the fashions.

"TIME flies," suggested she. "Yes," he answered sadly, taking a dark object out of the cream, "time flies were gone."

A CORRESPONDENT, whose colored servant asks for frequent leaves of absence, says she is the most inveterate Dinah out he ever knew.

A LITTLE girl sent out to hunt eggs came back unsuccessful, complaining that "there were lots of hens standing round doing nothing."

WHEN a Kentuckian talks cattle he confines himself to short-horns, but when he invites you to "take something" he has long horns in his mind's eye.

THE melon-cholic days have fled; No more we fear their ills; Into the beauteous fall we're sped To get shook up with chills.

WE've seen people who could kick a man's hat off without touching his head, but kicking will never be considered perfection until a man can kick another's head off without touching his hat.

A YOUNG damsel sent twenty-five cents and a postage-stamp in reply to an advertisement that appeared in an Eastern paper of "how to make an impression," and got for her answer: "Sit down in a pan of dough."

A YOUNG man met a rival who was somewhat advanced in years, and wishing to annoy him, inquired how old he was. "I can't exactly tell," replied the other, "but I can inform you that an ass is older at twenty than a man at sixty."

A CLERGYMAN says that, while visiting a colored school in the South, he asked a tiny darkey what he studied for, and what was his object in attending school. Hesitating for a moment or two, the little fellow answered: "To git off."

RECENTLY a newly-married couple were in a store on Main street looking for suitable ornaments to adorn their rooms. The young wife was quite pleased with the picture entitled "Suffer little children to come unto me," which they bought.

PY SHIMINY; ISH DOT SO?—There is doubtless such a thing as excessive promptness in emergencies. Presence of mind and determination are admirable qualities in themselves, but it sometimes happens that a decision made upon the spur of the moment is regretted upon a more deliberate survey of the field. This remorse seems to have lately overtaken a worthy Dutchman of Anoka county, Minnesota. The Dutchman was seeking to reach a town at some distance from Saak Centre, and to accomplish this must drive over the prairie from the latter town. He was unaccustomed to the road and night overtook him with his vehicle fast in a slough and no town in sight. He sought the solitary farm house visible and asked permission to stay till morning, the farmer telling the traveler, however, that it would be necessary for him to sleep with the children or the farmer himself, as their accommodations were limited. Quick as lightning the Dutchman expressed his resolution not to sleep with the "hodderration children," so he slept with the farmer. The rest of the story may be given in his own language:

"Vell, in der mornin', ven we comes mit der stairs down, den I see two girls about seventeen and nineteen years old, and I ask der old man, 'Pees dem girls de shildren you told me about?' and he say, 'Yaw, dem is mine only shildren,' and I says to myself, 'Py shiminy! Ish dot so?'"

THE NAKED TRUTH.—A policeman found a boy bathing in a slip, near the foot of Randolph street, and he called to the lad to come out and be arrested like a man for breaking the ordinance.

"Is it agin the ordinance for a boy to fall into the river?" queried the bather.

"No, sir; but you are naked."

"Does the law say that a boy has got to have his clothes on when he falls in?"

"The law prohibits bathing here, and now you come out."

"Is it bathing when a feller cuts his foot on a piece of tin, knocks his head agin a beam, and swallows four catfish and a gob of mud?"

"I want you!" called the officer.

"What for?" asked the boy.

"I command you to come out!"

"I can't come," sorrowfully answered the bather. "The real truth is, I jumped in here to rescue a drowning female, but her hair pulled off and she's at the bottom. As I have no witness I don't go to trial."

"I'll bring you out!" growled the officer as he made for a boat; but the boy disappeared and was seen no more. While the officer was looking under the wharf the half of a good-sized sand pile suddenly slid down the back of his neck and into his boots, and a musical, familiar voice was heard saying:

"My shirt's on hind side afore, my breeches turned around, and this vest is wrong end up, but I feel as clean as a new stamp from the post-office, and what an appetite I've got for pop-corn balls."—*Detroit Free Press*.

TRUTHSEEKER

DEVOTED TO
SCIENCE,
MORALS,

FREETHOUGHT
AND
HUMAN HAPPINESS

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Notes and Clippings.

QUICKSILVER.—The nimble sixpence.

"Nothing" is defined as a hole without anything round it.

The Rev. Mr. Skewes was mobbed out in Utah. The outrage is inextinguishable.

If Theodore Tilton makes up with his wife, ought he not to apologize to Beecher?

A MODERN writer has changed a well-known quotation to "No pent-up pew-taker contracts our powers."

It is asked, "If the night air is unhealthy, how about the longevity of owls and the healthfulness of Thomas cats?"

TALK about the patience and forbearance of Job! Was he ever arrested for blasphemy by Anthony Commonstock?

A CHAIRMAN at a public meeting in a Western city recently introduced Col. Ingersoll to the audience as "the rising young Atheist."

In the sentence "John strikes William," what is the object of strikes? "Higher wages and less work," is the prompt answer of the intelligent pupil.

LAST winter's ulsters are being worn again this winter, which calls to our mind the fact that we are wearing the overcoat we bought four years ago.

COL. INGERSOLL says that one thing that helped to make him an Infidel was because Noah took bedbugs into the ark. It was a mean thing in Noah.

"GO UP HIGHER; or, Religion in Common Life," is the title of a recently issued religious book. Case and Gilman have studied it diligently and gone up—to Sing Sing.

"DIED of a visitation, by God, in a natural way or otherwise," was the seemingly profane verdict of a coroner's jury in Malone, N. Y. God's visits are more to be dreaded than those of the average mother-in-law.

THE subject of the Rev. Dr. Tyng's lecture to young men last Sunday was, "How to Repair the Breaches." A good lecture for ladies that should be, though they are pretty well posted on Tyngker's their youngsters' breaches.

SEVERAL of the Old Catholic priests of Germany have married recently. Celibacy has lost its charms for them under the strict German laws. If all the young Catholic priests would follow their example, they would do wisely.

THOMPSON, the grocer on Third avenue, will hereafter write his name Thomson. Reason, the immaculate agent of the Y. M. C. A. threatened to arrest him under the obscenity laws if he did not change the orthography of his name or pay \$1,000 hush money.

THE sun comes up and the sun goes down, and day and night are the same as one; the grass grows green and the grass grows brown, and what is it all when all is done? At the end of time half of humanity will swear that Daniel Webster didn't write the Dictionary.

THE influential church-members and savings bank directors who are active in the great temperance movement are determined not to falter in their high and holy mission while one of their number remains at liberty. They mean to keep pegging away until each of them has done his little defalcate and gone to join Case and Gilman.

Puck says, "It is all very well to read the glowing accounts of the success of revival meetings, vouched for by the prominent men of the locality, but what we want to find is a square, old-fashioned minister who will strike an honest balance-sheet and own up just how many suspender buttons he winnows out of the hat at every collection."

A VENERABLE collector for a religious benevolent society failing to get any money from a citizen of comfortable means, intimated that the individual could carry no wealth to heaven. "Heaven!" retorted the intended victim, "the place where all tract and bible society agents go? Why, if a man went there with five cents in his pocket, they would worry the life out of him in less than a week."

THE regular weekly clerical scandal has taken place in Davenport, Iowa. This time he borrowed money, forged checks, said his prayers regularly, and absconded. But, notwithstanding the prevailing opinion to the contrary, there are some honest clergymen left, though it is hoped that proof will not be required of us for this statement.

WHERE will this thing stop? Parson McGhee has been imprisoned for murder; Bishop Onderdonk was deposed for lechery; Cardinal Antonelli left an illegitimate daughter, and now the Lord himself is on trial in Rochester for conspiracy. His name is George D. Lord, and he cries, "Good jury deliver me; for I am the Lord. Selah. Whoopi!"

We trust that Mr. Hayes has not been scared out of appointing Bob Ingersoll minister to Germany by the cries that have gone up from believers in "Christian statesmen." We haven't Christians enough like Pomeroy, Colfax, and Shellabarger to go round. It will not be hurtful to piece out with Bob for Germany. Bob is a little heterodox, but he is square.—Cincinnati Saturday Night.

COMSTOCK thinks of introducing a bill into Congress, this winter, for the passage of a law making it a misdemeanor punishable with ten years in the State prison at hard labor to speak of a frog as a bull-frog. If a prefix is wanted, he insists that it shall be altered to *steer-frog*, because of the superior morality of the word. The Young Men's Christian Association have taken the matter into consideration and promises to lend the whole weight of its influence to have the law placed upon the Statute Books of the United States.

AMONG the many remarkable rumors which gain great circulation by their strangeness and very little belief because of their incredible nature, comes the report that Anthony Gunstock, the Obscenist, being shocked at the idea of anything appearing in the garb of nature, is anxious to have it become a law of our country that horses and dogs shall be clothed hereafter to avoid exposing their persons to the guileless and corruptible like himself. Knowing the character of the man goes far to convince us of the truth of this strange story, which would otherwise pass unnoticed, or be looked upon as simply a base canard.

THE question, "Will revivalism pay," is attracting public attention. It is brought out that Moody made a failure in getting along in the world previous to his engaging in the evangelical business, which he has found to be remunerative. He is now, through the munificent presents of the pious souls who think by giving to him they are lending to the Lord, who will repay them with compound interest and give them a front seat in the very amphitheatre of heaven, is living in princely style at the home he has been able to build with the money he has made at preaching the Gospel of blood. Hammond, Whittle, Mrs. Van Oott, and Murphy are all doing extremely well, as money pours into their coffers freely. This is the great secret of their continued labors. If there was no money in the business they would soon do as other unpaid clergymen do—stop preaching. None of them care enough about the souls of the poor sinner to give their life and strength to save them if they are not paid well for their trouble. "No pay no preach" is the rule they all act upon. If by loud preaching and praying they are able to dress well, feed well, be looked up to with veneration, and make a thousand dollars or a few thousands per year, they are going to stick to the business; but when it ceases to pay they will drop it as rats leave a sinking ship, and they will go into the life-insurance business, sewing machines, lightning-rods, patent weather-strips, and the like, at which they can make a comfortable living. Souls may go to hell and be damned, or God can save his own unfortunate offspring for all they will do in the matter unless well paid for their services. Prayers are cheap but it takes money to save souls.

MR. BEECHER'S ORTHODOXY.—Mr. Beecher's text last Sunday morning was the ninth verse of the first chapter of Ephesians, and the theme of his discourse was the background of mystery which surrounds, or rather obscures, all

attempts to teach or understand the attributes and nature of God. Men must learn these things by their own experience, and, in illustrating the difference between God and man, he said that man's essential faculties are precisely similar to those of God, and differ only in degree, just as the child of four years, sitting on his father's knee, has the same powers of reasoning as his father, only that power in the father is matured, while in the child it is weak and obscure. A man would not hold a candle out of the window and say it was sunrise, and yet the same light and the same warmth exist in the candle that exist in the sun, though in an immensely different degree. Speaking of the Trinity, Mr. Beecher said that he believed there were three persons united in one Godhead, but if any one should ask him why he believed it, he should tell him frankly that he did not know anything about it, only that it was easier to believe that which he thought coincided with the doctrine of the New Testament than to contradict it. But he did not attempt to explain it. Orthodox says men must believe in the Trinity or they cannot come into the Church. That is called orthodoxy, but he called it heathenism. It is not an easy thing, said Mr. Beecher, for an honest, conscientious man to know just what to preach and what not to preach. A man who values morality, and who has the good of his fellow-man at heart, cannot be careless as to the things he ought to teach. His own head had often reeled, and his mind had been greatly troubled, when he reflected upon his responsibility in this matter. It was no easy matter to remove the rotten timbers and replace them with sound ones, and not stop the voyage of the ship. It was said that Adam was created perfect. It was also said that Adam sinned, and that in consequence of that sin the whole human race fell. The human race had existed on the earth for thousands and thousands of years, and had gone on propagating and multiplying, until all the waves of the ocean which had rolled in upon the shore during those centuries did not contain drops enough, nor the sands of the sea particles enough, nor all the figures of the arithmetic numbers enough, to compute the preface, to say nothing of the body, of the great history of the human race. The numbers of the human race were actually beyond computation, and for thousands and thousands and thousands of years they had been born into the world, had lived, and struggled, and finally died, and gone—where? "If you tell me that they have all gone to heaven, my answer will be that such a sweeping of mud into heaven would defile its purity, and I cannot accept that. If you tell me that they have gone to hell, then I swear by the Lord Jesus Christ, whom I have sworn to worship forever, that you will make an Infidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and when in places a vast proportion of those people are yet without that light, is to transform the Almighty into a monster more hideous than Satan himself; and I swear by all that is sacred that I will never worship Satan, though he should appear dressed in royal robes and seated on the throne of Jehovah. Men may say, 'You will not go to heaven.' A heaven presided over by such a demon as that, who has been peopling this world with millions of human beings, and then sweeping them off into hell, not like dead flies, but without taking the trouble even to kill them, and gloating and laughing over their eternal misery is not such a heaven as I want to go to. The doctrine is too horrible. I cannot believe it and I won't. They say the saints in heaven are so happy that they do not mind the torments of the damned in hell; but what sort of saints must they be who could be happy while looking down upon the horrors of the bottomless pit? They don't mind—they're safe—they're happy! What would the mother think of the sixteen-year old daughter who, when her infant was lying dead in the house, should come dancing and singing into the parlor, and exclaim, 'Oh! I'm so happy, mother! I don't care for the dead baby in the coffin!' Would she not be shocked? And so with this doctrine; and by the blood of Christ I denounce it; by the wounds in his hands and his side, I abhor it; by his groans and agony, I abhor and denounce it as the most hideous nightmare of theology."

Events of the Week.

TWO HUNDRED cats and seventy-nine negro babies are on exhibition in this city.

BURGERS entered the house of Hugh Boyle, at Spencerville, Ont., and frightened him to death.

THE work on the Third avenue elevated railroad rapid transit line is being pushed vigorously.

SIXTEEN hundred and thirty-eight persons have visited the loan exhibition in the Academy of Design.

ANOTHER week of mild weather for winter. No snow yet in this locality. As we go to press, however, the appearances indicate storm.

THE warfare on the liquor dealers of the city is kept up at a lively heat. The dealers in rum are disposed to show fight and which side will conquer is not yet decided.

PHILADELPHIA Baptist ministers suggest prayer as a remedy for the hard times, but some faithless soul said it would be of no use so long as Congress was in session.

FILIBUSTERING and raiding appear to be all the rage on the Mexican and Texan border. Those rash fellows will probably keep on fooling until they involve the countries in a war.

THREE hundred canal men in Montreal struck against the demand of contractors that they should work for less than one dollar per day. They attacked the contractor's office. Persons inside fired upon the mob, and several were injured.

THE Republicans of France have gained a decided victory over MacMahon and the Jesuits. He has been compelled to choose a cabinet from the Republicans—the class he wished to ignore. Presidents and Emperors cannot always do as they wish.

THE Rev. Mr. Kimball is doing a land-office business in persuading churches to pay off their debts. In the church of the Holy Trinity, however, he met with a failure. When he gets the millions thus owing paid up, how would it do for him to try his arts on individual, municipal, and the national debts?

SENATORS Conkling and Gordon came near having an unpleasantness. Both are imperious and sensitive, and at one time a duel seemed to be the most probable result. Both, however, will return home to keep the holidays, after which it is hoped they will go back to business like good little boys, remembering that "dogs delight to bark and bite," etc.

THE trial of Dr. T. S. Lambert, ex-President of the defunct Popular Life Insurance Company, has been on trial for several days for perjury in making false returns as to the assets of the company. He has been very facetious during the trial, and more laughter has been interspersed with the evidence than is usually the case. The verdict has not been rendered as yet.

MAYOR ELY is about discharging the Police Commissioners for neglecting duty so far as street cleaning is concerned and over-officiousness so far as the liquor traffic is concerned. Two thousand dollars per day is paid for street cleaning and nothing scarcely done at it. The Commissioners are taking upon themselves to decide how the State laws shall be administered with regard to the sale of liquors. The quarrel bids fair to be a lively one.

THE Turks are very anxious to close the war, and the Sultan has expressed a desire for some of the nations of Europe to act as moderators between his government and that of Russia, but as yet none of them seem inclined to accept the office. Russia demands that the Dardanelles shall be open, but Turkey thinks she will fight more before she accepts that humiliation. England is opposed to it, and may interfere in that direction. Reports have been received that the great Turkish General, Osman Pasha, committed suicide, then the report came that he didn't. We are very sure one or the other is true, but we do not know yet which it is. One thing is very sure, and that is that the Turks are in a bad way, and they want to go home. The Russian soldiers probably feel in a similar vein.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER XI.—CONTINUED.

Duty to God, in the sense taught by the priesthood, is meaningless, except as it gives them an interpreter's position and pay. Ceremonies, observances, and customs made and kept because God is supposed to demand them, are worse than follies—they are infantile stupidities.

Duty! In that one name more crime has been committed, more misery created, than in any other. All the persecutions of the world have been carried forward to compel man to obey God. Jesus was nailed to the cross that the Jews might not fail in their time-honored temple-worship; and the petty churches of to-day wrangle and would crucify each other remorselessly for rejection of their peculiar views. Little cares the Infinite whether a mortal is sprinkled in the face, plunged in the water, or neither sprinkled nor plunged; whether he works on Saturday or Sunday; whether he circumcises, knocks out a tooth, cuts off a finger, or says grace.

Obedience to God can only mean observance of the laws of our being. The only duty we owe is such obedience; and it is time we cast aside the trappings, the ceremonies, and observances which mislead and divert. Here we cannot mistake our duty. We stand face to face with these laws, and need no priest between them and us. If we obey, we at once reap the reward; if we fail, we at once incur the penalty. If in our extremity our lips utter a prayer, it is from habit acquired in childish days, which we know to be as valueless to help us as the breath which gives it sound. Our obligations to God are not prayer or praise, but the fulfilling of the laws which created and sustains us.

By such conduct shall we please him? The Christian world answers, "No. God is pleased with lofty spires grandly towering above a vain and thoughtless world, with regular attendance at church, long prayers, and sanctimonious face. He wishes man to do everything for His glory and love of Christ, and He bestows salvation, not because deserved, but as a special favor." In olden times He was pleased with the fattened calf, the firstlings of the flock, and the fragrance of smoking blood and roasting offal.

The discrepancy of the priesthood is equalled by their arrogance. They assume to be the only interpreters of God's will, which cannot be written, and can only be learned by contact with Nature. His will is expressed by the term Law, and is co-eternal with matter. There can be no law foreign and unwrought into the constitution of the world, nor can man be held amenable to laws which are not a part and portion of himself. Obedience is from necessity, and not for the "glory of God." Is this church God an Asiatic monarch so jealous that we must bow before his throne servilely to gain his approval? A God making such a botch of creation that we, his misbegotten, abortive creations, creep to his feet to ask his pardon for his having thus shamed us, of all others is the most loathsome.

"No," cries the soul; "you please not God by long prayers or ghastly faces, sepulchral tones, or sermons beneath lofty steeples. The Infinite breathes through all Nature, and obedience to his will is our ultimate necessity. The world is beautiful, and man walks therein a beautiful spirit. God is not pleased to have that spirit become a bleary-eyed bigot, or this beautiful world viewed through the muddy waters of Fanaticism stirred by the craft and arrogance of a self-nominated priesthood. He is pleased with a well-ordered life."

While it is claimed that religion necessarily embraces morality, morality by no means embraces religion. A man may clearly observe the distinction between right and wrong, walk uprightly, deal honestly, act benevolently, and have an unblemished moral character; but if all this does not result from a sense of love and dependence on God, he is not religious. Doing right because right, and avoiding wrong because wrong, is not sufficient. The action must be based on love and dependence on God. If man possessed an absolute and complete revelation from God for his guidance there would be no reason for disobeying or question of dependence; but, fortunately, the Bible, as interpreted by the thousand wrangling sects it has originated, furnishes no such criterion; and Nature makes no revelation except as yielded by closest research and patient investigation.

Having discovered such laws, it may be asked whether man should obey them because such is the constitution of things, or because of his dependence on God. If from the first cause, he is only moral; if from the latter, he is religious. Here is an entirely artificial distinction. Does God demand servile dependence? If so, is it not strange that only a privileged class have learned this lesson? They, never having come in contact with God, assume to tell what He demands, what will please and what displease Him, and the form of religion He prescribes. If God has made a revelation, it is in harmony with the laws of the world. They, as expressions of his unchanging purpose, are finalities. What more can be required than obedience to them?

We come in contact with fire, and are burned. Henceforth, understanding its nature, we avoid it. Shall we do so to please God, or because of our own preservation? Shall we do right for God's sake or our own—for Christ's sake or for humanity's?

Through trial and suffering we gain an understanding of our physical, intellectual, and moral relations. If a human father should write a code for the guidance of his children, would he not be better pleased if obedience were given because they considered it right, than because it was his will, to which they servilely yielded? But, it is said in reply, "God's ways are not man's ways." Why, then, attempt

to reason about our relations to him? Unless God's reason is like our reason we can know nothing about his demands. The human father would say, "My son, there is no honor in servile obedience. I am not to be considered. Do right because it is right, and you will please me more than by the most slavish submission simply because it is your father's will."

Has God more self-consciousness and vanity than man? Can He be flattered by the "sense of dependence" on man?

The value of this "sense of dependence" and the true position of the "religious element inherent in man" have been shown in the first chapter, and are proved to be as varying as the geographical locality or color of the race. Salvation is not a gift bestowed out of favor. If we do right, we earn and command it.

Shall we live for the glory of God? Nay, for our own. The Infinite cannot be glorified.

If the order of Nature is unchangeable, of what avail is prayer? Apollonius, who was not enlightened by the mysteries of Christian revelation, truthfully said of prayer: "A man may worship the Deity far more truly than other mortals, though he neither sacrifice animals nor consecrate any outward thing to that God whom we call the First."

Pure spirit, the most beautiful portion of our being, has no need of external organs to make itself understood by the Omnipresent Essence." Porphyry says of prayer: "It produces a sort of union between the gods and the just, who resemble them." Prayer—the earnest desire of the heart—the prophecy of possibilities—is quite different from the spoken verbiage which a parrot may learn as well. The child, too young to understand the meaning of words, is taught that there is efficacy in a little prayer lisped on retiring. What does it know of the Infinite? Is there not a striking similarity between the situation of the child lisping a prayer it does not comprehend—addressed to a Being it does not know—and the grave deacon repeating in church-meeting a memorized formula for the thousandth time, praising the forbearance of that unknown Being, and demeaning his sinful self? How far removed is the pompous preacher reciting his well-learned lesson beseeching God's mercy by rote? They all think they are doing what is best for them—what their religious education requires; and are equally self-satisfied as the Red Indian who prays to Quahootze, or the Chinese bowing to his Joss-stick. In some countries written prayers are attached to a wheel turned by water-power, and every minute of the day a prayer is presented to the sky. Who can say that the praying wheel is not as efficacious as the praying parson? The requirements of prejudice are fulfilled by their several methods. Some striving soul may have found relief in formulated prayer, and thus it came into general use. Some may yet find in it relief. It has become a part of religion. Family service is as essential as church-going, and is the means whereby the theological crust is formed around the young mind, in after years to harden and press out its spiritual energies.

We change nothing by prayer but ourselves. We cannot in the least affect external Nature. If a ship were freighted with a thousand saints, their united prayers would not keep her afloat if there was a plank torn from her side. The Divine Power moves on as heedless of our demands as a locomotive of the school-boy's cry.

If prayer gives us strength and courage, it is well; but far better the self-reliance of the strong soul depending on no external power.

Nature has no especially holy days, for with her all days are sacred. The learned and exceedingly pious Neander says that "The celebration of Sunday—like that of every festival—was a human institution. Far was it from the Apostles to treat it as a divine command; far from them and from the first Apostolic Church to transfer the laws of the Sabbath to Sunday." Sunday was a Pagan festive day and was adopted by the Christians on that account. The Romans, according to a very ancient custom, named the days of the week after their various deities. The first day was Dies Solis, or the Sun's Day. As Apollo became more popular, the day of his worship was held in greater esteem. Constantine early adopted the Sun as his emblem and Apollo as his protector, and until fifty years of age strictly adhered to their worship. When he was converted to Christianity he would not renounce the day he had always held sacred, and one of the first acts of his reign was to compel its observance. No allusion was made to Christianity in the edict which was prompted by a lingering love of the old religion of the hero gods. The courts were closed on that day except for the manumission of slaves, and military exercises forbidden. The Christian bishops, who saw in the Emperor an incarnate divinity, adopted the day to please their Roman converts. It is a Pagan day devoted to Apollo, or the Sun, and they who keep it in no sense fulfil the command—"Remember the Sabbath day, to keep it holy."

There is no command in the Bible to observe the first day of the week. The old Jewish Fetishism is transferred from the Sabbath to Sunday, and the church-goers of the present think the day far more sacred than any other. Even their house used on that day is sacred. They meet God there more directly than anywhere else. They do not believe the old Pagan notion that He loves incense and the smoke of burnt offerings, but they do believe that He enjoys their praises of him and depreciation of their own worm-like selves. The day is holy, and so strong is this prejudice that the laws for its observance form one of the few instances where religion interferes with affairs of American State. Nature has no Sabbath. The winds blow, the waters run, it rains and is calm, the leaves and flowers expand, the birds sing, on Sunday as well as on all other days. What is wrong on Sunday is wrong on week-days; and not until the processes of Nature point out the day of

rest should legal enactment seek to make it holy. Until then, Sunday laws are a scandal on civil liberty.

Of faith, it is said it transcends knowledge, and is the only means whereby man's relations to God can be made known. Far more correct to say that faith, the acceptance of authority, has cursed mankind. The more unreasonable and absurd the statement, the more loudly has the receiving faith been extolled. The salvation of the soul has been made to depend on faith, as opposed to reason. Belief depending on reason can be caused only by sufficiency of evidence; it cannot be coerced nor gained by the will. The faith which receives the improbable is attained by narcotizing the reason. But it is claimed that man's eternal welfare depends on his acceptance of certain doctrines. He must believe in God, in Christ, the resurrection, and many other minor dogmas, else he will assuredly be damned.

If he cannot believe, what then? Believing or non-believing is involuntary. One man may have an all-receiving faith without reason to trouble him, while another's reasoning powers are so active that he receives nothing without the closest scrutiny. Is one more blameable than the other? Faith is a blind guide, and is no criterion of truth. It has, in their time, received a stone, a garlic, a cloud, a bull Apis for gods. The myths of the Olympian Court; the fables of the Incarnation of Brahma in Christna; the revelations of Zoroaster, of Moses, of Mohammed; all religious systems, the world over—unlike in everything else—agree in this; the faith, or, in other words, blind, unquestioning belief of their devotees. When Abelard began to prove theology by reason, he was hushed by the priests, who said if he proved the reasonable by reason, he would reject the unreasonable by the same, and this was by no means admissible.

If Christianity had always made the same demands on faith, it might at least plead consistency. It has not. Forced onward by the growth of the race, it has from age to age been compelled to change its ground. It has required acceptance of miracles, a personal God and Devil, witchcraft, the real presence, eternal punishment, predestination, total depravity, infant damnation, and countless other dogmas which have lived their day, been outgrown, and sunk into oblivion. Yet in the day of each, salvation was made to depend on their acceptance. As faith can only be possessed at the expense of reason, it must always be pernicious, baleful, and blasting. The belief in its necessity, united with the dogma of free-will and free-agency, has worked untold misery and ruin.

Science on the contrary, demands impartial statements, leaving the judgment free. When mankind reach this firm ground, and are able to give a reason for their beliefs, no doubts will cloud their clear sky, nor will they apostatize. Then they will arrive at an understanding of true holiness and purity, and find the theological standard only a caricature. Not the observance of formulated ceremonies, the saying of long prayers, the keeping of saint's days, makes man holy. The devotee who performs weary pilgrimages to the Ganges to wash away his sins is none the better for his pains. The convert to Christianity goes down into the water for like motives, but comes out none the better. Holiness is nearness and likeness to God—in other words, to perfection. None of these forms bridge the profound gulf. They may have been helps to those who first used them, but are dry and soulless to those who follow. The Stylite, the hermit, the Flagellant, devoutly sought holiness in their various ways—unwisely sought by faith. The world moved on, and in a better age said of them: "Not, O Stylite, on your pillar's windy summit; not, O hermit, in your lonely cave; not, O Flagellant, in the pangs of lacerated flesh, is the perfection sought by you attained. Beautiful to the eye of Infinite Cause is the pure essence of spiritual life; but equally beautiful the bonds of flesh which hold it to earth. It loves the earthly clay as well as spiritual life."

Holiness and purity begin with the body. Gall in the stomach creates gall in the mind, and the demons of persecution have many a time been unleashed by the fever of indigestion. The olden saint was a crucified wretch, suffering unutterable misery. He had but to show his neck cut to the bone by his hair-cloth shirt to be recognized. Thorns pierced his brow; the lash tore his back; hunger gnawed at his vitals; the world itself sank into indefinite proportions; and the demons of hell ever howled around the soul that thus endeavored to escape.

Purity has been sought by renouncing the world and retiring from its allurements. The rocky cavern, the cell of the monastery, the solitude of forest and desert, all have had their fanatical devotees, who, unable to conquer themselves in the world, voluntarily banished themselves out of it. An individual may preserve himself unsullied in the darkness of a cavern simply because untempted. He is no better or worse for that. It is not what a man does, but what he is. Doing is only a revelation of the inner life.

The spirit touches the material world through and by means of the physical body. Hence physical purity is a condition of spiritual growth, and its perfection the rhythmic harmony of all physical and spiritual functions. It is not bestowed by miracle. The waters of the Ganges or the church fount yield it not. It is an acquirement of struggle. It is the serene calm of a life-time of spiritual dictatorship, wherein all the untoward promptings of menial desires have been subdued by the supreme power of reason.

Holiness is only attainable by obedience to the laws of our being. The Anchorite is as reprehensible as the debauchee. The command is: *not crush, but govern*; the proper subjection of the physical and spiritual by harmonious action.

The saint of the past was known by the marks of self-

inflicted physical torture; the saint of the present believes a long face, interminable prayers, and self-sacrifice acceptable to God, entirely forgetful of his body, which may be a whitened sepulchre reeking with corruption. The saint of the future will hold his body as noble as his spirit, and of equal importance. The bravest soul is useless in a corrupted body.

Science resolves faith into accurate knowledge—duty into obedience. Piety, which in its lowest stage is servile reverence and love of God, is exalted to a willing obedience—not because demanded by a Superior Being, but because the requirement of the constitution of things. Religion, if in this new sense that term may be employed, is the ceaseless effort for purity and integrity of being, and harmony with the order of the world.

[CONCLUDED NEXT WEEK.]

The Bennett-Teed Discussion.

I.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. BENNETT'S FOURTH REPLY.

MR. CYRUS ROMULUS R. TEED, *Dear Sir*: Upon reading your fourth letter, the thought irresistibly takes possession of my mind, "What a labored, persistent, and ingenious effort Friend Teed is making to prepare a place in the great Universe to put his little Jesus in!" You will have it that mind is an ever-existent form of substance, as old as matter, a coördinating function, and that that function is Jesus. I must, of course, believe you sincere in your positions, but allow me to say, it is a marvel to me how a man with the intelligence you certainly possess can arrive at any such conclusion. The worshiper of Mumbo Jumbo on the coast of Africa feels the same necessity, in his conception of the Universe and the origin of everything, to make the same provision for his favorite deity.

You have a good deal to say about my contradictions; more, I think, than you have just grounds for. I have not contradicted myself at all, unless, in accepting some of your positions, I have not fully understood you. I assure you that I have not meant to contradict myself. If I have failed to catch your exact meaning, I certainly have not been alone in that misfortune. Several persons who have thus far followed us have written me that they were unable to comprehend you, and have asked me to give them an inkling of what you are really driving at. Whether it is a superabundance of transcendentalism, mysticism, etherealism, or metaphysics, on your part, or obtuseness and want of intelligence on our part, I will not pretend to say.

Because I accepted your proposition that matter, with its coördinating functions, has ever existed, you wish to make it appear that I have confessed that mind has ever existed, because I too called mind a function. The difficulty seems to rest on the word *function*. I endeavored to use it in the sense in which Webster uses it—"the act of executing or performing, activity, duty, office or calling, performance; the action of any special organ or part of an organization, as the *function* of the heart or the limbs," etc., while you seem to regard it as peculiar substance or form of substance, not matter, but that has ever permeated it or coördinated with it. If I adopt Webster's definition of function instead of your own, I hope you will not condemn me.

By the eternal existence of the functions of matter, I mean the powers and potencies and modes by which matter does all that is accomplished. These are as old as matter itself, and have always been in operation, but thought or mind are not in this class of forces. I do not mean that the organizations producing mind or thoughts have always existed on this globe of ours, for instance, but that the possibility of producing this class of phenomena has ever existed in all parts of the Universe when the conditions were favorable to such production. Because I assert this self-evident truth, your endeavor to show that I have admitted that mind is an ever-existent factor in the Universe, or that I have contradicted myself, is unjust to me.

I regret that I have not been able to impart to you a clear conception of my views of matter and mind, but that you and our readers need not remain in error upon the subject, let me again state, crudely, perhaps, what my positions are: Matter and its inherent forces and potencies have ever existed, and have ever been in active operation. Mind is not one of these forces, but is always and in every case the product of an organization adapted to producing it and capable of producing it. The brain and the nervous system are alone the organs which can produce thought or mind. Thinking is the function of the brain, as forcing the blood through the system is the function of the heart, the secretion of bile the function of the liver, the oxygenating of the air the function of the lungs, the digesting of food the function of the stomach, the conducting of the forces from the system the function of the bowels, perspiration the function of the skin, the production of sight the function of the eye and the optic nerves, the sense of hearing the function of the ear, smelling the function of the nose, tasting the function of the tongue and palate, feeling the function of the nerves, the movement of the body the function of the muscles, walking the function of the legs and motor muscles, etc., etc., all sustained by digested and assimilated food. Now, thought is produced by its organs, as all these other functions are produced by their respective organs, and is a *function* precisely in the same sense that all these other operations are *functions*; and it would be just as reasonable to insist that any or all of them had ever existed with matter, and as function coördinating with it, as to say that mind has.

It is doubtless true that thousands and perhaps millions of years passed by and there was no form of organized life on this globe, during which time there could have been no

mind nor any of the other functions pertaining to such organized life. The power and potency to produce them existed in the matter forming the solar system, but the conditions favorable for their production had not arrived. I hope I make myself clear.

These being the facts, the Universe containing all the substances and all the forces that have an existence, every result necessarily having a natural cause to produce it, natural causes eternally existing and operating without any exterior or ulterior agents or motives, the Universe is complete in itself, and wholly independent of any Brahm, Zeus, Jupiter Ammon, Jehovah, Jesus, or Mumbo Jumbo.

We see the organizations that now exist on the earth; we see that organs exist for the production of the various functions performed; we see the brain does the thinking the same as the eye does the seeing; but I ask you to prove to me and to our readers that there is any sight without the optic apparatus or any thought or mind in existence without the brain and nervous system. We see that matter exists; we see the organs that exist; we see the services they perform, but we know no mind without a brain. If it is a form of substance that ever existed and will ultimately dominate matter, you certainly ought to be able to point it out as other forces in the Universe are pointed out; and I call upon you to show me this mind and to tell me where and what it is. If you fail to do this, I cannot allow you to assume its independent existence. Prove that existence or make no more assumptions in reference to it. The Universe, I repeat, is here; matter is here; force is here; we see and feel them; but independent, self-existent mind is not here; it is not anywhere. It does not exist. Or, at least, so I believe; and if I am mistaken, I call upon you to prove it. Point out the mind that exists independent of organized matter. Will you not send me a few ounces or a few slices of this independent mind of yours, carefully bottled or packed in tinfoil, so as not to be contaminated by surrounding influences? Perhaps it would be as well to forward it by express, as if it should come by the mail, Comstock might confiscate it as not being legal *mail-matter*.

By "a mental organization" I do not mean an organization composed of mind, or your original form of substance but still not matter; but I mean an organization adapted to the production of thoughts or mental phenomena. The organization is not composed of mentality, but is capable of producing mentality. I will say, too, that I consider all matter is substance and that all substance is matter. I cannot understand that there is a form of substance that is not matter, that is independent of it, yet has eternally coördinated with it and is destined ultimately to dominate it. I cannot conceive the possibility of such a form of substance. I recognize all the forces that exist or that have thus far been discovered. They are inseparable qualities of matter and cannot exist independent of it. That all the forces pertaining to matter have been discovered and all properly understood I will not pretend to say. We have much yet to learn in that direction. We cannot set bounds to the possibilities of the Universe nor estimate the sum total of its wonderful laws. Many of the phenomena of nature are yet mysteries to us and we must necessarily study still a long time before we can know all.

Let me say, too, in connection with this branch of the subject, that the theory of evolution or the philosophy that seems probable to me does not necessarily presuppose that the Universe was originally formless matter in a state of chaos. Form is one of the inherent qualities of matter, and it has never been without it. Matter has doubtless ever been in the form of the Universe, constituting constellations, systems, suns, and worlds. Any given system may not ever have existed in its present form. A certain number of thousands of billions of years ago it may have evolved from some preëxisting form or forms, and in thousands of billions of years more it may evolve into other forms or conditions, thus to move in endless cycles forever and forever. To my view it seems more reasonable that the cosmos has ever been passing through these vast epochs and changes rather than that it originally was a shapeless mass of formless matter without the order and symmetry it now possesses, and that from this crude, inert state it took up the forces that gave it the power to attain to the condition it has now reached. The Universe ever possessed the capabilities that it possesses to-day, and its laws were ever in operation as they are in operation now. It never lay in a state of motionless stupor without form and life, and it never will. As not a grain of matter can be created or destroyed, so not a scintilla of force can be produced from nothing, nor can it be wasted or utterly destroyed. Matter and force have ever existed together and they ever must exist together. The theory of evolution, as I understand it, does not militate against this view of the infinite, ever-existent cosmos.

You say, "Mind is something or nothing." It is not matter; it is not substance. A thought is less substantial than the breath. It is a motion of the brain, as seeing an object is an action of the eye, or as a motion of the hand is the action of the muscles. It requires substance or matter to produce these, but neither is a form of substance and neither had an eternal existence. The power and potency for producing thoughts and other motions always existed in the Universe and always produced them when the conditions were favorable. I will repeat, they are the results of substance and form, but are themselves neither substance nor form. There is necessarily an apparent waste in matter or form in every motion that takes place, whether of the brain or muscles, but still nothing is lost; it is only a change of form. Not a particle of substance or force is absolutely wasted, but everything in the grand economy of the Universe is conserved to be used over and over again interminably countless millions of times in

ever-varying forms and conditions. Your play upon the words "something" and "nothing," and of their bringing each other forth will do as play, but I see no special point in the way you use them. Matter precedes motion, and whatever waste for the time being is involved in the operation assumes other forms and, I repeat, cannot be lost.

Your remarks about my "head being in the ground and my feet in the ether," I presume, is more of your facetiousness, and possibly it is very good; but my "conforming in my determination to the basic or alkaline elements of a galvanic battery tending toward the negative pole of the great battery of existence, the pole where perpetual disintegration obtains, and that mind differs from that which corresponds to the ascetic or resinous principle which determines toward the positive pole, which is perpetually integrative in its determination," I confess, is rather too deep for my comprehension. It is doubtless very funny, but I fail to grasp it. It may be that when my mind gets more "resinous" I shall be better able to appreciate your jokes.

I cannot help commiserating with you in the shame you feel at being forced to meet a position "so flimsy" as the one I advanced about minds being like the grand central mind of which they are composed; and if in consequence of your shame you should "feel like backing out" of this discussion, my regret will know no bounds. I am sure you mean no discourtesy nor disrespect to me in some of the expressions in your last touching my numerous alleged contradictions, the various horns of the dilemma I vain would cling to, my ignorance of the laws of involution, my "overwhelming logic," my "weighty arguments," the questioning of my having credence in my own statements, and my trying to extricate myself from the dilemmas I have fallen into, etc., etc. I call to mind the fact that my head is in the ground and my feet in the ether, and can readily understand how you so easily arrive at the want of the ascetic or resinous quality of my mind, and the justice of your criticism immediately becomes apparent.

I regret exceedingly that I cannot accommodate you in the matter of protoplasm, for I do not happen to have an ounce of the genuine article on hand. A very wide range of commodities is sold in this city, but I am not acquainted with a single druggist or grocer who keeps protoplasm for sale. It is believed to have figured very conspicuously in the affairs of the past, but the art of reproduction is now so well understood on this planet that there seems not to be as much necessity for the article as heretofore. The next best thing to sending you a few pounds of the compound is to give you the formula for its composition, which is according to Professor Haeckel of the University of Jena, Germany, and also as given in the *Am. Cyclopaedia*. The article is believed to vary somewhat according to locality and conditions, but this is a good average formula:—Carbon 50 to 55 per cent, Hydrogen 6 to 8, Nitrogen 15 to 17, Oxygen 20 to 22, Sulphur 1 to 2 per cent. These constituents are all real and tangible substances and much unlike your substance of original coördinating mind, which has never been seen, tasted, smelt, felt, weighed, or tested in any way. This compound is judged to be the material of which all organic life is composed.

It is needless for me to tell you that protoplasm is a slimy, colloid form of matter, produced by light, heat, moisture, electricity, and other forces acting upon various substances, and that it possesses the power of reaction and is the very lowest form of animal life. It is found in cells composing the organisms of the Protozoans, Rhizopods, Radiates, etc.; and probably you can find no better specimen of protoplasm than in the jelly-fish, to which I most respectfully refer you.

Very sincerely yours,

D. M. BENNETT.

The Condemned Book.

"TRALL'S SEXUAL PHYSIOLOGY."

For eleven years this book has been on the market—it was published by Messrs. Wood & Holbrook of New York, an old and highly respectable firm. Hundreds of copies have been sold over the retail counters of the *Religio-Philosophical Publishing House*. The book, now in its twenty-seventh edition, is one that should be in every household, and much of its contents familiar to youth of both sexes before reaching puberty. A thorough familiarity with the knowledge contained in the three hundred pages of this work would do more to prevent vice and immorality than all the Sunday-school books ever written, and we make this assertion, too, with all due respect. What can be of greater importance to the people than instruction upon a subject which affects their life and happiness here and hereafter as nothing else can? Yet this book has been pronounced by the Government Scavenger Comstock to be obscene and immoral. This cowardly fellow, though backed by the whole power of the United States Government, it seems dares not meddle with Messrs. Wood & Holbrook, the publishers of the work. No, indeed, he must seek some poverty-stricken, helpless victim; he therefore puts up a job on a poor old fellow in Massachusetts, and proves that he (Comstock) bought a copy of the work of him, and gets a U. S. Commissioner to bind over the poor old man for trial. We have the most profound respect for the proprieties of life, and believe that such books as the one under consideration are calculated to increase the respect of the masses for themselves and to ameliorate their condition immeasurably. We have no doubt the publishers of "Sexual Physiology" will soon need to publish a new edition to meet the demand, and we certainly shall continue to fill all orders for the work, and Comstock can have a copy sent him through the mail from our book room without resorting to the subterfuge of ordering it under a fictitious name, as has been his custom heretofore.—*Religio-Philosophical Journal*.

[We are still selling the book. Price \$2.00, by mail.—

En T S 1

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

NEW YORK, SATURDAY, DECEMBER 22, 1877.

No Examination Yet.

We have been informed that our case has again been put off two weeks. It is doubtless proper that we should inform our readers that we have had an interview with Gov. Stewart L. Woodford, the very gentlemanly District-Attorney in the United States Court of this district. He received us with marks of respect and consideration. He informed us that our case had been before the Grand Jury, and that that body had found a bill against us without the least difficulty, and that with such a jury as could easily be secured, he had not the slightest doubt that we could be convicted under the laws as they now stand. But he said he had read our essays and polemic discussions—meaning our volume entitled “Thirty Discussions,” etc., containing besides thirty other essays, lectures, etc., our “Open Letter to Jesus Christ,” as well as the pamphlet of “Eight Scientific Tracts,” containing the one, “How do Marsupials Propagate their Kind?” which were the two which Comstock caused us to be arrested for sending through the mails upon the ground that they were obscene, indecent, immoral, and blasphemous—and he [Woodford] had become convinced that we had intended to violate no law, and that while some of our writings were such as he would not wish to place before his daughter, fifteen years of age, he had no doubt but that we were honest in our convictions, and he found that our arguments were strong and our logic unanswerable. He recognized our right to enjoy our own views and to promulgate them the same as every other citizen in the country, and in this view of the case he did not conscientiously believe this was such a case as ought to be prosecuted under the law for obscenity, and though he should probably act in opposition to the sentiments of nine out of ten in the community, he could not believe it to be his duty to prosecute this case, and he had informed the Grand Jury that it would not answer to push it, for by doing so a wrong would be done to an individual who had not intended to violate a law of the land.

He asked us to make no promises and to give no pledges, but left it to our consideration whether in the conduct of our polemic discussions and essays and our scientific discussions, it would not be better to use such language and adjectives as would not be offensive to the general reader. By doing so, he did not think we would weaken our argument or lessen the force of our remarks. At the close of the conversation, we were told the case would be laid over for two weeks.

We were most favorably impressed with Gov. Woodford, and saw at once that he was a gentleman of intelligence and kindness of heart. He is not such a man as would wish to unjustly prosecute a person because he was unable to gauge his views by another person's scale. We consider it most fortunate for us that such a man as Gov. Woodford fills the position of District-Attorney in this court. Had he been such a man as Anthony Comstock or Judge Benedict, there can be no question but that a very different course would have been taken with us. We would have been prosecuted with the utmost rigor, and there could be very little doubt of a summary conviction; and five years' imprisonment, with a fine of five thousand dollars is about as mild a sentence as we could have expected from Calvinistic Judge Benedict. So, if we are discharged at the end of two weeks, we shall feel as though we had made a remarkable escape from the clutches of the minions of an oppressive, odious, and unjust law.

However, with Col. Ingersoll to defend us, the merits of the case would have been fully gone into, and the animus of a prosecution against us for opinion's sake would have been shown up in a masterly manner. With a jury of reasonable men, or containing even a few reasonable men, under Ingersoll's powerful rhetoric and scathing denunciation of the great wrong of stifling the honest utterances of a man's views by process of law, it would have been hard for them to convict us. Should they do so in spite of right and justice, great efforts would be made to take the case to the U. S. Supreme Court at Washington, where the constitutionality of the law would have been ably argued, and where strong hopes could be indulged that the rulings and decisions of Judge Benedict would be reversed. It would doubtless be a lively fight between Christianity and intolerance on the one hand and Rationalism and personal rights on the other, and if in the contest we had lain in prison a few months more or less, it is not at all unlikely that Christianity, our intolerant foe and oppressor, would have been greatly injured in the contest, and the cause of Liberalism and freedom of thought and speech would have gained a decided victory.

At the close of the interview Gov. Woodford again complimented us for our honesty, and said he doubted not it was greater than his own, as he was more or less a politician. We remarked that it took an honest man to be an infidel than a Christian, and one with more moral courage and bravery; that it was easy enough for any man to float along with the general current in the fashionable throng, but to come out in opposition to the general belief

and to denounce the wrongs and the falsehoods of the dominant class and the ruling creed, thereby subjecting himself to the odium and ostracism of Mrs. Grundy and her entire household, required far more moral bravery and honesty than to passively submit to the governing and ruling class. In course of the conversation the governor pleasantly remarked that he did not think it would quite do to make a martyr of us. Another thing he said was worthy of notice, and that was that many persons had called to see him upon the subject of our arrest, and all had expressed themselves as clear in the belief that we had meant to violate no law. “Why,” said the governor, “I did not know that you had so many friends and that there were so many who believe as you do.” We replied, “Yes, there are a great number in the country who have escaped from the theological trammels of the Church and have resolved to be free-minded men and women.”

The more we have looked into the matter connected with our arrest, the more and more we have become convinced that a great wrong was done the people of this country in the passage of those statutes known as the “Comstock laws,” and that the deed was performed without due consideration and without the people of the country being at all apprised of the great injustice that was being done them. The enactment was brought about by a designing zealot in the interest of the old school of theology and the old school of medicine, the purpose of both of which is to break down all opposition and to allow no man to avow any sentiments or belief in opposition to their views, their orthodoxy, their schools and their power, and whose object is to crush everything that opposes them. The bad man, backed by the great influence of the Y. M. C. A. and the Christian Church generally, was also moved by the ulterior design of making money. He saw that by oppressing under these enactments various interests and persons, and by the system of black-mailing, he would be able to pursue with all the perquisites and etceteras he would be able to control, and that he would not only gain fame as a champion of godliness and morality, but also be able to place very handsome sums of money in his pocket. This latter incentive has doubtless been the strongest that has actuated the vile Connecticut bigot and persecutor.

An appalling fact that has struck us with more and more force as this case has developed is the fear of Comstock under which almost everybody appears to be laboring. In our intercourse with various parties in connection with the efforts we are making to have these odious laws repealed or greatly modified, we find that a general fear or apprehension of Comstock's power seems to hang like a terrible nightmare over the entire community. Publishers are afraid of him, and dare hardly have their names used in connection with the movement for the repeal of the laws. Druggists are afraid of him, and almost tremble lest he pounce down upon them. The publishers of the daily papers seem to be in fear of him, and dare not open their columns to a word of criticism on his rascality. We have tried some of them and know whereof we speak. They were ready enough to traduce us as a “Freelover,” and to say to their readers that we had been arrested for sending out obscene and indecent books, but they were not willing to make the proper correction, or to print a word in opposition to Comstock. Even Postmaster James appears to be afraid of Comstock, and when asked to issue an order to admit certain books through the mail, he declined, saying: “You had better see Comstock; I don't like to interfere.” Hundreds of people are afraid to sign the petition to Congress, fearing that Comstock might not like it and might get after them, perhaps after they had gone to bed. Even some of our Liberal papers, and especially those of the Spiritualistic persuasion, are troubled with the same fear and trembling, or else they are afflicted with an over amount of respectability. Although nearly six weeks have passed since we were arrested in a high-handed manner, they have not yet found courage enough to mention the fact in their columns, nor to denounce this outrage upon Freethought and the freedom of the press.

Can it be possible that the entire country is under the thumb of Anthony Comstock, and that nobody dares speak above his breath lest Anthony gets after him and sends him to prison for five years? Is he really the God Almighty that rules this fair land? or is he the Diabolus that curses the country—the demon whose power it is to make every man and woman tremble with fear and stand aghast like cringing slaves? However it may be with others, we are not afraid of him nor of all he can do. We know he has the Y. M. C. A., the aristocratic Society for the Suppression of Vice, all the regular schools of medicine, and the entire Christian world to back him, and that the judge who presides over the United States District Court in this city works in connection and rules with severity upon the cases that Comstock brings before him; but that makes no difference to us. We have resolved to be a free-man despite all the power that Comstock is able to wield; and though we have good reason to think it has been deemed advisable not to prosecute us and send us to prison, we feel the same necessity of opposing the unconstitutional laws that have been passed, and under which many innocent and law-abiding citizens have been arrested, prosecuted, and persecuted by this viler than Torquemada, as though the heavy hand of power had not been lifted from us. We have barely made our escape, and we see the great necessity of firm and concerted action being taken to remove this foul stain upon the fair name and honor of this glorious country.

We are still sending out thousands of blank petitions to

all parts of the country, and we are getting cheering news about their being signed pretty freely, and some are already being returned well signed. Some friends write us they are obtaining thirty signatures per day and that they will be able to get hundreds of them. With thousands of these petitions laid before Congress, backed by the efforts that will be made by persons of influence, with an exhibit of the dastardly and villainous conduct of special agent and representative of the Y. M. C. A. Anthony Comstock, we have reason to believe that he will not only be not suffered to continue his high-handed reign of terror, but that he will be allowed to step down and out and to retire to private life, so far as the public mails of this country are concerned. If we are able to help bring about this state of things and can live to see it accomplished, we shall feel that we have not lived in vain.

We are free and glad to admit the great help that has been afforded us in our peril by our kind friends in all parts of the country. The way they have responded to our appeals and the way they have unhesitatingly spoken out has made a very favorable impression upon those who meant us ill. They did not know we had so many friends, and they knew not that such numbers would send in their money to help us fight the battle that was forced upon us. The moral effect of all this has been good, and we feel grateful to the many friends who have stepped forward to help us. We have felt that we would be content to be prosecuted and even sent to prison if sustained so nobly by such a large band of true and devoted friends. One would even die for such friends, if necessary. We thank them from the bottom of our heart for their kindness, and only hope that we may always be worthy of their confidence, esteem, and love.

The End of the Volume.

One more number of THE TRUTH SEEKER closes 1877 and volume IV. After that time the paper, as has been announced, will be enlarged to twice its present size, containing sixteen pages in place of eight. As the additional eight pages will be furnished for half the price of the present eight, it will be seen at a glance that the enlarged paper will be furnished twenty-five per cent cheaper than now.

We trust it is the purpose of all our patrons to continue on with us, and we earnestly hope to have still many new ones. The enlargement will double our expenses, and we need also to double the number of our patrons. We wish every friend of the paper and every friend of the cause of truth and mental freedom to exert himself or herself to send us the names of new subscribers. Does not almost every reader know some person who does not take this paper, but ought to, and can be induced to subscribe? Oh, that every one would make a determined effort in this direction! Much may be accomplished if the effort is generally made.

If there are those who do not wish to take the paper in 1878, we ask them to be kind enough to notify us before the end of the year. This may be done by postal card or by returning a paper with name and address upon it, or they can get their postmaster to notify us. We wish to send our paper to every friend who is willing to pay for it, but do not want to crowd it upon any one. So if those few who do not want it longer will inform us of the fact, we shall be better able to get our list arranged for the New Year. Those who are trial subscribers will please say so when they write, whether they write to continue the paper or to stop it.

Among the many new features of the enlarged paper will be:

First. More Scientific Matter.

Second. Choice selections from English and American Reviews, Magazines, etc.

Third. Reports of O. B. Frothingham's and Prof. Felix Adler's Sunday Sermons.

Fourth. A new Radical Story by Mrs. E. D. Slenker.

Fifth. Correspondence Extraordinary from, the Infernal and Supernal Regions, being familiar and spicy letters, by spiritual telephone, or otherwise, from old Lucifer, his brother Jehovah, Brahm, Fohi, Osiris, Jupiter Ammon, Pluto, and many more of those old worthies in whom men have so extensively believed. We propose to keep a place open to them, and it is expected that they will all have something to say.

Sixth. A department of answers to inquiries on all subjects.

Seventh. A selection, for every week, of valuable recipes for the kitchen and for general family use.

Besides these, every week will be served up “Gems of Thought,” “Odds and Ends,” “Friendly Correspondence,” “Notes and Clippings,” and “Events of the Week,” as at present. “Interrogatories to Jehovah” will soon be completed, when “What I Don't Believe,” etc., will be resumed. We hope also to have more room for correspondents and communications, as well as choice selections of poetry.

Who shall say, then, that THE TRUTH SEEKER, containing seven hundred square inches more reading matter than any other Liberal or Spiritualistic paper published in the world, will not be well worth every cent we ask for it? And what liberal-minded person in the land ought to be without it?

Most papers require the amount of postage to be added to the subscription price. We do not. \$3.00 covers everything.

We hope friends will be prepared to renew promptly.

The paper will appear in January largely in a new dress, and we shall have much new type to purchase.

To new subscribers, for \$5.00, we will send the enlarged TRUTH SEEKER one year and a copy of either "The World's Sages, Thinkers, and Reformers," Lord Amberley's "Analysis of Religious Belief," "Thomas Paine's Great Works," (in one volume), or "The Champions of the Church," as soon as out. To new subscribers, for \$3.50, we will send the paper one year and a copy of "The Humphrey-Bennett Discussion" or "The Truth Seeker Collection," volumes of 550 pages each. To every six new names an extra copy will be added.

We wish to send out thousands of copies of the initial number of the new volume. Will not friends send us names of such persons as they think will like such a paper? If they feel like sending five cents, or so, for each party to whom the paper is to be sent, it will help us to bear the expense and pay the postage. Is not a word to the wise sufficient? and may we not expect a good response from our numerous friends?

WE hope friends will not slacken their diligence in obtaining signatures to the petition to Congress for the repeal of the odious Comstock laws. It is necessary to make a formidable impression upon Congress early in January when it reassembles. Those wishing copies of the petition will please notify us and they shall be forwarded at once. The petitions when signed should be forwarded to us immediately after New Years. Let us, friends, show that some things can be done as well as others.

COL. J. C. BUNDY, of the *Religio-Philosophical Journal*, has been passing a few days in this city on business. He called upon us three or four times. We are glad to see him looking so well and feeling in such good spirits. He is an excellent, genial brother. May he live long on this side of the river and prosper to his heart's content.

J. W. STILLMAN will, on the evening of Saturday the 22d inst., deliver his lecture upon the subject of "God and the Origin of Life" before the N. Y. Liberal Club at Republican Hall on 38d St.

B. F. UNDERWOOD will be at Lincoln, Neb., Dec. 23; Norborne, Mo., 25 to 30. Engagements follow at Marysville and Pleasant Hill, Mo., Independence, Kan., Brighton and Nora Springs, Iowa, Toronto, Lindsay, Meaford, and Owen Sound, Ontario, commencing in Canada Jan. 20, and Springfield, Riverton, Streator, LaSalle, Peru, and Gardner, Ill.

W. F. JAMIESON spoke before the Spiritual Society in Springfield, Mo., Dec. 16th, and will speak again on the 23d, and 30th. His address is 172 and 174 Clark St., Chicago, Ill.

Incidents in the Life and Public Acts of Anthony Comstock.

BY ONE WHO KNOWS HIM.

This infamous person—fit representative of the Y. M. C. A., Secretary and agent for the N. Y. Society for the Suppression of Vice, and special mail agent of the United States Government—who is now imitating the career which brought the notorious Jonathan Wild to the gallows more than a century ago, is supposed by the majority of people to be a religious fanatic, but he is in reality a hypocritical fraud, as will be clearly shown in the following brief statement of facts.

Comstock was born and raised in New Britain, Connecticut, where his father, who was postmaster of that place many years ago, came to grief, it is said, for helping himself to other people's money by pilfering from letters intrusted to his care. If this is true, the hopeful son of a worthy father seems to have come honestly by his disposition to interfere with and intercept other people's mail matter. The worthy son was always known in boyhood as a sneak and an informer and one who, under the pretence of piety, would do the meanest actions for the sake of a few pennies; and this trait is now the most prominent one in his character.

During the late war between the Northern and Southern States, Comstock was acting as sutler's clerk to a Connecticut regiment, from which position he was ignominiously expelled in consequence of being caught cheating the soldiers and robbing his employers. At the close of the war he earned a precarious living by peddling various articles whose quality and value he could misrepresent to his unwary customers; and in the year 1872 we find him in the employ of Messrs. Cochran & McLean, dry-goods merchants, 464 Broadway. This firm, who at first were not aware of the character of Comstock, got rid of him as soon as they discovered what kind of a man he was.

While in the employ of this firm, Comstock conceived the brilliant idea of distinguishing himself and making fine sums of money by breaking up the trade in obscene literature and possibly monopolizing the business all to himself. This he readily accomplished through the aid of the Young Men's Christian Association, who indorsed all his propositions and sent him on to Washington, where, through the instrumentality of the pious hypocrite, Schuyler Colfax, Vice-President, a very stringent law was passed by Congress, making it criminal to use the U. S. mails for any purpose that might be construed to be immoral or indecent.

Grant, who then occupied the White House, gave his word never to pardon any individual convicted by Comstock, and he never did, although it is well known that any Government thief could get pardoned for stealing by

approaching Grant in the right way. [He nevertheless did pardon John A. Lant on the last day of his official term. Ed. T. S.]

Having had this law passed, without publicity, by Congress, Comstock set to work laying traps for his victims, who were all ignorant of the passage of any such law until they found themselves behind the prison bars. Comstock boasted in print, through the columns of the *New York Times* that he had seized over sixty tons of "immorality," in the shape of type, plates, prints, books, pictures, etc., and had captured over one hundred persons engaged in the obscene publication business, "several* of whom," says this pious man, "have since died, and their friends call me their murderer; but be that as it may, I glory in it, for the world is better off without them." Truly a nice sentiment for a professed Christian to utter, and this is but a mild expression in comparison with some that this profane hypocrite has given utterance to since he began to run his religious muck through the States of this Union; for although he can pray like a saint when in church, he can curse like a sailor when he is out on a carousal.

Comstock's sole object in this world is to make money. At the present time he owns property at 354 Grand avenue Brooklyn, and at Squan Beach, New Jersey. He is, or was, in receipt of twenty-five hundred yearly, as post-office agent, and liberal donations from the Y. M. C. A., \$4,000 for acting as Secretary to the Society for the Suppression of Vice, besides picking up a large amount of money annually in the way of blackmail, and by his share of the profits from his partners who are in the obscene literature business with his connivance. By these nefarious means Comstock has succeeded in realizing a handsome little fortune in five years, for he was as poor as Job's turkey in 1872.

I shall now endeavor to give a faithful account of several cases which came under my notice since the advent of this hypocritical upstart.

DAVID MASSEY'S CASE.

Mr. Massey was a St. Louis merchant, who, having failed in business, came to New York and accepted a clerkship with the firm of Rogers & Co., 737 Broadway, New York, in 1872. Comstock sent a decoy letter containing money to the firm, requesting them to send him some obscene pictures. Mr. Massey sent a letter containing some pictures which were not in the least degree obscene, but Comstock having a stock on hand, substituted vulgar pictures for those which Massey had sent, and then arrested and convicted him of violating the mail laws. Massey was sent to Ludlow-street jail for one year with a fine of five hundred dollars.

In this case Comstock had to perjure himself in order to convict Massey. Rogers & Co., knowing that no mercy or justice would be shown them by Judge Benedict, wisely kept out of the way and gave a power of attorney to Dr. Seiden, who endeavored to get the mail matter belonging to them, but could not succeed, as the Superintendent at Station D told him that the letters (some seven or eight hundred in number, and containing as many dollars) had been sent down to the general Post-Office. There the Dr. was informed that the letters had been sent to the dead letter office at Washington, but this was denied by Postmaster-General Cresswell. The letters were never recovered, and there is no doubt whatever that they were opened and destroyed, after their contents had been stolen, by Comstock and his thieving associates.

Poor Massey made an effort to obtain a pardon on the intercession of his sister with Mrs. Grant, with whom she was a school girl companion in St. Louis some thirty years ago, but her entreaties were disregarded, and she died from the effects of the cruel disgrace which had been cast upon her brother by the mercenary and perjured Comstock.

There are large numbers of other cases which we will relate in the chapters to follow.

[TO BE CONTINUED.]

Defense Fund.

The following donations have been received up to date:

DONATIONS.—Joseph Sedgbeer, \$10.00; Milo and Sallie Miner, \$5.00; E. M. Davis, \$5.00; S. Berendsohn, \$5.00; A. Friend, \$5.00; Julius Samson, \$3.00; M. D. Cohn, \$2.00; A. J., \$1.00; A. C. C. Tamsen, \$2.00; J. B. Feenerty, \$1.00; F. J. Freese, \$1.00; Theodore Berendsohn, \$1.00; A. Folck, \$1.00; Z. T. French, \$1.00; Thomas W. James, \$1.00; A. A. Lewis, \$1.00; James Quinn, \$1.00; Joel Stokes, \$1.00; Lester B. Reading, \$1.00; C. W. Sylvester, \$1.00; Benjamin Griffin, \$1.00; J. H. Grantham, \$1.00; Jos. Woods, \$1.00; Charles W. Bouser, \$5.00; Granville Cretors, \$5.00; William H. Geohagen, \$2.00; Jacob Cretors, \$1.00; Timothy Bowe, \$1.00; Dr. Hoyt, \$1.00; James D. Southerland, 50 cents; Joseph Bradbury, \$10.00; Mrs. Sarah Bradbury, \$5.00; Wm. McDonnell, \$10.00; Dr. E. Newberry, \$5.00; Wm. Rowe, \$5.00; J. A. Hart, \$1.00; M. Babcock, \$10.00; Almond Owen, \$10.00; W. A. Ramsdall, \$1.00; James Body, \$1.00; Dr. Geo. Chapman, \$5.00; Richard Matlock, \$5.00; R. McIntosh, \$10.00; Jesse Swain, \$5.00; Jos. Woods (second donation), \$5.00; J. M. Woods, \$1.00; J. H. McGriffin, \$1.00; M. Bronson, \$5.00; Leonard Garney, \$3.50; a Friend in Washington, \$3.00; G. W. Baldwin, \$5.00; Mrs. C. A. N. Smith, \$10.00; Edward C. Swain, \$1.00; W. H. Sadden, \$1.00; J. Warner, \$10.00; John N. Morrill, \$5.00; Theo. Lees, \$1.00; E. Marquis, \$1.00; Hiram Thomas, \$1.00; Free Religious Discussion Society of Baltimore, \$7.00; F. Kruse, \$5.00; P. C. Johnson, \$5.00; Frank L. Curtis, \$1.00; Theodore Folster, \$5.00; D. A. Belden, \$1.00; John Hatch, 2.00; Wm. Atchison, \$2.00; Samuel Mellor, \$5.00; William Mitchell, \$1.00; Gatlisch Wohlgesinger, \$2.00; James McCoy, \$2.00; Fred. Folster, \$2.00; John B. Bullard, \$2.00; Samuel Pelton, \$2.50; Jacob Sassdelsky, \$2.50; George Bruce, \$1.00; George W. Remine, \$1.00; William Wayne, \$2.50; Patrick L. Clearv, \$5.00; D. J. Ely, \$1.00; Robert S. Haight, \$1.00; G. H. Kruschke

*Jerry Farrel, 17 Ann St.; Geo. Aokerman; Dr. Gumpertz; Dr. Charles Manches, 735 Broadway.

\$1.00; a friend in Minneapolis, \$1.00; C. E. Beardsley, M. D., \$5.00; John Mahara, \$5.00; Mrs. A. B. Mahara, \$5.00; Wm. M. Rogers, \$1.00; Hiram Gardner, \$1.00; G. F. Kessler, \$1.00; Charles Hirsch, M. D., \$2.00; F. W. Smith, \$2.00; N. S. Fowler, \$2.00; R. E. Nye, \$1.00; A. Miuski, \$2.00; R. M. J. Vail, \$1.00; Mrs. Cagliera, \$3.00; Levi Kendall, \$10.00; Otto Weiststein, \$10.00; John Jamieson, \$1.00; J. G. Watts, \$1.00; John Varderly, 50c.; a friend, 50c.; H. W. Beckett, 50c.; J. M. Fenn, 50c.; W. Dibble, 50c.; H. F. Alexander, 50c.; E. A. Gaston, 50c.; D. Sutherland, 50c.; F. M. Kyte, 50c.; Geo. W. Alexander, 50c.; N. M. Green, 50c.; L. Hubbard, 50c.; E. F. Garretson, 50c.; F. J. Emery, 50c.; Charles Armstrong, \$1.00; M. Brannin, \$5.00; H. T. Pollock, \$3.00; Lewis Knapp, \$1.00; Martin Christiansen, 50c.; Martha Gale, \$5.00; A. M. Hendry, \$5.00; L. K. Jackson, \$10.00; A. D. Longnecker, \$1.00; D. C. Beckman, \$1.00; W. H. Cosad, \$3.75; Mrs. Mary L. Millsap, \$1.00; Fred Busch, \$5.00; Wilber Sykes, \$1.00; T. A. Capehart, \$1.00; A. M. Sidwell and wife, \$2.00; J. H. McCoy, \$1.00; J. P. Whipple, \$1.00; Lee Norton, \$1.00; N. Beall, \$5.00; D. C. Marsh, \$3.00; A. P. Tilden, \$2.00; F. W. Evans, \$1.00; Wm. Dudgeon, \$10.00; Michael Mullin, \$3.00; Oliver Gardner, \$5.00; Isaac Eastlake, \$1.00; Geo. W. Shoch, \$1.00; a friend, 50c.; Wm. Watson, \$5.00; Wm. Oederkirk, \$1.00; David Davis, \$1.00; J. J. Cowans, \$1.00; Mrs. Henry P. Davis, \$1.00; Wm. Hains, \$1.00; F. M. Helm, \$1.00; J. Francis Ruggler, \$2.00; A. E. Rogers, \$1.00; Edward Cochran, 1.00; F. F. Tracy, 1.00; W. H. Gale, 3.00; E. D. Richmond, 3.00; J. Warner, 10.00; P. Brace, 5.00; Wm. Norris, 1.00; S. Goldsmith (loan) 10.00; F. Purdy, 2.00; L. O. Bass, 5.00; James M. Pratt, 2.00; Wm. Hillery, 1.00; J. Helm, 10.00; Elmina D. Slenker, 1.00; A. Y. Fuller, 1.00; Thomas Granger, 2.00; Charles Willse, 10.00; J. Stoddard, 5.00; H. S. Hall, 3.00; John W. Gilbert, 5.00; Dr. E. B. Foote, Jr. 5.00; E. B. David, 3.00; Mr. Wathall, 1.00; P. H. Magnus, 1.00; John Lynch, 2.00; R. W. Jess, 10.00; Jacob Kohn, 1.00; James Palmer, 1.00; F. W. Brien, 1.00; J. S. Jet, 1.00; J. B. Greenbut, 1.00; R. H. Jeffrey, 50 c.; Wesley Milliken, 5.00; Silas Hesselgrave, 1.00; J. R. Buser, 1.00; A. Friend, 5.00; Robert Ebell, 2.00; J. H. Barlow, 2.00; E. D. Stebbins, 2.00; Alwin Payne, 2.00; John S. Sherman, 2.00; J. B. Haines, 2.00; John D. Eager, 1.00; Oscar H. Steuer 50 c.; Herman Stauffer, 1.00; Hugo Schneeloch, 1.00; Alfred Rich, 1.00; M. V. B. Hill, 1.00; C. W. Corey, 1.00; A. friend, 1.00; C. E. Howd, 1.00; Charles S. Doan, 1.00; Jeff. S. Law, 50 c.; George Scheun, 50 c.; H. A. Topliff, 1.00; S. Taylor, 50 c.; Wm. Cooney, 1.00; Morris Stemitz, 1.00; E. H. Bennett, 1.00; W. H. Young, 50 c.; J. Peck, 1.00; T. B. Johnson, 2.00; Peter Clark, 5.00; P. Huike, 5.00; V. J. Borrette, 10.00; Daniel Mason, 2.00; Alfred Hiscock, Sr., 5.00; Alfred Hiscock, Jr., 2.00; E. J. Sleight, 3.00; Frank Bergenstein, 50 c.; W. R. Wilson, 3.00; Samuel Marshall, 1.15; W. S. Walter, 2.00; David Llewellyn, 1.00; Ed. Llewellyn, 1.00; John Jarvice, 5.00; Geo. Harris, 1.00; J. B. Meredith, 1.00; Ed. Hesselgrave, 1.00; Thos. Pontre, 1.00; Robert Davis, 25.00; Wm Dougall, 1.00; Mrs. Lucy Wilso, 1.00; John Morse, 1.75; John Warr, 1.00; G. G. Briggs, 20.00; C. R. Powell, 5.00; D. R. Burt, 25.00; Wm. Hart, 1.00; John M. Stevens, 1.00; W. M. King, 1.00; G. B. Cole, 1.00; Thomas Freyer, 1.00; H. A. Tewksbury, 1.00; John Hollowood, 1.00; Louis Lange, 5.00; J. Creighton, 1.00; J. B. Brantletter, 1.00; W. W. Powell, 1.00; Christopher Hill, 1.00; C. Smith, 1.00; Oliver Rice, 1.00; H. L. Ryder, 50 cents; Thomas McGuire, 1.00; John Metter, 1.00; A. Rose, 1.00; A. Mabee, 1.00; J. Staudenman, 1.00; H. A. Dames, 1.00; Hugo Apfeld, 1.00; R. O. Olds, 2.00; Francis Johnson, 1.00; Albert Johnson, 1.00; Adam Frost, 1.00; Thos S Old, 1.00; Henry Ross, 1.00; Joseph Noyes, 1.00; Jason MacTurk, 1.00; Wm Smith, 20.00; A. R. Simmons, 1.00; The Wickedest Man on Long Island, 1.00; John C Hudson, 25 cts; Wm W Scholes, 50 cts; Wm Emmette Coleman, 2.50; Dr. E. B. Foote, 15.00; D. W. Fillebrown, 1.00; A. D. Longnecker, 1.00; R. E. Nye, 1.00; Junius Brown, 1.00; A. Lobrey, 2.00; William H. Reed, 5.00; John Grimsley, 1.00; E. Robeson, 1.00; William Stevenson, 1.00; J. M. Roberts, 10.00; Geo. E. Hartley, 10.00; E. S. McComas, 5.00; W. H. Huffman, 2.50; L. Remillard, 5.00; D. T. Chambers, 2.50; J. B. Eaton, Jr. 2.50; Seig. Baer, 5.00; Geo. Starks, 2.00; E. C. Brainard, 5.00; Danl F Moore, 2.50; H. J. Geer, 2.00; W. H. Dorris, 5.00; James Hardinge, 14.00; D. R. Sparks, 4.00; Wesley Sparks, 1.00; Thos Nicholson, 10.00; R. W. Reber, 2.00; Dr. J. P. Ball, 1.00; J. E. Ball, 1.00; L. G. Todd, 10.00; C. T. Pendleton, 3.00; Mrs. R. S. Luce, 1.00; Philip Wootton, 5.00; Wm McLean, 2.00; Wm Temple, 1.00.

PLEDGES.—Henderson and Brown, \$25.00; W. P. Slensby, \$25.00; Crocker and Colyer, \$25.00; George C. Cowart, \$25.00; Dr. E. B. Foote, \$15.00; H. J. Woodhouse, \$10.00; John Flint, \$5.00; Margaret Flint, \$5.00; James Melhven, \$5.00; L. O. Bass, \$5.00; A. H. Frank, \$25.00; G. O. Fink, \$50.00; Dr. D. Higbie, \$5.00; Robt. Davis, \$25.00; A. J. Culver, \$10.00; Patrick Prandy, \$5.00; Ex. Rev. Mr. Ellis, \$2.00; Henry Crane, \$25.00; Louis Lange, \$5.00; A. V. Coffin, \$10.00; T. A. Capehart, \$1.00; L. T. Wilcox, \$10.00; August Buessing, \$2.00; M. W. St. John, \$10.00; George E. Hartley, \$10.00; Henry V. Penney and wife, \$10.00; Geo. Kispert, \$5.00; P. H. Lobingier, \$10.00; J. Levv, \$1.00; J. S. Bedel, \$5.00; F. H. Sherwood, \$5.00; H. E. Sherwood, \$2.00; D. H. Howell, \$2.00; Dr. A. Sherman, \$5.00; Mrs. L. F. Johnson, \$10.00; Oliver Gardner, \$10.00; A. Friend, \$5.00; Nelson Beal, \$20.00; L. L. La France, \$5.00; T. S. La France, \$3.00; Israel Betz, M. D., \$5.00; T. H. C. Sunshine, \$5.00; Jacob Neihart, 2.00; J. Barrows, 5.00; Joseph Y. Crosby, 5.00; Peter Sarspaire, 1.00; W. Parking, 5.00; Charles Wall, 5.00; Dr. J. S. Lyon, 1.00; F. J. Gage, 2.00; E. K. Hosford, 25.00; Geo. Cornett, 2.00; Dr. W. B. Rigler, 5.00; Thomas Crawford, 5.00; James S. McCool (conditionally), 100.00; Joseph Bradbury (conditionally), 100.00; Isaac A. Pool, 5.00; C. R. Fink, 5.50; J. J. Mondenau, 2.50; Henry A. Stone, 10.00; L. Vanderburg, 5.00; Dr. T. R. Kinget, 5.00; A. T. Duthill, 5.00; C. D. Tuttle, 5.00; A. Leon Cervantes, 15.00; B. F. Burk Jr., 3.00; F. Killenkamp, 5.00; J. M. Pratt, 2.00; John Mellendy, 5.00; C. H. Newman, 1.00; Sullivan Treat, 5.00; A. R. Simmons, 5.00; F. L. Scott, 1.00; Mrs. F. L. Scott, 1.00; Mr. Scott, Jr., 1.00; A. S. Kinser, 5.00; George Parker, 10.00; S. B. Bulkeley, 10.00; J. Woolstenholm, 2.00; D. R. Burt, 25.00; A. Lobry, 2.00; Henry W. Southworth, 5.00; E. C. Brainard, 50.00; E. S. McComas, 25.00.

We can only say to our many friends that we are grateful for their kindness, and we shall cherish their memory in our heart so long as we have a heart or mind to cherish with. We are proud of such friends and will ever delight to serve them faithfully. Every dollar donated shall be used to defend ourselves and our dear country against unjust laws.

The Randolph Ratification Meeting.

A GRAND SUCCESS.—ABLE SPEECHES.—A "YOUNG INGERSOLL."—A LARGE INTELLIGENT AUDIENCE AND RESOLUTIONS FOR FREEDOM.—A GREAT CELEBRATION TO BE HELD AT LINESVILLE, PA.

MR. EDITOR: The Liberal League Ratification Meeting at Randolph last Saturday and Sunday was a grand success. I never attended a more earnest and interesting Liberal gathering. Everybody deeply regretted your absence, but the fact that you were kept away by the strong arm of the law wielded by Anthony Comstock, the agent of that Protestant Jesuitical Society, known as the Y. M. C. Association of America, gave inspiration to every speaker and was a convincing argument in favor of the necessity of the Liberal League movement. Though in New York, under bonds, you spoke to our meeting in a manner that carried conviction to every heart. You will see the three last, and in fact all of the resolutions passed, are a declaration of independence. And the spirit manifested there evinced a determination that that declaration shall be maintained.

I will not attempt to give a report of the speeches delivered, but will say that better ones I never heard in favor of equal religious and political rights; and since the meeting I am more than ever satisfied that the Liberal League is a necessity and should be heartily supported by every Liberal and by every Liberal journal in this country, and that no town should be without its well-organized local Liberal League. We had two days' meeting of three sessions a day. There was a free conference Saturday morning and Sunday morning and during these conferences some most grand speeches were delivered. An able and remarkable speech was made on Sunday morning by that veteran Freethinker of Randolph, N. Y., Samuel Ewing, Esq., who is over ninety years of age, and is said to be one of the most scholarly men in Western New York. At its close, Elder Evans moved that the audience rise to their feet, out of respect to the venerable philosopher. Esq. Ewing has always been so modest a man that he has not gained extensive notoriety, but in the vicinity of his home he has the respect of all his neighbors without regard to party or sect.

And as I have just mentioned the name of Elder Evans, allow me to say of him, that he did himself great credit at this meeting. At the Rochester meeting I was much pleased with the Elder, but your arrest put new fire into him and he spoke like an apostle of liberty, which he is. His address delivered Sunday evening was the most terrible indictment of the orthodox Christian Church, both Catholic and Protestant, I ever listened to. The Liberals cheered it to the echo, until it became so severe that our sympathies became to a degree enlisted with the few orthodox church members present. Speaking of your arrest, he said, "I do not know but I may be arrested myself before this meeting is through for 'blasphemy,' for if I have not uttered 'blasphemy' already in this address, I shall before I get through."

As the lecture appears in the *Albany Express* to day and also I learn in one of the Buffalo papers, I hope you may find a place for it in *THE TRUTH SEEKER*. Another speaker that appeared at the meeting whom I desire to introduce to your readers is Rev. S. W. Sample, a young man only twenty-two years of age, a recent graduate of the Unitarian Theological School at Meadville, Pa.

He spoke first in the free conference meeting Saturday morning, and his very first utterances attracted the attention and admiration of every one present. Then in the afternoon he spoke in defense of Woman Suffrage, and it was the best argument I think I ever heard on that question. Sunday afternoon he delivered another address in favor of the principles of the Liberal League, which was an eloquent and able argument. I heard this remark from many: "That young man is a young Ingersoll and will be heard from in the future." While at the meeting he received a number of invitations to lecture, and the Liberal League should keep him constantly in the field. It is very encouraging to Liberals to see such a promising young man coming upon the Liberal platform. Let him be encouraged.

Mrs. Clara Neyman, of your city, gave two very interesting lectures, fully equal to, if not superior to the one she gave at the Rochester Congress. This eloquent lady is to speak in Groton, N. Y., to-morrow evening, and probably before the Tompkins County League at Ithaca, N. Y., next week. I think the unanimous opinion of her hearers was that she has few superiors among lady speakers in this country. "Infidelity" has a noble and charming advocate in this learned and cultivated lady. She is doing much for our cause in her efforts to unite the American and German Liberals, and to acquaint them with each other. She is another lecturer that should be kept in the field.

Judge McCormick spoke twice. Both of his lectures were able. The last one was a scholarly argument in favor of the proposition "That matter and motion, governed by inherent law, created all things." And he gave very convincing evidence of his position.

At the opening of the meeting Sunday afternoon, Mr. A. L. Brannard, a young man from Salamanca, read an interesting poem in favor of Freethought, which I hope may appear in *THE TRUTH SEEKER*.

The hall in which the meeting was held was the largest in town, and will seat some five hundred persons, and after the first session was nearly full at every meeting, and the audience was a remarkably intelligent one.

The Committee on Resolutions, of which Hon. Joseph E. Wheden, late member of the Legislature, was Chairman, reported the following ones, which were unanimously adopted:

Resolved, That we cordially endorse the political platform of the National Liberal League adopted at Rochester, Oct. 26, 1877, and we urge the Liberals everywhere to organize local Liberal leagues in accordance with the doctrines and principles enunciated in the National Liberal League Constitution, in order to establish a public opinion which shall be powerful in the maintenance of those doctrines and in disseminating the principles of the platform connected therewith.

Resolved, That we protest, and we do most solemnly, sincerely and firmly protest, against any law or the enactment of any law authorizing the arrest and punishment of any person for presenting to the public what such person shall deem essential to the public welfare, when the matters so presented do not violate, in language or idea, the acknowledged rules of decorum; and we demand that all laws against obscenity be so clear, explicit and well defined, that none but actual offenses can be punished, and that no one can be arrested without probable cause; and that such laws should in no case be used to arrest, imprison or persecute individuals for the expression of religious opinions, whatever those opinions may be, nor for expressing opinions in repudiation of any particular religion.

Resolved, That under the laws of the United States, there should be no such crime as blasphemy, and that all laws creating or sustaining such a doctrine, should at once be repealed.

Resolved, That the freedom of speech and of the Press is one of the fundamental principles of our Republic, and that the same should be guarded with the utmost care as being essential to the enjoyment of political and religious liberty.

As I was copying the above resolutions, I received a postal card from G. W. Baldwin, Esq., the earnest Freethinker of Linesville, Pa., and a member of the National Executive Committee of the N. L. L., informing me that the Liberal League of Linesville will celebrate the one hundred and forty-first birthday of Thomas Paine by holding a grand mass-meeting in that place on the 27th, 28th, and 29th of January, 1878. There are to be engaged a number of the ablest Liberal speakers in America to address the meeting. I shall expect to see hundreds of people at that celebration. The Linesville League is made up of good Liberal material, and what they undertake will be well carried out.

So the good work is going on, Bro. Bennett. Let the word "forward" be heard all along the Liberal lines, and the Comstock crew will ere long call on the rocks to hide them from the indignation of an aroused Liberal party that may put a Col. Ingersoll into the Presidential chair, and make Elizabeth Cady Stanton President of the United States Senate, with Elder Evans as "chaplain," if we must have one. I think his prayers would be for justice, and would be heard.

H. L. GREEN.

Paine Memorial Hall.

From the *Boston Investigator*.

In the *Investigator* of Nov. 28, on the last page we gave a fac simile of the Paine Memorial scrip which we have issued, and on which we ask our friends to loan sufficient means to pay the mortgage (\$50,000) now on the elegant building which was erected in commemoration of the eminent services of Thomas Paine, and a permanent home for the *Boston Investigator*, a platform for free speech and dissemination of advanced Liberal or Infidel ideas. The sums loaned to be paid back, without interest, as fast as the funds accumulate after the mortgage has been paid. This, we think, can be accomplished by the 29th of January, 1879, if all who are interested in Liberal sentiments will do what they can to aid us in our last effort to save Paine Memorial to the cause of Free Speech and Freethought. In erecting the Building, the committee were unable to raise more than \$50,000 from outside sources, and in order to meet the demands upon them in completing the structure, we loaned on a second mortgage \$12,000, on which we have never yet received any interest. This, together with the interest on the first mortgage, taxes, and law claims which we have paid, make the money advanced by us to amount to over \$20,000.

At the last meeting held by the Trustees it was voted to let the Building be sold, and on their recommendation, in order to prevent the money advanced from being sacrificed, we bought the Memorial in, but without assistance from the Liberal public we cannot long hold Paine Memorial. Unless we have the support in which we had so confidently trusted when we loaned our means to the movement, it must soon pass from our possession. All our available means have been exhausted in our zeal to advance the Liberal cause, and unless we soon re-

ceive that aid on which we have relied, not without reason, not only Paine Memorial, but the *Investigator* too, that for nearly fifty years has stood, the champion of Free Speech, will be sacrificed, and Paine Memorial, which was to be the home of the *Boston Investigator*, may soon become its grave. To prevent any such disaster, we appeal to Liberals all over the land to assist us by sending their names and taking Scrip, in order that as soon as possible we may be relieved from the anxiety and uncertainty under which we now labor; or will they allow the Building to be lost to the cause, and by so doing be instrumental in driving us to poverty in our old age? Can we rely on our friends, or will they desert us in this our time of need?

JOSIAH P. MENDUM.

HORACE SEAVER.

Boston, Dec. 5, 1877.

Thanksgiving.

It is the wont in this our glorious land, Where Freedom offers all a welcome hand, To render thanks ere Autumn breathes its last.

For benefits and blessings of the past. Once more we hail this glorious day of thanks;

But, as we look among our crowded ranks, Does not one question sore distress the brain, And fill the heart, that would be glad, with pain?

Give thanks—for what? For months of dire distress,

Unlightened by one hour of happiness?

Give thanks for bread we have no coin to buy?

Give thanks for Life, while Death is lurking nigh?

Can mortal heart be taught to feel delight,

Obedient to the hour that makes it right?

A day for thanks! Ah, well, perhaps that day

Will dawn indeed! We truly hope it may.

When in one vast and undivided throng

All voices shall be heard in grateful song!

When clouds shall vanish that now hover murky,

And all mankind shall have its slice of turkey.

Letters of Sympathy.

SIGOURNEY, IOWA, Nov. 20, 1877.

Since your arrest our sympathies are with you—we (wife and I), denying ourselves coffee to be able to buy your books.

Respectfully, J. C. BAIRD.

SAN FRANCISCO, CAL., Dec. 4, 1877.

DEAR FRIEND: I have just heard that the Comstock hounds have arrested you. Good! One more nail in the coffin in which the damnable religious farce will be buried so deep that neither the thunders of Jove nor the mighty toot-horn of Gabriel will be able to resurrect it. You have my mental prayers, and should have a "million for defense" if I had it. Send the Comstock dogs this way, and we will hurl them into the Pacific.

BOYER.

CAWKER CITY, KAN., Nov. 25, 1877.

MY DEAR AND LONG-ESTEEMED FRIEND: The astounding notice in the columns of *THE TRUTH SEEKER* of Nov. 17th, that you have fallen a victim to the tyrannous rule of Christian Jesuits and unconstitutional law, has wrung my very soul with fear and agony at the inquisitorial action by which it seems our Government has so degraded our Constitutional rights and liberties, that our right of free thought, free speech, and free action are wholly annihilated in the ignorant superstition of a creedal law. Has it come to this, that our sages and philosophers who are grading the path of truth with the glorious teachings of science, reason, and natural laws, must be guarded by a monster empowered to destroy liberty of thought and speech, and from the depths of a Jesuit inquisition and hell go forth like a destroying upas and manacle and bind an earnest mind that never gave just grounds for offense, but one whose every effort has been for the advancement of the race? Supposing you did write an "Open Letter to Jesus Christ," or supposing you wrote an open letter to Hercules, or Jupiter, or Apollo, or to all the gods and goddesses, I am sure your correspondence with Jesus H. Christ is just as mythical as that with all the gods of Olympus. Supposing you did publish the physiology of the marsupials, what harm was there in that? Where was the obscenity? I presume Anthony Comstock is a species of the marsupial, and grew upon a teat, and yet abhors the idea of having the matter known. He prefers to be a jack-asinorum, as he truly is, and the lion-skin he robes himself in does not conceal his bray.

I would like to refer the minion of despotism to the obscenity of the Word of God. There is no show for starvation there. You may begin where Adam knew Eve, and she conceived, and so on to the end of Revelations, and if the Word of God, the Christian idol, is not the most positively obscene book in print, I am no judge. The Beecher-Tilton reports that were daily issued through the crammed columns of the New York dailies were small fry comparing them with the "Word of God."

What a stir it has made among us all! And perhaps it is all for the best. Let us hope it will arouse the luke-warm blood of those Liberals whose apathy arises from their pecuniary interests. Nothing but persecution will stir their blood. O how I wish

I could remove this injustice, which that bad man has brought upon you! I can only wish for you, and shed tears for the trial so meanly brought about.

Good night. May kind Nature's laws protect you from the fiend of Christianity.

Yours faithfully and hopefully,
MARIE M. DE FORD.

BURTON, WIS., Dec. 1, 1877.

D. M. BENNETT, *My Dear Old Friend*: From your own showing, they have got you in limbo. Well, I regret it, as you have not time nor money to war the combined orthodox Church. But if they force the issue upon us, I hope every Liberal in the land will come to the front and lend his moral, material, and, if required, his physical aid—even to the knife, and that to the hilt. I had rather die warring for full freedom and the rights of man than submit to their cursed tyranny. I was pleased with the ready response of Henderson & Brown. I will forward to you the same amount (\$25.00) as soon as I go down to Dunleith. I am anxiously waiting for your next paper, which I expect this evening. Our mails are slow. It is a burning disgrace to this model republic, that its peaceful, law-abiding citizens cannot utter or publish what they please so long as they harm no one, without having this damnable system of censorship and inquisition held over them.

For myself the scene is about closed, the curtain will soon fall, and I shall go to my everlasting dreamless sleep. When I am freed again from this dizziness that I am now suffering (and you will have a faint idea of its intensity, when I tell you that I have been obliged to stop three times since I commenced this letter), I shall go out into the tall timber and do a large job of swearing at all connected with this trouble of yours, and calling on the gods for the speedy death of Comstock and all that may aid or abet him in his hellish proceedings.

I have just received and finished reading your paper of Nov. 24th, and feel heart-sick at the condition the priest-ridden Government of our Revolutionary fathers has fallen to, and would be pleased to die if I could but bring back the spirit to the dead letter of the Constitution. At the downfall of chattel slavery, I felt proud of the title of American citizen, and that we had wiped out the foul stain, the quintessence and scum of all villainy, though the sacrifices had reached to almost superhuman efforts. How disheartening now to be met by this insidious creature of that Government we supported to the extent of our ability, and who is sapping the liberties of those who gave him power!

I believe in the truth of your utterances. I also believe that it is necessary for the elevation and happiness of humanity that you be supported in the enunciation of those truths, be the consequences what they may to the cursed superstition that enslaves, robs, and imprisons those who dare reject and spurn her vile and false teachings!

That you may the better understand my feelings at this time, I will mention some of the sacrifices I have made in support of the Government and Constitution of our country. At the breaking out of the Rebellion I hired three men not liable to the draft to enlist during the war. I gave \$1,000 as bounty for raising volunteers, and paid in addition my proportion as assessed to our county of \$60,000.

I now repeat that as soon as I can reach a draft or post-office order, will I forward the \$25.00, to be applied in your defense in using your most sacred right. Be not disheartened, my dear friend; unless I misjudge the spirit and honor of the Liberals of the "home of the free and the land of the brave," they will stand by you and consider your cause the cause of every American citizen which it is their duty to support and defend. Very respectfully and fraternally your friend and brother.

D. R. BURT.

DUNLEITH, ILL., Dec. 13, 1877.

D. M. BENNETT, *My Dear Friend and Brother*: Please accept the enclosed post-office order for \$25.00 to aid you in defending the most sacred and blood-bought right of every true American citizen.

It is not only your cause, but the cause of every lover of freedom whose duty clearly calls him to aid in crushing out this tyranny and more firmly securing his rights for the future. Should the Liberals fail to respond properly, which I hope for their honor and the cause they will not, I will forward another \$25.00.

Truly and fraternally your friend and brother,

D. R. BURT.

P. S. I hope that noble and gifted man, R. G. Ingersoll, as pure and bright a gem as adorns humanity, will be secured to defend you and the cause.

D. R. B.

BERLIN HEIGHTS, O., Dec. 10, 1877.

DEAR FRIEND BENNETT: I shall come in with my sympathy at the eleventh hour, but I know you will not consider it less heartfelt. Really I have not felt that you were in any great danger, if you bravely stood your ground as I knew you would, I hope your prosecution will be the means of sweeping an abominable nuisance from the face of the world.

That such an inquisition should grow up and maintain itself is an alarming symptom of the times. While I scorn obscenity as much as any one can, I would not have it put down by such high-handed means as

will endanger liberty of thought. But it is not obscenity which is the trouble with you. You are a stronghold in the enemy's country, and a blasphemer. That *Marsupial* tract is no more obscene than any work on natural history. Your prosecution will be a road to glory and success, and will advertise your blasphemy world wide. You ought now to believe in divine Providence which employs even such reptiles as obscenity hunters to further its great ends.

Be assured that every well wish of mine is with you, and if you will give more space to the Spiritual in your enlarged paper, I shall hail it as a truth seeker indeed.

Yours most fraternally,
HUDSON TUTTLE.

DUNLEITH, ILL., Dec. 11, 1877.

FRIEND BENNETT: Enclosed find thirteen dollars and fifty cents, P. O. order from your Dunleith friends as a donation to assist you in your suit against mail agent Comstock. Names and amount sent. J. Crighton, 1 00; W. W. Powell, 1 00; Christopher Thill, 1 00; Ed. C. Smith, 1 00; Oliver Rice, 1 00; H. L. Ryder, 50 cents; Thos. McGuire, 1 00; John Miller, 1 00; A. Rose, 1 00; A. Mabee, 1 00; John Staudenmayer, 1 00; H. A. Dames, 1 00; Hugo Apfeld, 1 00; J. B. Branstetter, 1 00.

NEW HARTFORD, N. Y., Dec. 4, 1876.

DEAR SIR: About two weeks ago I sent you a postal card pledging myself to contribute ten dollars to help you fight those tyrannical bigots who have arrested you. But my card probably miscarried, for my name is not in the published list. I therefore now send you a money order for the money; for even should they not succeed in fining or imprisoning you the interruption to your business must cause you serious loss.

With cordial respect and sympathy,
WM. DUDGEON.

WAVERLY, IOWA, Dec. 2d, 1877.

MR. D. M. BENNETT, *Dear Sir*: You have my sympathy. The Bible says, "Love your enemies," but I hate Anthony Comstock. Hate is a feeble word. Also do I hate his religion. I do hope and trust that those of your subscribers and friends that have the means will not see you suffer for the want of money to meet the expenses of your trial. Were I able I would send you some money, but as it is I cannot do so at present. I have a great many Christian friends; my father has taken THE TRUTH SEEKER for some time and I have read it considerably. My young mind has become poisoned by reading your paper, against the Christian theory. My school-mates sometimes speak disrespectfully of the Sabbath-school I attend, the Universalist. Hoping and believing that right will prevail, I remain your young friend.

C. MAY McCORMACK.

STEVENSVILLE, PA., Dec. 4, 1877.

FRIEND BENNETT: Please place me on the list of contributors to aid in your defense or in obtaining the repeal of Comstock's odious law, as may be most necessary, for the sum of five dollars. Whilst I will co-operate with every one to suppress the circulation of immoral or obscene literature intended to excite or stimulate licentiousness, I am more anxious to unite with every well-wisher of the race in the effort to circulate such philosophical knowledge as will teach mankind how to properly generate their species. The expense incurred in the effort to regenerate mankind through the instrumentality of sectarian churches and colleges, and that of maintaining the hopelessly unregenerate in prisons and asylums, is becoming an insupportable burden. We must insist not only upon the right to send publications relating to any and every branch of physiology through the mails, but to have them introduced to our common schools. No branch of education transcends this in importance. And nothing can be a source of so much misfortune and suffering to the human family as ignorance of the preservation and proper use of the reproductive functions.

Fraternally yours, J. BURROWS.

BROTHER BENNETT: I have just had a spirited discussion on the subject of the principal instigator in "opening the centennial grounds on Sunday." My opponents contended that it was Senator Morton, and that they had read in the papers that his being struck down by paralysis was, in the providence of God, for the same. I think they have confounded John S. Morton with Oliver P. Will you please set this matter right, explaining, &c., and oblige, L. F. J.

Our correspondent is quite right.—ED.

NAPLES, N. Y., Dec. 10, 1877.

DEAR FRIEND: No pen could describe my feelings when I first heard of your arrest. I felt for a short time as though I weighed at least a half a ton. It seemed to me that I could move a mountain by the mere exercise of my will. I thought for a time I would willingly be reduced to a skunk for the privilege of presenting my business end to that infamous Comstock.

So far from sending obscene literature abroad, from the first number of your paper until the present, not one word has been published that need give offense to any one of common sense.

I have read how oviparous ovoviviparous and other animals propagate their kind, but I never once thought of doing wrong or felt that my modesty was shocked.

As for your "Open Letter" you simply raised the curtain and let the people see the puppets behind, and the country has been shaking its sides with laughter ever since. If your "Letter" had been addressed to Joseph Smith or Mohammed or any other one of the hundred demi-gods, even the *lily-pure* Comstock would have regarded it as a fine joke.

Be not deceived in your customer. He would roast your body and scatter your ashes to the four winds. You are not to meet a "Foe of noble blood," but a companion of snakes and hypocrites. It is your manhood and not your obscenity that is distasteful to him.

The truth is, you have battered down the walls of superstition. You have dragged forth their imaginary gods and handled them with hot tongs before the people. You have danced out the priesthood, and shown that now as ever, these parasites have annoyed and not benefited the people. Never have the people been so bold and outspoken as since the publication of your paper. Twenty years ago a Liberal lecturer or meeting or convention was a thing unthought of. This is your offense, friend Bennett. Comstock don't care a rush about how "Marsupials propagate their kind" or who writes about it, or how they write. His object is to load you with expenses, to disgrace your character, weaken your influence and ultimately stop your paper.

And almost for the first time in my life I have felt a hankering to be rich. But alas, those whose hearts are most easily moved have the lightest purse. I have lost about four hundred dollars this last fall and that is quite a large sum to take from the hard hand of a mechanic. Nevertheless I am in tolerable health and a little below sixty. But like Pascal I have made up my mind that a man never dies so poor that he does not leave something behind. I send you one dollar from my scanty means and will send you more if the danger thickens.

There are a great many Liberal mechanics in the country; they rank among intelligent men and are great readers. Could they not be induced to club together in villages and cities and put in a half dollar or even a quarter each? They would not feel it, and in the aggregate it would amount to a considerable help for you. I hope the Liberal mechanics will be appealed to.

Very truly yours, JOHN PECK.

OSCEOLA, IOWA, Nov. 25, 1877.

Persecution has always strengthened a cause. D. M. Bennett's arrest is the best advertisement of the cause he advocates that could be devised. Christianity was persecuted and gained ground in spite of persecution, if not in consequence of it. The Protestant faith gained ground in spite of Catholic persecution, if not in consequence of it. Christianity persecuted the early scientists and drew attention to the opinions of the latter; so as to provoke inquiry into science, and with a similar result.

Christianity now persecutes to stop free enquiry and free expression of opinion. The ultimate result will be the same, viz.: to defeat its own object.

A court with power equal to the Spanish inquisition may give a decision against Bennett, and hinder expression of opinion for a time, but the case would become a landmark in the annals of the country like the Dred Scott decision—that "a black man has no rights which a white man is bound to respect."

The real issue in this case of Bennett's is not obscenity—that is the pretext only. The real issue is to stop a free enquiry and expression of opinion.

When I first came to America, "the freest country in the world" it was the only civilized country that tolerated slavery. Now the "freest country in the world" is the only one that would tolerate such a prosecution disguised under the plea of obscenity, but in reality to gag free expression through the press.

It matters not in judging of this case whether Bennett is right in his opinions, or Comstock in his—that is not the point. The real question is whether one man, or set of men shall have the power to stop free inquiry on any subject through the press.

The press when free is the palladium of human liberty. One half of it in America is under corrupt influence, and if the other half be gagged, liberty will languish or die, and be known only as an empty name.

F. J. EMARY.

JOLIET, Nov., 28, 1877.

DEAR BROTHER BENNETT: So the very worthy and Christian representative of Christ's elect has taken you in his warm embrace. What can I say to you that will comfort you? So this is the man (so called) one of the elect who claims that his sins have been washed away by the blood of Jesus. Well, I should think it quite likely. For he is one of that sort who would set himself up as a judge for the action of his betters. So it has always been and always will be. The ignorant and superstitious have ever held the power to persecute those that dare tell the truth. Why, bless you, brother Bennett, such people hate the truth, and will pay an exorbitant price for a falsehood, when the very Lord that they claim to love and serve has said the truth shall make you free. Much such tyrants know of freedom in any sense of the term! Freedom? 'tis a misnomer. There is no such thing extant to day. When Victoria Wood-

hull was passing through the furnace, she said it needed no prophetic vision to see the from the beginning. She said it was a dastardly blow, struck at the freedom of the press; and she told the truth, and in your case it is the same. And so this thing will keep going on, unless that portion of the Liberal element that have backbone enough will rise in their might and work for the repeal of that *odious law*. I confess to a little hope for Ingersoll for he is where he can sound the Congressional pulse, if it have any. Would to God that I could help you in a pecuniary point of view. I will enclose \$1.00 in this and that is the best I can do now. May the good angels serve you well in this great trial hour. I believe in that kind of angels that come to our assistance when we are in need of them. I am called a Spiritualist, and I suppose I am, but I am a very matter of fact one. I want good and sufficient reason for every step I take.

Respectfully yours,

MARY J. MILLSPAUGH.

CHICAGO, ILL., Dec. 3, 1877.

FRIEND BENNETT: Enclosed please find \$3.00 for trial papers. Fourteen names I sent you amounts to \$2.80; please send a dollar's worth of Bob Ingersoll's challenge respecting the death of Paine and Voltaire, and I will distribute them and remit.

Brother Bennett, on learning of your arrest, I felt thunderstruck and could scarcely believe my eyes to read that it was possible in this enlightened nineteenth century that a government professing to be the most liberal in the world, could hire such an intolerant bigot as Anthony Comstock to violate the liberty of this country and arrest a good-meaning man as your instructive sheet proves you to be. Heed not; such a state of things cannot last long, but proves that Freethinkers throughout the country should organize, and if each individual contributed his mite every month, we could raise such a fund for our protection in such matters that would open the eyes of our sleepy legislators, and bid defiance to all mean snakes in the grass, such as Anthony Comstock, who disgraces the laws of his country and makes America the laughing-stock of some of the most enlightened nations of Europe.

Send on two or three of your petitions, and I will see that they are put in the right direction to obtain signatures, and will strive my utmost to get up a subscription to assist you.

Fraternally,

WM. McFARLANE.

WENDELL, MASS., Dec. 14, 1877.

DEAR SIR: I have just had the serene satisfaction of signing that petition that is to be forwarded to you. What will bigotry and fanaticism try next? I believe in light and liberty. The petition, taken throughout, is sound.

L. HOLMES, Clergyman.

ANAHEIM, CAL., Nov. 27, 1877.

D. M. BENNETT, *Dear Sir*: My heart throbs as beating for you in this your affliction; whatever happens, it will all be for the best. I looked for your arrest some time ago, for you have bravely ventilated the holy pages of the Bible, and made people look its obscenity square in the face. You can see ahead what is in store for the Freethinkers. I will assure you we are able to sympathize with you. Our association has met with foes without and within until no meetings are held; but I believe a good work has been done in letting the Christians know that we dare make demands, and I sincerely hope that you will be able to bring the question of obscenity in the courts, in such a shape that Anthony Comstock will be under no necessity to write decoy letters, or play stool-pigeon for the Y. M. C. Association with his eyes hooded by the law.

Yours for the naked truth,

MRS. K. PARKER

SCOTT, IND., Dec. 1, 1877.

DEAR BROTHER BENNETT: I write to give vent to my pent-up rage and indignation at the foul wrong perpetrated against the cause of humanity—your arrest for the great sin of publishing and distributing over our land the most sacred truths. And because you happen to differ in belief from that Anthony Comstock and his co-workers you must be arraigned to answer for—what? For telling the truth. But be of good cheer, dear Brother; you have many staunch friends who will not forsake you in the hour of trial, of which my husband and myself will give you some tangible proofs ere long. What a proud and lofty position is yours, to be persecuted for truth's sake and the sake of humanity, compared to that of one who could resort to forgery and pious fraud to obtain books on which to prefer a charge against an innocent man when he ought to know better! It seems to me he has stolen literature enough—if he had tried to post himself—to see that all such damnable atrocities as this and the whipping of Dr. Russell of Texas are only the dying struggle of old theology, and bringing truth and error nearer together, and one or the other must back down; but truth will prevail. I enclose fifty cents to get your brave little paper into more hands.

Yours truly, MRS. J. H. MOORE.

WHITE ROCK, NEV., Nov. 26, 1877.

FRIEND BENNETT: Enclosed find three dollars. I am sorry to see that you are in trouble and being persecuted by Comstock

and the Young Men's Christian Association. But never fear; there is not a subscriber to your paper but will respond to our beloved brother's cause to the utmost of his ability. You certainly have friends all over the country, and no small number of them at that. I heard one say to-day if it was the last dollar he had or ever expected to have he would send it to aid his friend Bennett. Comstock and his backers find Bennett and his paper with his knock-down arguments are eye-openers, and thousands of good, honest people are daily receiving great benefit from them. If your paper continues on its course, which it certainly must, Comstock and all his kind will have a hard road to travel.

Mr. Chas. Wall requested me to say that you could chalk him down for five dollars, which you can have at any time when wanted. You can also put my name down for five dollars. Sorry I cannot make it ten times that amount. I had intended to send fifty dollars this fall for you to use for the good of the cause, but my friends, the crickets, made a raid on my crop again this season and did not leave me a potato or anything else, so I must let it pass for another year, but you will hear from me occasionally. Yours in friendship,

V. J. BORRETTE.

CLEVELAND, O., Nov. 26, 1877.

BROTHER BENNETT: Did not see THE TRUTH SEEKER of Nov. 17 till Nov. 23d. Then I came to the conclusion that the affair of Dr. Russell of Texas was only one act in a drama (whose authors mean to make it a tragedy) and your arrest is another act out of the same book, with superstition as the lurking foe and rational Freethought as the intended victim. I am sorry for both parties, grieved that these occurrences should be, but glad that our enemies are showing their colors, though I despise their cowardly way of fighting. As hypocrites they are a success, as manly foes they are failures. I took the liberty to procure you some trial subscribers under the two months, 20 cents rule, and enclose them with this together with the money therefor. Where they will next strike "by the help of God" will probably be determined by their chances of success. I feel in the Liberals many concessions and much patience, like the converted pugilist, who was annoyed by rude men during his sermon. "Boys, this Jesus Christ business lasts just a minute and a half longer, and then I'll lick every G—d d—d one of you!" The time has nearly gone by when courteous treatment from Freethinkers will have power with bigots. I know the foe—crafty, scheming, law-abiding (!) polite, gold and office usury mortals, despising reason lest it should be discovered they have none. I can only say "Gold and silver have I none," but my good wishes and all the practical help I can render are at your service. We know the future has reward in store and unborn generations will reap the benefit.

"For 'tis the martyrdom to day
Brings victory to-morrow."

Pardon my taking your time, With hopes that the right may win I am with you a truth seeker.

C. FANNIE ALLYN.

LOUDONVILLE, N. Y., Nov. 26, 1877.

D. M. BENNETT, *My Dear Friend*—With regard to the petition you propose, I say that I would be glad to sign it and would make an effort to obtain other signatures. And I have several friends in different parts of the country who, I think, would also sign it. If you will send me three or four extra copies, I will forward one to each and request them to obtain all the signatures they can. They might not otherwise be called upon. If you succeed in getting Comstock's laws repealed, the Liberals of this country will immortalize your memory, and if there is a just God in the Universe, personal or impersonal, he will bless you. Whether bigots curse you or not, we will not care.

I cannot see how, under the circumstances, you can give the needed attention to the Teed-Bennett Discussion. Much as I am interested in the Discussion, I am, of course, very much interested in your health and welfare, and would rather have the discussion suspended for a time than have you injure yourself by over-work in your efforts to accomplish so much.

Yours for free thought and free speech.

F. E. ASPINWALL, M.D.

DUNKIRK, Nov. 27th, 1877.

FRIEND BENNETT: As the agents of the Prince of Peace are after you with a sharp stick, I enclose two dollars to renew my subscription, that in case you are sent over the Styx by those love-your-enemy fellows you can pay your ferriage dues. In the Art gallery of the Centennial Exhibition there was a painting in the French department which represented a man stretched upon the rack, with a priest taking his confession, while a subordinate was applying red-hot irons to the feet of the victim. I hope you won't experience the love of God to that extent.

I am glad the emissaries of the Church have resolved to suppress obscene literature, and hope that while they are about it they will prosecute all clergymen who read Nicodemus' cogitations about the manner of being born again, which they so often read before eating and drinking the body and blood of their Lord.

Although Infidels are generally men of limited means, the time has evidently come when they must prepare to sacrifice something of their worldly goods or the iron heel of Christian intolerance will be upon them. They must stand by each other. Yours, &c.,

HENRY SEVERANCE.

MOUNTAIN SENTINEL OFFICE,
UNION, OREGON, Dec. 5, 1875.

D. M. BENNETT, Dear Sir and Brother: Your issue of THE TRUTH SEEKER of the 17th ult. was read with that indignation which the true American alone can feel—for the true American is he who scorns and denounces oppression, and battles for that liberty for others which he claims for himself. Had I time, Bro. Bennett, I would delight in telling you and the world that I believe a new era is about to dawn and that the mercenary, Jesuitical Comstock has made unwittingly a bold stroke to hasten its advent. But the present seems more a time for action than for essays. Says Peter Maguire,

"—prayer is good in its place,

But then it don't suit this particular case."

Permit me, then, to call your attention to the \$50.00 money order and the following:

To D. M. BENNETT, publisher TRUTH SEEKER: We, the undersigned citizens of Union Co., Oregon, having read your article in the TRUTH SEEKER of Nov. 17th, entitled "It has come," beg leave to tender you assistance in defense of freethought and freedom of the American press, and request you to apply the amount as hereinafter designated. E. S. McComas \$5.00, W. H. Huffman \$2.50, L. Renillard \$2.00, D. T. Chambers \$2.50, J. B. Eaton, Jr., \$2.50, Sieg. Baer \$5.00, Geo. Starks \$2.00, E. C. Brainard \$5.00, Dan F. Moore \$2.50, H. J. Geer \$2.00, W. H. Dorris \$5.00, James Hardinge \$14.00. Total \$50.00.

Use \$14.00 as herein directed for papers, books, etc., and the remaining \$36.00 you may use in paying fine, employing counsel, or defraying court costs. If, however, you do not wish to so apply it, or if the melting tenderness of the Christian-hearted Judge has been so moved by a sense of right, or more likely, fear of consequences, as to not require it, we would call your attention to the fact that we are desirous of organizing a Liberal Library in the Liberal town of Union, county seat of Union county, Oregon, and you may select for us such books as you think will best serve us. Hon. E. C. Brainard, County Judge of Union county, assured me he would give \$50.00 if you need it. The Mountain Sentinel will honor your draft for \$25.00 at any time, and if you need assistance, let me know, and I will canvass the State for you if necessary. "Truth crushed to earth shall rise again."

Should you send us books, address Your most earnest friend,
E. S. McComas,
Editor Mountain Sentinel.

MORE TRAIN OIL ON THE TROUBLED WATERS.

Mr. Train Knocking the Bottom out of Comstockism.

LANE'S CASE SHOWN UP IN VIVID COLORS.

COMSTOCK PITCHED OUT OF THE POST-OFFICE BY POSTMASTER JAMES.—THE Y. M. C. A. CO-PARTNERSHIP.

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.: All right! Count me in! I enlist for the war. I will do all I can to get you into jail!

The fact is, you have got the whole battle of ages on your hands. Woodhull! Train! Lant! Heywood! Bradlaugh! Swinburne! Foote! You are the last, and just the man to drive the rat into his hole! the owl into the wilderness! the pole-cat into his scent-box! the ghosts into their hobgoblin cave! Will mail you an article in advance!

MR. TRAIN CALLS COMSTOCK A LIAR IN THE NEW YORK SUN!

THE AMERICAN SPY NAILED TO THE PUMP.—A REPLY TO ANTHONY COMSTOCK.—GEO. FRANCIS TRAIN CONTROVERTS HIS ASSERTIONS.
[From the Sun, Jan. 11, 1877]

EDITOR OF THE Sun: Comstock. I was he not appointed secret agent of the Government to search mails for immoral matter? Why did Garfield, Chittenden, and Judge Hoar fight the bill so hard if there was no violation of public documents?

Comstock says, in reply to the Sun's charges: "Let me say explicitly that there is not the shadow of truth in any such insinuation. No law allows even the Postmaster-General to tamper with a letter sent through the mail to the humblest or the wickedest individual in the land, nor can he or any other man do so without exposing himself to conviction for a penitentiary offense."

"Neither I nor the Society for which I labor would, in the prosecution of our work, tolerate for a moment the violation of a beneficent law protecting the sanctity of the mails."

Who ever saw such consummate cheek? He beats the whole colony of Bees—Belknap, Babcock, Bliss, and Beecher.

Please inform us which are the mails. Why not publish the bill and Congressional debate on this infamous espionage on the press and mails? Comstock denies your charge and accuses the Sun of injustice in splendid Aminidab Sleek Pecksniff Mawworm language. Let him convict himself out of his own mouth.

Here are his identical words, taken down by T. D. Maitland, the short-hand reporter of the World, and published at the time:

Anthony Comstock was then sworn: Osborn.—Mr. Comstock, what is your occupation?

Comstock.—I am engaged as special agent in the post-office of New York, and also by the Association for the Suppression of Vice, Obscene Publications, and other things.

O.—How long have you been special agent of the Post-office Department?

C.—Over two years under present appointment.

O.—Do you know the prisoner?

C.—I do.

O.—When did you first know him?

C.—I think, sir, it was in the latter part of June or first of July. He came to the post-office. I knew his business from his own admission. He is editor of a paper called the Toledo Sun,

which was published at 33 Park Row. I have a copy of the paper. I have several copies.

COMSTOCK'S DECOY LETTER.

The following is a copy of the letter by which Comstock accomplished his dirty work:

GREEN'S FARMS, CONN., July 23, 1875.

SIR: I enclose you \$2 for two subscriptions of your weekly paper: one to be sent to myself and the other to be donated by yourself to any person you choose of your acquaintance where it will do the most good. Go on! Go on! Fear not. Keep a stiff upper lip and be sure you are right. Let my subscription commence with the first number, if you have any before the Train-Beecher Prayer. Have you any copies of your suppressed Ohio paper, that you could spare me one? I wish I could send more, but cannot at present. Keep on and perseverance will surely bring you your reward.

Yours, &c., E. SAMUEL, P. O. box 10.

When a man admits that he is a private spy and public informer; admits that he committed fraud in sending a decoy letter through the mails; admits that he forged another man's name, who need be surprised that he writes himself down a liar?

The innocent victim of this base fraud (Garfield admits that there was no "obscenity") is now bleeding at the lungs in a felon's cell in the Albany Penitentiary for publishing my prayer for Mr. Beecher! He has already had nineteen hemorrhages! His wife and three little children were left husbandless, fatherless, and penniless to face this cold winter at 626 Sixth avenue!

Does Comstock deny that he overhauled this young man's mail bag? Does Postmaster James deny that this espionage is a part of Mr. Comstock's duties as secret agent of the Post-office?

How is it that Congressman Cox failed to subpoena this man in the Hewitt investigation, who could have thrown much light on this dark-closet conspiracy against the rights of every citizen?

It is a singular fact that the Sun is the only journal in this city that has mentioned this Comstock affair.

G. F. T.

Mr. Train followed this up with this letter to the Telegram:

From the New York Telegram.

WHERE IS COMSTOCK?

WHY DOESN'T HE REPLY TO MR. TRAIN?

NEW YORK, Jan. 13, P. E. 47.

EDITOR EVENING TELEGRAM: "George Francis Train accuses Anthony Comstock of violating the mails under the pretext of protecting the public morals."—Telegram.

After four years' silence I resume my acquaintance with the Telegram. Why? Because, except the Sun, you are the only journal that ever mentions this Comstock espionage on the press. Lant is in prison at Albany for what I wrote. His poor wife is heartbroken, with her three little ones, at No. 626 Sixth avenue, who fears that unless her husband gets fresh air, she will never see him again. One indictment was for publishing one of Dr. Miller's medical books. Why does not Comstock arrest Dr. Miller? He is a responsible man, with three brown-stone houses in his hotel. He dares this public informer to touch him for what he arrested Lant for:

Dr. Miller in the True Republic.

"ANTHONY COMSTOCK.—Mr. John A. Lant, one of the purest-minded and truest men we ever met, is slowly dying in the Albany Penitentiary from the effects of an unjust arrest and cruel incarceration brought about by Anthony Comstock, the agent of the Young Men's Christian Association. Mr. Lant has a sorrowing wife and three helpless children, who are now dependent upon a few friends for support, while a kind husband and father is deprived of the opportunity to provide for them by nothing more than the personal spite of a man who professes to be a Christian gentleman. God pity such Christians! One of the books for publishing which Mr. Lant was arrested, bears the name of the editor of this paper as its author. At the risk of sharing Mr. Lant's fate at the hands of the merciless Comstock, for the benefit of Mr. Lant's family, we will send a copy of the book, "A Father's Advice," to any person sending us twenty cents."

Are there two laws—one for the rich, the other for the poor? If not, let Comstock arrest the Doctor if he dares.

As you have so often attended to this Comstock matter, I send you advanced "copy" of an article to appear in Wilson's G. F. T. paper.

The Congressional debate is important just now, and if the Telegram will demand that Congressman Cox shall call Comstock before the Hewitt Investigating Committee we may open some astounding revelations.

Lant writes me despondingly. He is afraid he will not weather the storm:

"If eighteen months in the penitentiary and the record of the Toledo Sun don't make me an evolutionist I will try and join you and the birds and children in the park for a change. I thought once, as you said, 'I would hardly stay eighteen months.' I have been bored with anger through and through almost literally, and have raised blood, little by little, from time to time, and was willing to submit to His inevitable fate, which no man escapes."

The young editor falls back on fate; but I think the Telegram will admit that it is a hard fate to die like a dog when guiltless of crime.

G. F. T.

My letters brought out Mr. Dana.

[From the Sun, Jan. 1877.]

LET MR. COMSTOCK SPEAK.

Mr. Anthony Comstock has been conspicuous for several years past as a conservator of public morals, in the way of preventing the transmission of immoral matter through the mails.

Now, we should like to be informed how Mr. Comstock executes his delicate and difficult official duty. How does he find out what envelopes contain before he breaks the envelopes open?

Who authorizes him to break open letters and sealed packages on which the postage has been paid? And who assists him in it?

The work in which Mr. Comstock is engaged has been regarded by our religious teachers with much favor. Some, however, have doubts whether the law under which he acts is in harmony with our Constitution and theory of government. They think that it was far from the purpose for which the Government of the United States was established to supervise the correspondence of citizens and see that it is not immoral. They regard his mode of proceeding as an evil or objectionable way of doing good.

If Mr. Comstock himself would explain fully and in detail, his whole system of operations, then people could make up their minds with a better understanding of the subject. Let him tell how his plans are executed without infringing upon the secrecy of the mails.

It was in reply to this that Mr. Train gave Comstock the lie direct, and the next day the Sun announced that Comstock had been kicked out of the Post-office in the following paragraph:

[From the Sun.]

COMSTOCK'S INTERFERENCE STOPPED.

Postmaster James said yesterday that Mr. Anthony Comstock, special agent for the suppression of vice, had been prohibited by the Postmaster-General from entering the mailing or business department of the Post-office for the purpose of interfering with letters or correspondence in any way. It was found necessary to take this action, because he insisted on detaining letters without consulting the Postmaster in the matter. Hereafter, when Mr. Comstock desires to act in cases where the mails are concerned, he will have to proceed through, and not independent of, the Postmaster. He has no more authority to detain letters than has any private citizen. Some time ago he attempted to detain letters addressed to initials in care of newspaper offices. Postmaster James was peremptory in his orders to the employees of his office not to allow Mr. Comstock to meddle with correspondences.

Here is where the matter ended. The Sun was silenced! The Postmaster crawled! Comstock lied! And now you and Heywood are arrested for publishing matter less broad than Lant's. What right has Postmaster James to stop Comstock in the face of the law? Comstock is above James, and can look over all our private mails by Congressional act! Is he in league with the vendors of obscene pictures to advertise their filthy trade? What infamy to mix up your classic writings with the vile trash he carts round by the ton for the Y. M. C. A. and members of Congress to gloat over!

Have the Christians the monopoly of selling all these pictures? Comstock has done more to advertise those dirty books and pictures than all the obscene vendors in the land. Everybody now is inquiring for the article. Is he a silent partner in the trade? Is he a Tweed ring all by himself? or are Jaffray and Wm. E. Dodge co-partners? Go for him! Nail his ears to the pump! The coin is spurious; stamp it down!

MADISON SQUARE, P. E. 48. G. F. T.

A BOMBSHELL AMONG THE BRETHREN!

MR. TRAIN AND THE PETITION.

MADISON SQUARE, P. E. 48.

To CITIZENS Wood & Holbrook, Publishers and Booksellers, Murray Hill Publishing Company, R. S. Newton, M.D., Professor in the New York Eclectic Medical College, Charles Winterburn, M.D., Wm. McLaury, M.D., John P. Jewett, Publisher, [who originally brought out "Uncle Tom's Cabin,"] New York News Company, A. L. Rawson, D.D., LL.D., Author and Artist, Warren, Barnes & Co., Paper Dealers, Crocker & Colyer, Printers, A. C. W. Carter, Ex-Judge, J. W. Nicholls, Photographer, E. M. Macdonald, Printer, D. M. Bennett, Publisher and Bookseller [All of New York]:

Your Petition finds me in a ten-day fast. But I never sign papers! 'Tis well enough for you, but I have evolved. I look upon Congress as a gigantic rum-shop, bagnio, faro bank, a huge spittoon of political filth. Petition! You forget yourselves. You are plaintiffs, and not the defendants, in this case.

DEMAND, DON'T PETITION.

Congressmen are our servants, and not our masters. Do we go down on our knees to our own domestics? Are we mendicants to those we honor? Are we paupers to men we elevate to represent us? Petition! Bah! You should demand. Are we slaves and they tyrants? What is the matter with the Americans? Have they no manhood? no independence? Must we beg our attorney not to send us to prison?

Your Petition is well worded, but it will not be heeded. Those men deliberately passed that law. Nothing can check their infamous legislation but the coming Cromwell.

THE TRUTH SEEKER'S RESPONSIBILITY.

You will have to fight the battle yourself. It is all on you. All the Liberal papers are namby-pamby. The Index goes up and down like a jumping-jack. The Crucible is in extremes, but deserves a better fate. Hull is game; but this fight is beyond Free Love. Heywood strikes square from the shoulder. Lant caters to the workingmen, who haven't a red! Miller has launched a book-case of papers that live from one number to fifteen.—Crusader, New Dispensation, La Commune, True Republic, The Train Men's Telephone, The Lamp Post, The Workingman—but these have all chipped in. The Boston Investigator was too respectable to even mention my case or father the book from which I took the Bible quotations! So you see, Mr. B., you have a big bonanza. Two thousand years of fraud to be burst at last by THE TRUTH SEEKER! G. F. T.

It is the fashion now among orthodox people, too, to disparage theology. "Do not preach theology," is the charge given to the young minister as he takes his ordination vows. "It is barren, rootless, and unfruitful. The people do not care for it; nobody knows anything about it. It is a mass of dry bones; a skeleton; let it rest."—O. B. Frothingham.

THERE remains in the faces of women who are naturally serene and peaceful an after-spring, and later, an after-summer, the reflex of their most beautiful bloom.—Richter.

Gems of Thought.

We must be afraid of neither poverty, nor exile, nor imprisonment; of fear itself only should we be afraid.—Epictetus.

Lay not the plummet to the line; religion hath no landmarks; no human keenness can discern the subtle shades of faith.—Tupper.

HAVE you not observed that faith is generally strongest in those whose characters may be called the weakest?—Madame de Staël.

THE greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests.—Epicurus.

FAITH consists in believing things because they are impossible. Faith is nothing more than submissive or deferential incredulity.—Voltaire.

NOTHING is more noble, nothing more venerable than fidelity. Faithfulness and truth are the most sacred excellences and endowments of the human mind.—Cicero.

A MORE glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.—Tillotson.

* WOE to falsehood! it affords no relief to the breast, like truth; it gives us no comfort, pains him who forges it, and, like an arrow directed by a god, flies back and wounds the archer.—Goethe.

FIRMNESS, both in sufferance and exertion, is a character which I would wish to possess. I have always despised the whining yelps of complaint and the cowardly, feeble resolves.—Burns.

A FLATTERER is said to be a beast that blithely smiling. But it is hard to know them from friends; they are so obsequious and full of protestations; for as a wolf resembles a dog, so doth a flatterer a friend.—Sir. Walter Raleigh.

FAME is a revenue payable only to our ghosts; and to deny ourselves all present satisfaction, or to expose ourselves to so much hazard for this, were as great madness as to starve ourselves or fight desperately for food to be laid on our tombs after our death.—Mackenzie.

A FATHER inquires whether his boy can construe Homer, if he understands Horace, and if he can taste Virgil; but how seldom does he ask or examine or think whether he can restrain his passions—whether he is grateful, generous, humane, compassionate, just, and benevolent.—Lady Herve.

KNOWLEDGE does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; and pure morality inculcated under all circumstances. All this is comprised in education.—Daniel Webster.

AFTER upwards of two thousand years, Epicurus has been exonerated from the reproach that the doctrines of his philosophy recommended the pleasures of sensuality and voluptuousness as the chief good. Calumny may rest on genius a considerable portion of a world's duration; what, then is the value of fame?—W. B. Chubb.

EVERY failure is a step to success; every detection of what is false directs us towards what is true; every trial exhausts some tempting form of error. Not only so; but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.—Professor Whewell.

THE new faith . . . meets the need of to-day. It is the child of to-day; and in to-day it lives. It answers the questions of to-day—not the questions of a thousand years ago or a thousand years to come. It grapples with the needs of to-day and not the needs of the last century. It ministers to the sorrows of men and women now living and suffering, not of the men and women who groaned and sorrowed a century or more in the past.—O. B. Frothingham.

NATURE has laid out all her art in beautifying the face; she has touched it with vermilion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light.—Addison.

TIME is to arrest our speculations respecting chimerical worlds and incomprehensible mysteries, and to address our attention to the improvement of our human condition, and our endeavors for the practical exemplification of those beautiful principles of liberty and equality enshrined in our political institutions and the national Declaration of Independence. Time it is to heal the rancor raised by religious and legal disputes; to check the unscrupulous ambition of presumptuous priests, to lower the pride of ideal wealth, and to honor and ennoble honest industry. Time it is to recognize that every sorrow which corrodes the human heart, every vice which diseases the body and brain, every crime which startles the ear and sends back the blood affrighted to the heart—is the outcome of one evil, the foul product of one root, the dangerous progeny of one corrupt parent—Ignorance. And time it is to proclaim on the housetop, in city and forest throughout this great country, that we propose to turn our churches into halls of science, our schools of faith into schools of knowledge, our privileged colleges into state institutions for all the youth of our land.—Dr. Sara C. Chase.

TRUTHSEEKER

DEVOTED TO
SCIENCE
& MORALS

FREETHOUGHT
AND
HUMAN HAPPINESS

Vol. 4. No. 52. { PUBLISHED WEEKLY BY D. M. BENNETT. } New York, Saturday, December 29, 1877. { SCIENCE HALL, 141 8th St., NEAR BROADWAY. } \$2 per Year.

Notes and Clippings.

MOODY and Sankey still put their trust in Providence—the R. I. article.

"Sicars, tobacco, and bulky saws" is said to be one of the worst signs of the times.

ELECTRICITY is the new antidote for sea sickness. A mild galvanic battery is brought to bear on the stomach.

THE Catholics of Germany are after Slade the slate-writer and declare he is surely in league with the devil.

THE Brooklyn Seventh Avenue Methodist Church has been sold by the sheriff under foreclosure of mortgage. Where is Kimball?

TEN per cent of the population of this city is made up of Hebrews. Yet the Hebrews contribute only about one per cent. to the criminal population.

A PHILADELPHIA clergyman, who was some time ago charged with preaching other men's sermons, and who partially owned up to having done it, now has a call to an important church at Rochester.

A high police official remarks: "We make from sixty to ninety thousand arrests per year and still crime goes on." Is this an indirect argument in favor of disbanding the police and saving the public the immense expense thereby incurred?

WINTHROP CHURCH in Randolph, Mass., was destroyed by fire on Christmas eve. This looks as if God either takes no care at all of his own property, or was busy at that time with his Christmas goose and sort of let things run along kind of loose like.

THIS is the time of year for church fairs, when the young sisters can sell kisses and pin cushions at their full value and obtain cash in advance or on delivery of the goods. It is understood that they do business on the C. O. D. plan, and all for the glory of the Church.

WHEN the president of a philanthropic society handles the money collected to compensate a free lecturer, and the same evening returns home with a new meerschaum pipe, these circumstances constitute to say the least a suspicious train of circumstantial evidence.

"SHAM jewelry, humbug watches, and quack medicines which never cure diseases are too freely advertised in the columns of the religious press." Oh, it's all about of a piece. Their advertising pages are just equal to their theology and their grand scheme of salvation by an innocent person's blood.

A HINT TO REFORMERS.—Don't try to do too much. A man not a thousand miles from this city attempted to teach his wife to eat with a fork, and since that lesson he has been wearing a piece of beefsteak over his left eye. The pathway of the reformer has ever been much like Jordan.

THE Rev. Jonathan Crane, pastor of the First Congregational Church in Middletown, N. Y., was stricken by apoplexy in the pulpit, on Sunday last, and died on Christmas day. Those who are firm in the faith that Providence directs everything are left to conclude that the omnipotent individual aforesaid was displeased with his servant, and took that means to displace him.

THE Rev. Simeon Dixon, formerly of Brooklyn, and who recently has had a church at Baxtertown, N. Y., has surrendered himself to the officers of justice, who for several days have been looking for him. Sarah Jane Williams accuses him of seduction. The reverend gentleman barely escaped arrest upon the evening of his recent marriage to Mary Agnes Kane. The good man was admitted to bail.

BETWEEN the scientific skeptics without and the clerical skeptics within, the citadel of orthodoxy is seriously menaced, and its reverend defenders are likely to have their hands full for the next few years in repelling assaults and suppressing more dangerous mutinies. It behooves them to be on the alert, and to make no compositions with the enemy. The times call for vigilance on the walls and aggressive courage in the field.—Sun.

DR. FARRAR, canon of Westminster, and author of the most popular "Life of Christ" of our time—read and admired of late years in thousands of Christian families—has been preaching at the Abbey on subjects relating to a future life. He renounced his faith in the beautiful doctrine of an endless and burning hell inasmuch that many pious souls are looking about in fear and trembling, not knowing what they will cling to if their devil and hell are snatched from them. Take these away, and what have Christians to hope for?

THE orthodox journals are pitching into Beecher for his sermon on hell. The Presbyterian vents its wrathful indignation by saying that "he erected in Plymouth Church an orthodox scarecrow, and commenced swearing at it, throwing mud at it, making faces at it, butting at it like an infuriated goat. Every time the red flag of his own fancy floated before him, he pawed and flung turf in the air; indeed, he stood in impotent rage, swearing most blasphemously, and striking at shadows." Verily, what loving kindness these Christians do show one toward another.

THE lads and the ladies are mixed up by the narrator of a baptismal scene at Lambertville in such a manner as to make it difficult to tell who is who, or which is what. He says: "The pastor baptized thirteen in the Delaware river, one of them being his only son, another one being a young lad, formerly one of the most active members of the Episcopal church, a young lady of much promise, and still another, the daughter of one of our deacons." The lad who is a young lady of much promise, and the other lad who is the daughter of a deacon, ought to have the best wishes of all Christian people.

GIVE us a dollar's worth of silver in our silver dollars (*Chicago Journal*). According to whose standard? By the standard of England there is now only 92 cents in our old silver dollar, but by the standard of France, Italy, China, India and three fourths of the people of the world who use money, our old silver dollar contained 108 cents worth of silver. Shall we by dissuading silver, of which we produce more than half of the world's product, depreciate its value and increase the price of gold, which is the product of England? Or shall we by using silver augment its price and diminish the price of gold?—Graphic.

AUNT 'LIZA GONE HOME.—"Doctor, is I got to go?"

"Aunt 'Liza, there is no hope for you."

"Bress de Great Master for his goodness. Ise ready."

The doctor gave a few directions to the colored women that sat around 'Liza's bed, and started to leave, when he was recalled by the old woman, who was drifting out with the tide:

"Marse John, stay wid me till it's ober. I wants to talk ob de old times. I knowed you when a boy, long 'fore you went and been a doctor. I called you Marse John den; I call you desame now. Take de ole mammy's hand, honey, and hold it. Ise lived a long, long time. Ole marster and ole missus hab gone before, and de chillun from de ole place is scattered ober de world. I'd like to see 'em 'fore I starts on de journey to-night. My ole man's gone, and all de chillun I nussed at dis breast has gone, too. Dey's waitin' for dere mudder on degolden shore. I bress de Lord, Marse John, for taken me to meet 'em dar. Ise fought de good fight, and Ise not afraid to meet de Savior. No mo' wo'k for poor ole mammy, no mo' trials and tribulations—hold my hand tighter, Marse John—fadder—mudder—marster—missus—chillun—Ise gwine home."

The soul, whilst pluming its wings for its flight to the Great Beyond, rested on the dusky face of the sleeper, and the watchers, with bowed heads, wept silently. She was dead.—Missouri Brunswick.

THE following is from a letter from London in the *New York Times*. However much we may boast that our free schools are a sufficient safeguard against the machinations of a wily priesthood, it is evident that not only here but in England are the Catholics slowly but surely advancing to power. The fact that in London a few years ago a "sister" would have been

mobbed by Protestants, leaves not much choice as between the rule of the two great sects of Christendom. There is no logical stopping-place between Rome and Reason, and we trust it will not long before the American people renounce all allegiance to the former, including its legitimate offspring, the Y. M. C. A., and trust to Reason as their only guide. This letter shows rather interesting conditions existing in the country whose dominion encircles the earth: "The ritualists are once more coming to the front in a spirit of aggression, which is exciting the Protestant mind of England into a fit of angry remonstrance. Talking the other day to an intelligent and traveled American from the West, he assured me that one of the biggest troubles of the future in the United States would be 'the religious question.' He said the Roman Catholics were working might and main to get into their hands the control of the educating forces of America: that they were succeeding far more rapidly than was generally believed, and that the seeds were sown for a struggle which will one day shake the Republic to its centre. My friend may have been a religious fanatic; he may have spoken the truth, nevertheless. Once in a certain number of years there is a religious fight in Europe. England is the prize which the Papacy prays for. The son of a friend of mine is being educated at a Roman Catholic college on the Continent. One of the daily prayers is for the conversion of England. The revival of 'the true faith' in Great Britain, with its pomp and pageantry, its influence of office, and its power near the throne, is the dream, the desire, the hope of all good Catholics; and to hope and desire with them is generally to succeed; for they have the patience that commands all things, the patience to wait. Their schools, their churches, their convents dot the United Kingdom in all directions. Their vespers bells are heard in English valleys; their tolling priests are met on every country road. A few years ago a sister in her robes would have been mobbed in the streets of London. Now she goes about, with her rosary and her white head-dress, disregarded. The priest mixes in Protestant society. In Ireland the Established Church has been abolished; in England far-seeing men say the establishment is doomed. Not a week passes that does not send a convert to Rome out of some high family. The Ritualists are the intermediary agents between the English and the Romish Church. They educate their flocks to the shows and pageantry of the other church; they burn incense; they exalt the Virgin; they attack the superstitious with miracles; they make the service of the Church of England seem tame; they unhinge weak minds and force strong ones, even when they have obtained power, into that Church in which they can satisfy to the full the thirst which ritualistic mummeries have excited. Within my own journalistic circle there are half a dozen Roman Catholics who 10 years ago were Protestants. Mr. Tooth, at Hatcham, insists upon imitating the Romish service in his Protestant church. Mr. Machonachie will have crucifixes and images of the Virgin in his. They support their pretensions by insidious publications; they outrage their ordination vows; and yet no Bishop is found strong enough to evict them, and the law hesitates to put forward its arm against them. I don't say they are insincere men; I don't offer an opinion as to the truth of their principles. I only know they have no business in the Church. There are scores of clergymen today who are taking the money of the establishment, living by it, holding high positions through it, and who not only break their solemn ordination vows, but steadily undermine the house, in league with its enemies. These are stubborn facts, and they point to that same trouble which my American friend predicts for his native country. It is the fixed belief of many sober, thoughtful men that a far more serious trouble for England than the war in the East is developing in the remarkable progress of Roman Catholicism, which is one of our most significant signs of the times. Queen Victoria is not blind to this modern feature of religious education. She ignored the marriage of the Premier Duke of England, his Grace of Norfolk, because the bride was a convert from Protestantism—the latest triumph of our great social star, Monsignor Capel.

Events of the Week.

THE city hotel in Portsmouth, N. H., burned. SAMUEL BOWLES is getting better. Death is deferred indefinitely.

BOSTON has an eleven-year-old murderer. Feroocious precocity is perhaps Boston's forte.

A SHOE-FACTORY at Braintree, Mass., was consumed by fire. Loss, \$50,000 or \$60,000.

A PLANING-MILL was destroyed on Christmas morning at Pottsville, Pa. Loss, \$25,000.

LOVELY December weather. A prettier Christmas day was never known. No snow yet and but little frost.

THE profits of the Third Avenue Street Railroad for the past year was \$520,000. Rapid transit will undoubtedly lessen those fat profits materially.

FRANKLIN HAYES of Brooklyn shot his step-mother. He proposed at first to shoot himself but was prevented. It is best sometimes to let those fellows have their own way.

DR. T. S. LAMBERT, President of the late Popular Life Insurance Company, has been found guilty of perjury in the returns made as to the condition of the company. Sentence not yet passed.

MRS. A. T. STEWART, aged seventy, fell upon the marble stairs of her marble mansion, corner 34th st. and Fifth avenue, and broke the radius of her right arm besides bruising her shoulder severely.

SIX children between the ages of nine and twelve—four boys and two girls—have been arraigned for murder in Columbia, S. C. They murdered a negro boy in a cottonfield and nearly killed a negro man who molested them.

A FIRE occurred in the immense desk factory of Kerr, Killner, & Co., of Goerck st. It broke out in the engine and boiler room, causing a loss of \$25,000. By the prompt action of the fire department a disastrous conflagration was prevented.

STILL THEY COME.—Twenty-one young priests were ordained by the Right Rev. Dr. De Groshland at Troy, N. Y. Now all the poor Mickeys and Brigets will have to do is to go to work and support those young candidates for heaven upon the fat of the land.

SCANT war news since the surrender of Plevna. The Turks are still anxious for peace. Great war preparations are being made in England, and it is thought she meditates taking a hand in the fray if the settlement is not made in a way that will be acceptable to her.

CHRISTMAS passed off rather merrily in this locality. The weather was delightful and equal to April. The parks were filled with pleasure-seekers, and the churches abounded in impressive ceremonies and services. One unpleasant recenter is, however, to be recorded. Four men engaged in a personal quarrel late at night on the corner of Bleeker and Sullivan streets. Two of the men were stabbed, probably fatally; the other two made their escape, but were arrested at night.

A TERRIBLE EXPLOSION.—On the evening of the 20th, between five and six, a terrific explosion occurred in Greenfield's candy factory on Barclay street, by which the front part of the four-story building was blown out and a fearful mass of ruins precipitated. Many girls, as well as men, were employed in the establishment, and all were busily engaged in putting up orders for holiday goods. It was thought at first as many as eighty persons were crushed to death in the ruins, but upon digging out the crushed bodies the probable number of deaths is reduced to one-quarter of the original estimate. Different theories exist as to the cause of the disaster. Some claim the boilers burst others that it was the smoke flue leading to the chimney, and others again that it was the explosion of kerosene lamps used in the establishment, and that the burning oil communicated with the dry powdered starch used in large quantities in the establishment. The building caught fire very soon after the explosion, and it was thought many of the girls were burned to death. Many saved themselves by jumping from the second-story windows.

Career of Religious Ideas.—Continued.

BY HUDSON TUTTLE.

CHAPTER XII.—CONTINUED.

THE ULTIMATE OF RELIGIOUS IDEAS.

"Ye are gods, and behold ye shall die, and the waves be upon you at last:

In the darkness of time, in the deeps of the years, in the changes of things,

Ye shall sleep as slain men sleep, and the world shall forget you for kings."

THE progress of thought is in cycles, and history constantly repeats itself in what may be termed crises. Nearly two thousand years have passed since the dawn of the Christian Era, and we find society again entering a similar plane of organic disruption to that which prostrated the magnificent mythology of the Roman world. The wise Polybius records that it was allowable for writers to enlarge on miracles and fables to promote piety; and Strabo that women and the people generally could only be led to piety by myths and fables. It was an age of organized hypocrisy. The philosophers had no faith in the religion they encouraged in the people. Statesmen employed it as a convenience in the machinery of government. Augurs and priests smiled when they met. Authors ridiculed the legends of the gods to each other, while they wrote in exquisite prose and verse in their favor. The State became disintegrated, from the throne of Cæsar to the hut of the peasant; and hypocrisy so skillfully concealed the decay that no one saw the imminence of change.

After a wide circle, society again repeats this state of things. *It has become an organized hypocrisy.* In the United States, sixty thousand priests daily teach what their reason declares false. They have grasped the schools; they manufacture opinion, and throttle the Press. Dare the statesmen, lawyers, physicians, or authors come in collision with public opinion? Not they. The statesman wants office more than manhood, and joins the rabble to gain votes. He will even attend revivals, and become "converted," if he attain his ends thereby. Although a skeptic at heart, he is a ready tool to enact church-favoring laws. The lawyer seeks credit by owning a pew, and sleeping in it two hours each Sunday. To the physician, to be religious is a fair advertisement. The author, most sensitive to the breath of criticism, finds the popular side yield most honor and profit. The merchant finds a high-priced pew a good investment; and even the mechanic obtains more constant employment by belonging to some church.

While all detest this tyranny, and loathe themselves for yielding to its pressure, they consent to be slaves to each other. They feel they are hypocrites, but know not how to shake the horrid vampire off; and if they knew they dare not. The honest mechanic would lose his rank; the merchant's goods would remain on his shelves; the physician would have no patients, the author, no readers; and this, too, most paradoxically, in the midst of those who at heart believe just as they do, and who secretly honor them for openly avowing their belief. The members of the social fabric mutually consent to live lives of debasing hypocrisy, and to make their conversation unmitigated cant.

Our aim has been to show the baselessness of all extraneous systems of morals and worthlessness of religious opinions, as such, distinct from morality based on intellectuality. To gather up the scattered threads of evidence, the ultimate of our position may be briefly stated:

The ultimate of the God-idea is negation. The savage believes everything is God, and soon arrogantly claims to understand his will and purpose. As he advances in knowledge and civilization, he distrusts his capability to grasp the infinite, and with his growth in wisdom perceives more and more his weakness. God is invariably a reflection of the mind of the worshiper; and when the worshiper, instead of erecting altars and shrines, and addressing prayers to an ideal being, sets himself at work to purify and render himself divine, the end has been attained.

The Christ-idea, developed from a part of the God-idea—the approach of the Infinite to man through the medium of the flesh—is an imperfect expression of the divinity of man, of the infinite possibilities of his nature, and reaches its end when those great truths are received and embodied in noble and true lives.

Religious ideas are outgrowths of fancied relations between man and God. They rest on the assumption, expressed or understood, that God is a personal being, and interferes with the actions of men and the course of Nature, in whole or in part by miracle. Religious rites and observances can have but two motives—to appease the displeasure or gain the esteem of the gods, or God.

God must be personal to render such intercessions of any avail. The impersonality of the Infinite Cause disposes of all the ceremonies and forms which pass for religion. The moral faculties, which from immemorial ages have been persecuted by superstition, are consigned to the intellect, and man, instead of acting to please God, does right because such is the legitimate requirement of his perfected organization. He walks out of the blighting shadow of ritual and creed—the blind reliance on revelation and its interpreters; casts aside his fear of offended gods and demons, recognizing in himself divine powers which rightly used will lead him to divine ends. He does not determine the right and the true by written revelation, but by knowledge of the constitution of Nature. He is pure and upright, not because it pleases God, but because he has inherent capabilities for purity and nobleness of life.

The observance of the fixed order of his being is the right and true, and the harmony of his life will proclaim the measure of his knowledge and obedience.

Are these highlands of truth to be gained without a struggle? Are mankind to have the clouds of ignorance at

once swept away from their mental sky? If so, this grandest of revolutions will be unique. Nay, planted on the impregnable rock of positive knowledge, the warfare will be waged between science and dogmatism, the hoarse bray of ignorance. Here entrenched, it has scorned to do more than defend itself against the moss-troopers of the religious marsh-land—the guerillas and bushrangers of theology. Gathering strength, it may become aggressive. The low cannonading of this struggle is heard in the distance. Rome, most sensitive to feel the popular breath, most quick to prepare for the red-handed struggle she has waged for her whole life against humanity, calls a great Council to reassert her dogmas, and give her strength to flesh her fangs on the first faint sign of rebellion to her rule. The Protestant churches are uniting and drawing tighter the reins of theological government.

On the other side, men arise who dare to think, and—thinking—dare to speak.

Shall we repose our confidence in Truth, and passively await the issue? Truth of itself has no power. Religious barbarism has repeatedly conquered civilization, and set the hand on the dial of progress backward many a weary century of blood. The Truth demands exponents and defenders.

Conservatism finds strength in the ignorant masses, and when we consider how few there are who think correctly, who are reliable in their judgments, unbiased and unprejudiced, we tremble for the cause of mental freedom.

Rationalism, the implacable foe of superstition, is slowly gathering its forces for a final struggle. The various battalions of Churchianity have waged many a hard-fought battle among themselves—have looked upon each other with spiteful hate—for slightest differences of opinion condemned each to a place it is almost profane to mention; but now, under the pressure of the accumulating power of Rationalism, they send their bugle blasts down the gale, calling their scattered hosts together, and wheeling their pliant subjects into line. Old and New School Presbyterians on the right; Episcopalians in the centre; Methodists, Baptists, and scattered divisions of various sects on the left; a picket line of Swedenborgians; while the whole is supported by the solid columns of Roman Catholicism, lumbering on with its heavy ordnance, its racks, gibbets, fagots, and dungeons.

In this contest money is as dross, and life itself is of value only as it purchases freedom. We who have come up out of the black shadow of death, traversing the Golgotha overshadowed by the withering shade of Churchianity; who are drabbled with the slime and ooze cast over us by the serpent-tongue of slander "for Christ's sake"—what are we doing? Allowing our children to travel the same road! Sending them to the Sabbath-school or church, and permitting them to drink at will of the same poisoned fountain! For their sakes, if not for our own, let us strive to make *Rationalism* a power commanding respect. Let us leave them the proud name of independent thinkers, and make it a title of honor.

The battle is no longer waged with the uncertain weapons of theology and metaphysics, but the thinker now wields the Damascus blade of positive knowledge, and the result will be decisive. Infallible authority, antiquity, miracles, saints, martyrs, popes, priests, majorities, dogmas, faiths, consciousness, all the trappings that have hitherto been received as divine, holy and sacred, will perish before the keen flame of what is known, and no more shall blight the expansive spirit, for ever.

What will be the outgrowth of this radical change, brought about by the accumulation of knowledge?

The Church, with its hollow shams, shall perish; but morality, the growth of intellect, freed from gross and perverting idolatry shall achieve a nobility of character unknown before. Faith in the doctrine of vicarious atonement, fear of offending a relentless God, the tortures of hell-fire, the authority of a book or a caste, shall pass away before the certain light of man's true relations and a positive development of morals.

THE END.

A Letter from James Parton.

The following letter was probably not designed for publication, but as it contains views so clear and reasonable connected with our constitutional and personal rights, and it being from a person so widely and favorably known, we trust we are guilty of no breach of confidence in laying it before our readers:

NEWBURYPORT, MASS., Dec. 19, 1877.

D. M. BENNETT, *My Dear Sir*: I have read with care your pamphlet entitled "An Open Letter to Jesus Christ," and though I would not treat such a subject in that manner, I cannot hesitate to express my conviction that you were within your right, as an American citizen, in writing and publishing it. I know how painful it must be to millions of amiable people to have their religious system so ridiculed; but I am also sure that there are certain hymns and other writings, issued by and for religious persons, which give me as acute misery as anything in your pamphlet can give them. There is an individual called Hammond, who publishes a pious song-book full of the grossest superstition, and, as I think, most hostile to human happiness and virtue. Nevertheless, I think he is within his right in selling it. Moody and Sankey enjoy a clear revenue of over fifty thousand dollars a year from copyright on their books; which, I think, do great harm, and dishonor this country and this age. But I would fight for their right to publish them, and willingly concede that, in publishing them, they mean to do good to others as well as to themselves.

These things are matters of opinion, and there can be no safe and tranquil progress in human affairs unless opinion is free.

Respectfully yours,

JAMES PARTON.

The Bennett-Teed Discussion.

1.—JESUS CHRIST IS NOT ONLY DIVINE, BUT IS THE LORD GOD, CREATOR OF HEAVEN AND EARTH.

MR. TEED'S FIFTH LETTER.

MORAVIA, Dec. 20, 1877.

MR. D. M. BENNETT, *Dear Sir*: Fortunately, or unfortunately, for both of us, "the Universe is here"—that is, it is everywhere. "Matter is here," force is here; we see and feel them. But oh! where is mind? With what do we perceive them? I must needs "bottle up" a little that you may see it and feel it, that it may become tangible to your material and physical perceptions, before you can conceive of its existence! Is it essential for me to add that mind is here also? Or would this be another assumption on my part?

Is it difficult for you and the readers of your paper to comprehend me? No wonder! Your efforts appear to be directed to the rendering of my statements as obscure as possible. Nowhere have you or your readers seen a statement of mine that mind is distinct from matter or organized form. Again I repeat, they are correlates; neither can exist for one moment without the other. If you again charge me with separating them as independent of each other, I shall charge you with a very "obtuse" mind or a very obstinate purpose of misrepresenting me, with a view to befogging your readers that they may not perceive what I am "really driving at."

I would be glad to see your definition of "a mental and physical organization." If it is an organization without mind or mentality it is a singular anomaly.

I see you dodge the question embraced in your own statement, not mine, that all the mind that ever existed is the product of a mental and physical organization, and by your manner of disposing of it I infer that you consider the other position the preferable one—namely, that it is *not* the result of a mental and physical organization. It is or it is not—which will you have it? If it is, then there has been no time when mind did not exist. You say, by a mental and physical organization you do not mean an organization composed of mind, but an organization adapted to the production of thoughts or mental phenomena. As you adopt Webster as authority on the word function, would it not be well—being consistent—to adopt him as authority on the word product? A product is something, not nothing. Thoughts and mental phenomena can only be produced from thoughts and mental phenomena. If it were possible to produce them from anything else than thoughts planted in the will, then it is possible to gather grapes from thorns, and figs from thistles, and potatoes from pumpkin-seeds, and cats and dogs from the human spermatozoa. A mental and physical organism is essential to the propagation of the same. No mental and physical structure was ever propagated that was not preceded by a mental and physical structure. No thought was ever propagated that was not preceded by a thought generated in an organism composed of form and function, matter and mind. No potato, grape or apple ever existed that was not preceded by a potato, grape or apple! No human structure ever existed on the face of this earth, or any other, that was not the reproduction of the same arrangement of mental function related to its coordinate, the physical structure. The incarnation of the Lord is a representative instance of the law to which I refer.

Before I had heard the name of Darwin, the law of evolution was as familiar to me as my own name. By the same process of mental activity enabling me to reach the discovery of the law, my mind made the discovery of its coordinate, involution. In fact, the two concepts were born from my will (the seat of philosophy) into my intellect (the seat of science) at the same instant. All thoughts are born to me thus in pairs, male and female, the product of the garden of Eden.

It is very natural to suppose that if you and your readers have only reached in your explorations the discovery of one portion of a great principle, it will be difficult to comprehend these higher elements of thought. I trust you will be patient and persevering, however, and I will try my best to make the great truths, to which my mind is resurrected, clear to your perceptions. When you and the readers of your paper, those who are biased in your favor, can so enlarge the mind as to embrace the two principles which forever operate in unison—namely, involution and evolution—you never will be guilty of the glaring contradictions and inconsistencies in the use of terms that now characterize the statements and writings of your *advanced thinkers*. That you may not doubt to what I refer, I will give you an instance: Man, according to Mr. Darwin, is the product, in his rise through the kingdoms below him by evolution, of a descent up from the lower to the higher forms by ascending down through the ages. He has descended up through the various conditions, stages, changes, and forms of matter down to the present condition and time. He has descended up in his ascent down, till he is able to exclaim, like the philosopher he is, "As to what life really is our ignorance is dense," and then he assumes to argue the questions of life!

If you employ the term protoplasm for its true value—first-formed, which means, according to your authority, Webster, first-created, you are again subject to the charge of contradiction. For you deny the fact of there ever having been anything created. Your use, therefore, of the words *protos* and *plastos*—first and created—is not in consonance with your doctrine. You deny the fact stated by the word protoplasm. Again, you are inconsistent in the use of the word as employed by "scientists," because something existed, according to your own statement, before the thing you falsely call protoplasm. If you take the position that protoplasm (the scientific kind) was not the first stage of animal existence in a timic aspect, but only

first as to quality—by which I mean highest—then I can readily perceive how and why you cherish Darwin's thought, "the descent of man" from the high type of existence, the jelly-fish, through the line of *descent* up through the lower stages of existence—namely, through toads, baboons, etc., till we come to that lowest of all products, the singular non-entity, the modern Infidel and Materialistic mind, which I consider more gelatinous than the jelly-fish itself.

The processes of creation or formation are to be viewed in a double aspect—as successive and simultaneous. The lowest forms or types of vegetable and animal life, exist now, as they did millions of ages ago, and as but a comparatively limited portion of the earth's surface has been explored by the modern investigator, you do not know but future explorations in those regions which have thus far eluded the enterprise of the physical explorer will reveal higher types of existence than any you are yet acquainted with as having existed on the earth as many millions of ages ago as you can now trace the lowest forms to. Again, the process of development is to be viewed in a double aspect in another relation. Evolution in its simplest phase provides for a physical development from a low to a high type of being. In other words, it provides for the rise of man. Involution in its simplest aspect provides for the fall of man—his descent. These two operations—the descent and ascent, or fall and rise of man—are both successive and simultaneous, and are both facts, according to the showing of nature. They are facts also according to the teachings of the Bible.

As it seems to be so difficult for you and those interested in the discussion to comprehend me, before entering into the deep and difficult problems to which it is my purpose to introduce your thoughts, it may be well for me to state a few of the thoughts embraced in our proposition. I deny the conclusions of so-called scientists. They are false. The physical universe has one spacie centre which is the focalization of millions of qualitative conditions at the same focal point in space, these qualities being the convergences of force from as many circumferences. Chemistry, as taught, is false. Astronomy, as taught, is false. Evolution, as taught, is false.

Not only is the physical universe composed of an absolute, and only one absolute, focal point in space, and an expanse and circumference to correspond, but the mental and spiritual or functional universe in its structure is the correspondent of the physical, and has its focal point or center, which is the central functional potency of all existence and being—the origin and source from which perpetually proceeds the life of all function and all form. This centre is both the source of all outflow and the receptacle of all inflow. As a beginning or source, it is constant and eternal, and as a receptacle or ending, it is just as constant and eternal. As a cause, it is the first or highest (interior); as an effect, it is the first (highest) interior, the complete or final effect, hence first effect. Ultimate or final effect is identical and one with absolute cause.

The highest—most interior—of mental, spiritual or soul life is both the origin and product of all activity, whether mental or physical. The law of mutation leads to this and no other conclusion, and the mind that will not perceive it is still in a state of stupor. Jesus reached this final and ultimate condition, and became the Universal Will, Jehovah or Lord. He did this through the law of mutation, completion or fulfilling (filling full) all law, thus being the beginning and the ending. Others before him at regular and stated intervals have reached the same state and, like Jesus, become one with this central power, and in regular and stated succession men will arise to this supreme condition, and adopt or become the everlasting Father, the Lord God and Creator. The above thoughts are a few of the ideas embraced in the proposition. They are not assumptions, but positive knowledges, and will be proved in the progress of the discussion only now begun. You may not be able to see how these things can be, and you may still fail to see what I am "driving at," but the statements are clear. As I have before stated, I shall show that there is a system of true science, and that it is in perfect agreement with the teachings of the Bible; and when Atheism is defeated, the name SAVIOR (Jesus) will be seen exalted above every name, even though earth and hell conspire to bring it down and degrade it.

As stars and the sun (in which is the central astral point or focus of the physical Universe) are related to one another through all the laws and forces that govern their relations, so are all minds in a corresponding manner related through soul, spirit and mental laws and forces to one another, and all mind focalizes in a universal focus or central will, not outside and independent of a physical and mental organism, but within humanity.

The laws of the emanation, reflection and refraction of light and heat and electric force in the physical creation correspond to the emanations of mental light and heat, their reflections and refractions in the mental creation. Mind is not matter, but it is substance, your assertion to the contrary notwithstanding. The word matter is a name, and applied to substance in one condition. The word mind is a name, and applied to substance in another condition. In my next I shall adduce argument.

Yours as ever, C. ROMULUS R. TEED.

Caught a Tartar.

Who caught a Tartar? Comstock.
Who is the Tartar? Bennett.
Who caught a Tartar? The Christian Association.
Who is the Tartar? Bob Ingersoll.
Who catch the Tartar? The Reverends, the Clergy.
Who is the Tartar this time? The Coming Man.
And who is the Coming Man? He that was born free—

free from theologic *ipse dixit*, and has the mental stamina to do right because it is right. Amen. PRENTISS.

"Is Christianity Declining?"

BY MRS. ELMINA D. SLENKER.

FRIEND D—: I received the paper thee sent containing the marked article headed "Is Christianity Declining?" and presume thee thinks its statements perfectly irrefutable. They do look so from the standpoint of the writer, who says:

"Why did not this moribund faith die with Jesus? . . . There always has been and always will be in man a desire for outside help. That help it does get from Christ, and does not from free religion. The Christian Church, from being in its worst estate, is in its best. There were more sincere Christian worshipers last Sunday than ever before in the history of the world. . . . To go no farther back than the beginning of this century, the first substitute for Christianity was Infidelity of the Tom Paine school, now confined to a knot of illiterate people in Boston, with a struggling newspaper, and a bankrupt Paine Memorial Hall, and a few similar coteries in Northern New England and the Lake States. Then came the Fourierite Brook Farm experiment, whose surviving upholders are now either Roman Catholics or indifferents. Charles A. Dana, for example, began life there as a sentimental lecturer on friendship; he ends it as the Nemesis of the American press. Transcendentalism was no more successful; its results were purely literary, and Bronson Alcott's conversations and Emerson's lectures never demolished a single church or created a single theistic society. Then Parkerism was to destroy Christianity; its remaining adherents in Boston have been unable to hire a minister most of the time during recent years. Finally, the Free Religious Association, once so hopeful, confines its attention to the hearing of a few annual papers, and the publication of a report of proceedings."

And all this might be true to the letter, but is it true to the spirit? There may be more people now than ever before who attend your churches, and who think and call themselves Christian; but remember, friend D—, that the Christianity of to-day is not the old-time belief our fathers held; it is an evolution, an innovation, and an outgrowth; it is Parkerism, Frothinghamism, Beecherism and transcendentalism figuring under the old names, forms and ceremonies, just as it once figured under those of the mythological beliefs of the pagans in its first young days, when being built up out of them; just as it is now grafting into its rubber-like substance the Infidelity of Paine, Voltaire, Hicks, Campbell, and other reformers of a later age. Christianity is daily growing more and more deistical and prayerless. It now believes in no real, personal God who hears and answers prayer, nor in a heaven with pearly gates, where endless ages are spent in singing praises to a fetish who feeds his choir on milk and honey. Hell and its horned, tailed and hooved devil disappeared long ago. And as far as enlightened Christianity is concerned, what is it but the Universalism and Free religion which our author seems to think is played out? The churches keep up the old names, forms and ceremonies as a sort of pageant or show, which seems to bind them into a body or community. Nearly all your preachers preach Christianity, not because they think it useful for the masses, just as Beecher preached temperance with the outward man while he drank wine for the inner man! As to there being in man always "a desire for outside help," that is as he is reared. If a child always depends upon his parents, will he ever be a true man, possessing stamina, strength and power? No, sir; he will be like a woman who wears stays and depends upon them till her body is unable to sustain itself without them, and if she leaves them off she feels as if she would "drop to pieces." Just so the dependers upon Christ for "outside help" feels when you take away his prop; for, imaginary as it is, it serves a purpose, though a worse than useless one, to him who would be an independent, self-sustaining, self-reliant individual. As to Christianity not dying with Christ, it is no wonder at all; for it was not *born* with him! That which it contains of good was eternal with all the past of humanity. Its best maxims are older than the oldest writings now extant, and will live when Christ shall have been so long forgotten that scarcely even an encyclopædia will mention his name.

The Bible lives not because it is divine, but because it has been made lawful to believe in it, swear upon it, and pretend to found laws upon it. Homer, Shakspeare, Arabian Nights, and Robinson Crusoe live because they contain intrinsic merits of their own that appeal to us all, because there is that in them that touches a chord in all hearts, so that they need no external aid to keep them in existence. But stop talking, writing and preaching about the Bible, stop urging and forcing it upon people, and in a few generations it would be an unknown work to the masses. There is nothing in it attractive or enticing save its curiosity as a collection of ancient writings showing the condition of society in the far-back past, and it is not even reliable in that light, for it has been so often mutilated, changed and fixed up, that the original is entirely lost in the suffixes and supplements.

To the "knot of illiterate people in Boston," etc., the world owes more than it realizes. The truths that have been written, printed and circulated by them and their coadjutors are making themselves felt in every household in the country. They have not the powerful machinery of the Church to work with, nor do they make vain promises to their constituents of an eternity of perfect bliss as a reward for believing their say-so, or, still worse, threaten them with an eternal, infernal damnation. But they speak plain, every-day fact and common sense, which, though not dressed in art and trickery, and made gaudy and

attractive, is real and practical, and the only safe and sure doctrine. Novels and fairy tales, ghost-stories and narrations of unnatural monstrosities have always obtained more readers than simple unvarnished statements of actualities. But the wise and cultured mind prefers plain, substantial diet to a feast of condiments which, palatable though they may be, always produce indigestion and disease.

The pioneers are ever few in number, but they pave the way, and by the time the truths they utter are accepted they find themselves, like our dead heroes, Paine, Voltaire, and Parker, in the van; while others, born in a later day, become in turn pioneers of newer and more progressive truths. Is it, then, to be expected that this vanguard shall be equal in numbers to the great army that is following it? There are always more pupils than teachers. But the intelligence of the teacher exceeds that of a roomful of pupils. You may have numbers, but Freethought has the majority so far as brain-power is concerned. It has always had it and always will. Protestants have it in excess of Catholics, and it slowly but surely follows all evolutionists and progressives, in the church or out of it. Take, for instance, the Hard-shell Baptists, who cling more closely to the literal word of the Bible than any other sect and still practice the apostolic custom of foot-washing. They have a pride and glory in not even knowing how to read, quoting Bible passages from memory and hearsay, and making the most ridiculous mistakes you ever heard of. Determined to be ignorant of all save "Christ and him crucified," they are the very embodiment of "pure piety." The more ignorance, the more religion—as any one who has lived among negroes and drunkards can testify. Therefore I say, better is one "struggling newspaper" filled with gems of truth than whole libraries of false, delusive, degrading, debasing literature, bound up in morocco and gold, and backed by mints of money.

"The time has come to stand erect
In noble, manly self-respect;
To see the bright sun overhead,
To feel the ground beneath our tread,
Unruled by priests, uncured by creeds,
Our manhood proving by our deeds."

T. S. Collection.

Sacred Paintings in Place of the Bible.

D. M. BENNETT, *Dear Sir*: I am about to try the experiment of introducing a sacred picture into our public schools as a substitute for the Bible, which of late is becoming a bone of contention.

The State claims the right to educate the child, and holds it to be a duty to see that it has a certain amount of moral instruction.

The Holy Bible having become of late rather unpopular on account of your unmerciful attack upon its divinity, I am induced to ask if you will coöperate with me, or if not, that you will not oppose me in this my great effort at reform. I have selected from God's many sacred subjects, as a model for my sacred painting, "God's two She-Bears," as being best calculated to prove to tender minds the unparalleled mercy and love of their Creator. I have painted a white spot on top of the good man's head so that it will be easy to tell which is the good man and which are the bears. The benign countenances of forty-two mothers shed a ray of light through the bloody atmosphere as they select such pieces of their little ones as they think they are entitled to, and as they return thanks for God's blessings, they seem to realize that "God's ways are mysterious and past finding out."

My next sacred picture will be of three hundred foxes meekly backing up to have their tails tied to a fire-brand. But the grandest and most sublime of all my paintings is the great hopper which contains nine-tenths of the human race and conducts down its spout a steady stream of living souls into an endless hell. This painting is so real that you can fairly smell the brimstone as its smoke ascends through the hole. Also, just at one side, there is an elevator which makes tri-weekly trips to heaven, loaded mostly with souls of Russian soldiers who have been killed in trying to establish Christianity in a heathen land.

If we can only get men to see God's works in their true light, we shall have no farther use for the Bible in our schools.

M. BABCOCK.

St. John's, Mich., Nov. 1, 1877.

POSITIVISM.—The second edition of the "Epitome of the Positive Philosophy and Religion," published by the Society of Humanity in the City of New York, is now ready. It contains, also, the Constitution of that Society, and the celebrated Letter of Harriet Martineau on her Religious Convictions, and the Classifications of the Sciences by Messrs. Wakeman and Evans. Price 25 cts., in postage stamps or currency.

Send also for "The Old versus the New Faith," and "The God Idea in History." Price 10 cents each, or the three for 35 cts.

H. B. BROWN, Pres. of Society,
141 Eighth st., New York.

THE WIDE AWAKE MAGAZINE.—The Christmas number for January, 1878, edited by Miss Ella Farnham, is a high toned finely illustrated monthly journal of ninety pages of excellent reading matter for the young folks. We should like it better if the gifted editor would devote a portion of the columns to interesting articles pertaining to natural history, science and philosophy. Children love to learn when the instruction is entertaining and not compulsory.—Price \$2.00 per year, or 20 cents per copy.

MIND is the root; actions proceed from the mind. If any one speak or act from a corrupt mind, suffering will follow, as the wheel follows the step of the ox that is drawing.

The Truth Seeker.

D. M. BENNETT, Editor.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER YEAR.

NEW YORK, SATURDAY, DECEMBER 29, 1877.

Principles and Personalities.

While we were quietly and honestly pursuing our legitimate business and exercising only the rights guaranteed by the Constitution of the United States to every citizen of the country, we were, more than six weeks ago, arrested upon an offensive charge and our property forcibly seized, with the threat that if we did not surrender it our entire goods, type, etc., would be seized and perhaps taken from our premises. We were forced before a U. S. Commissioner and held to appear for an examination, and if we could not have found a friend owning property in the city who was willing to go upon our bail bond we would have been thrown into prison and have laid there till this time. On the same day as well as on the following day it appeared in our city papers that D. M. Bennett had been arrested for sending obscene matter through the mails; that he was an avowed free lover; that he was the publisher of a vile sheet, and had been sending out matter too indecent to be repeated or named. Dispatches of the same tenor were sent to every city and village in the United States where telegraphic dispatches are received and the same appeared in hundreds of papers in various parts of the country.

Having violated no law, having published nothing obscene, having dealt in nothing indecent, and sent nothing of the kind through the mails, we very naturally felt aggrieved and that we had been very harshly and unjustly treated. Few men would wish to be arrested on such a charge and few would like to have their reputation thus blackened in all parts of the country. Few men would wish to be thus interrupted in the exercise of their Constitutional rights with the evident intent of crushing them and destroying their business.

It is perhaps not strange that we should resent such treatment; that we, who had all our life been loyal to our government and law-abiding in our conduct, should think we had been wrongfully used and that we should turn somewhat upon the person who had thus misused us. When we learned that he had boasted of sending nearly two hundred and fifty persons to prison for terms varying from six months to ten years; when we have seen our own friends stricken down and deprived of their liberty and their property when, in our honest opinion, they had committed no crime worthy of punishment; when we have seen that the U. S. court in this district has made very summary work of the cases brought before it by the party who arrested us; that nearly all have been convicted upon his individual evidence, and that juries have been instructed to find the accused guilty upon the evidence of one man only and no counter-testimony has been allowed; when the prosecutor has boasted that nearly all the cases that he brought before the court aforesaid resulted in convictions, it is not strange, we say, that we realized the peril we stood in; that we have spoken words of criticism, and that we have used some personal remarks in reference to those whom we could only regard as enemies.

But as much as we feel that we have been wronged; as much as we apprehend the injury that has been intended us, we do not wish to descend to a warfare of personalities. We prefer to deal with principles and to discuss the Constitutional rights of American citizens. The only object we should have in giving to the public the acts of any individual connected with this business is to show the character of some of the laws which have been enrolled upon our statute books and the means employed in their execution. This we feel we have a perfect right to do. We do not want to do a wrong to the worst enemy we have in the world, but simply feel it to be our duty to state such facts as ought to be known. But an article from the pen of another appeared in our last issue containing statements of a personal character, and some of them not immediately connected with the subject of the objectionable laws, the publication of which was ill-advised and which is regretted. We shall hereafter take time to investigate and inform ourselves of the correctness of statements made before admitting them into our columns. We certainly wish to wrong no person and to state nothing that is untrue. We prefer, as remarked, to deal with principles rather than individuals and to refer to individuals only as is necessary to give a clear view of the subject under discussion.

We feel confident that it was the design of the framers of our Constitution that no person should be oppressed on account of his religious opinions or for the want of religious opinions. We believe that many enactments have passed both houses of Congress and received the signature of the President that were hastily acted upon and not sufficiently considered. Some of these laws have been contrary to the spirit of the Constitution and oppressive upon the rights of individuals. Of this character were the sections passed in Congress four years ago and known as the Comstock laws. They are too sweeping, and do not define the crimes for which citizens were to be, and have been, severely punished. The terms "obscenity," "indecent," "immorality," are too vague and too varying in their interpretation to consign people to prison for ten

years and to subject them to fines of \$5,000 for offenses committed in their name as has been done. If there are crimes punishable by such severe sentences, they should have been accurately defined, that all persons could have understood them the same as with murder, homicide, manslaughter, arson, larceny, etc.

As ill advised as the passage of those statutes was, a still greater mistake was made in intrusting their execution to a single individual, and one who has proved himself wholly unfitted for such an important charge. He has been appointed to, or has assumed, the office of a censor of the U. S. mails, of the public press, of scientific works, of medical authorities, of medicinal preparations, of works of art, of surgical instruments, and various manufactured articles too numerous to mention.

It is to be regretted that the liberties, the property, and the very lives of the citizens of this country should be turned over to the tender mercies of an individual who evinces a morbid delight in sending to prison people whom he regards as not quite orthodox in religion, medicine and morals, and who often boasts of the numbers of his victims and the ease with which he has incarcerated them.

It can hardly be supposed that the intelligent Senators and Representatives really meant to make it so easy to throw friendless persons into prison for offenses they never would have thought of committing had they not been induced to do so by the very party who, as a spy and informer, laid plots to beguile them, and then, upon his own unsupported testimony, consigned them to a terrible prison for years.

It is a fearful thing for a man to be deprived of his liberty, and to be immured in a loathsome prison, where he can scarcely see the face of the sun for months; where vermin of all kinds crawl over him, and the food that is given him is repulsive in his sight. Liberty is the dearest right we possess, and it is terrible to be despoiled of it, especially upon unjust and insufficient grounds. It is very wrong to place it within the power of a single individual to send two hundred and fifty persons to prison on his unsupported testimony, and many of them without a chance to introduce rebutting evidence. That this has been done can be abundantly shown.

It is not our wish to be the champion of those who have been guilty of dealing in lewd and vile publications, nor would we depreciate the good that has been done in that quarter, but we would cheerfully say a word in defense of those who, under the name of obscenity, have been unjustly and cruelly deprived of their liberty and their rights, their happiness and their health, upon grounds far inadequate to the punishment, and in cases that have come to our knowledge, where no violation of the law had taken place at all. Should Congress see fit to appoint a committee of examination to enquire into what has been done in this line of prosecutions and persecution, a statement of facts can be disclosed, which, in point of cruelty and injustice, cannot be equaled since the palmiest days of the Spanish Inquisition, when the truth can be demonstrated that within the last four years we have had an American Inquisition here in our very midst, that lacked only the instruments of torture and death to make it equal in horror to its prototype of a very few hundred years ago.

We will, repeat, however, that, in opposing these aggravated wrongs, it is not our purpose to injure any one, and we shall refer to individual cases only when it is necessary to illustrate a principle. Equal justice to all should be the governing rule with the entire American people.

The Main Question.

AN OPEN LETTER TO THE LIBERALS OF THE UNITED STATES:

The question that has been raised by my arrest for mailing "obscene and immoral" pamphlets has taken a shape in which every citizen, and especially every Liberal citizen, is deeply interested. It affects you and your posterity as much or more than it does myself. Shall we ask for the repeal or modification of the Comstock legislation of 1873, or shall we merely tinker it and ask for the dismissal of the old Inquisitor? In other words, shall the people of the United States stand by their rights under the Constitution, or shall we be frightened by Comstock and the bugbear of respectability into a surrender of them to the Christian Inquisition? These are matters for you to act upon, and I beg to submit them to you in all frankness.

These questions presented themselves to me upon reading the five-column editorial in the *Index* of the 20th inst.—the well-known Liberal and Free-Religious weekly of Boston—dissuading its readers from signing the Petition for the repeal or material modification of the inquisitorial laws alluded to. The *Index* article is too long to reprint in these columns, otherwise I would cheerfully lay it before my readers. The reasons given for its, to me, astonishing course are about these:

1. If we go for the Petition, as it is, respectable people may think that Liberalism and obscenity are one and the same thing.

2. That without these laws and inquisitions, children, especially school children, cannot be protected from obscene literature.

3. That efforts to repeal these laws will make Mr. Heywood and myself appear as champions of obscenity and really guilty of the offenses charged; and therefore damage our defenses, which must consist in showing that we are not included in the laws as "justly interpreted."

Now, it appears to me that the *Index* has "caught at the tap and lost the bung" in its lengthy consideration of this matter. The views it presents are certainly very fine and ingenious, but they may easily be disposed of when the public mind is made up upon the main question, which is the very substance of the Petition—viz.: Is THIS INQUISITION AUTHORIZED BY THE CONSTITUTION OF THE UNITED STATES? That it was a usurpation from beginning to end, and fraught with ever-increasing danger and evil to the people, has become my settled opinion.

I did not, however, send out that petition upon my individual judgment only. It was submitted to judicious and intelligent Liberal friends and able lawyers, Liberal and otherwise, so as to be sure that I was not asking others to stand upon unsafe ground. There was but one opinion among those consulted, and that was that the simple authority of Congress "To establish post-offices and post roads," and which are the only words referring to the post-office at all, could not by any possibility authorize these laws discriminating against the moral character of otherwise mailable matter, and certainly not in the teeth of the provisions securing freedom of conscience, of the press, of speech, referred to in the Petition itself. This sweeps away the ground taken by the *Index*, at once.

The *Index* does not pretend to controvert the position of the Petition on this question; it seems to grant it, and then, with singular inconsistency, asks us to sustain these laws, as though an unconstitutional law could be of any validity or use whatever! Nothing short of the Supreme Court of the United States will ever satisfy me that such laws as these were ever contemplated by those who framed and ratified the Constitution. But the objections of the *Index* seem to me to be less serious than it supposes.

1. The *Index* thinks that if we petition for the repeal of these laws, it will be taken for granted that we are champions of real obscenity and all its evils. THE TRUTH SEEKER at the outset guarded against this misapprehension. It has gone beyond the *Index* in protesting that this is not so. Take, for instance, the following from an editorial in these columns in the issue of the 8th inst.:

"It must not be denied that Comstock has done much good in suppressing a villainous trade in lewd and indecent prints and publications that never should be allowed to circulate, but he has done it in such an underhanded and ignoble way that it has detracted greatly from the good work sought to be accomplished; and, from a spirit of sectarian bigotry and intolerance, he has subjected many excellent men to his cruel legal tortures, depriving them of property, liberty and, in some instances, almost of their lives.

"In the work of capturing illegal and immoral books and pictures he has greatly detracted from the commendability of his conduct by gloating over his foul trophies, exhibiting them in the meetings of his society, keeping them on exhibition in his office, inviting his personal friends to call and look them over, and in filling his carpet-bag with the choicest ones—or, rather, the most abominable ones—and parading them before Members of the Legislature at Albany and Representatives and Senators at Washington, when he wished to carry out his purposes. These are his stock in trade, and on these he relies for his moral suasion and intellectual influence.

In this last paragraph was described the very "trap" into which *The Index* and many very worthy people have fallen. In order to avoid the "trap" of being supposed or represented as champions of obscenity, it has fallen into the trap of sustaining his inquisition and its laws. The true way is to keep clear of both traps by a sincere and manly opposition to both the obscenity and the inquisition. This is the only honest and judicious course for us to pursue, for however we may try to trim and sacrifice to meet the demands of the respectability of our opponents, it lies in the nature of things that we shall never succeed. The creeds are absolute and they judge of morality accordingly. Liberals are progressive. They see morality in a change for the better. The orthodox see it only in blind adherence to the past. We look at things from a different standpoint and purpose from them and will fail in our duty if we acquiesce in their judgment and standard of respectability. The *Index* is bending in the wrong direction.

The soul of Liberalism is reform. The attempt to play at Liberalism as a dilettante, intellectual exercise deceives no one. There is nothing but cruelty in breaking up the old creeds unless it be to clear the way for reformers who are the great body in the Liberal army. There is little use in falling out with the premises of our opponents if we accept their conclusions. The Reformers are our true friends. They may make wild work sometimes but their motives and their efforts are a guarantee that they cannot be promoters of real obscenity. They are rather its true opponents. They never deal in lewd literature and are never the people who seek to debauch the young for money. The *Index* may trust the public to know this though it may not at first approve of the Reformers' morality.

2. But are not these laws needed to protect children and schools against obscene literature? Can it be done otherwise? I think it can. Let us exhaust the power of the home government and of the States before we try to force this extraordinary jurisdiction upon the general government. The matter really seems very simple. At common law the child is under the control and keeping of its parents, teachers and guardians. When any danger is suspected or by way of precaution, let the second class or printed mail matter directed to children be delivered and the teachers or parents only. A list of the children's names left at the post-office is all that would be necessary. The matter could

then be passed upon by the proper and lawful judges of the children's morality and welfare. The interception of all objectionable literature in this way would soon stop the business from want of profit to sustain it. At the same time it would afford the parent or guardian an opportunity to instruct his child or ward as to his true relations to the subject involved, social and moral.

The newspaper press could greatly assist in calling attention of those in charge of youth to this matter; and a little of that vigilance which is the price of purity as well as of liberty would undoubtedly be all that is really necessary. THE TRUTH SEEKER can assuredly be counted upon as one paper which would cheerfully lend its aid to this good work; and I would feel that I was thus doing far more effective good towards the rising generation than by upholding a set of unconstitutional laws which positively subvert the grand Charter of American liberties.

Let me urge that a little attention to this course is all that is necessary to protect youth and children from the wiles of those who would disseminate vile matter through the mail, but it is quite unnecessary to fall into "the trap" of supposing that this evil is really as great as Comstock, for his purposes, has represented. The *Index* quotes terrible statements from him, but wisely declines to "vouch for him as a witness," which it ought to have done, or have saved us from the terrors of the quotation. The talk of "tons of matter" is doubtless very useful to frighten young Christians, but ought not to have terrified the *Index*. There has never been anything in this "school business" that a few newspapers and schoolmasters could not have put an end to at any time the effort had been made. From experience as a physician and druggist, and after enquiry in this city, which has been the main source of supply, I think I can safely say that the magnitude of the evil under consideration has been grossly exaggerated. There is certainly no necessity for magnifying and distorting the evil, in order to make an excuse for sacrificing individual liberty so dear to every American citizen for the sake of counteracting it. Pray leave this work to Comstock!

But the *Index* proposes to amend these laws so as to remove the objectionable features. This I incline to think cannot be done. It proposes to define obscene publications as those "designed expressly to demoralize, pollute and corrupt by ministering to lewd passions for the sake of profit to the publishers." This is worse by far than the law as it is. Comstock would be able to "drive a coach and four" through such a law at any time and judge and jury would make what they chose out of it. The law as it is defines "obscene" to be "indecent," by saying "or other indecent publications," etc. This is as fair a definition as can be had on a subject that cannot be defined at all, and therefore should not be legislated upon. Under the *Index* amendment the spy or prosecutor would find that everything was published "for profit;" that anything he happened to think tended to demoralize, pollute and corrupt by ministering to lewd passions" was of course designed to do so.

No, friends, we must not leave our liberties to become a matter of taste and fanciful definition on the part of United States officials. We must claim our birthright of freedom under the Constitution itself, or we shall seek it hereafter in vain, though in sorrow and tears. The liberties of the whole people need not be sacrificed or endangered because a few parents or school teachers have failed to do their duty.

It is not enough to remove Comstock. We must sweep the ground from under his feet. We must kill, not scotch, the snake; for if kept alive at all it will be used to bite and repress with its venom the Liberal and Reform element among us.

Finally the *Index* seems to be anxious for our defense if we venture to petition for the repeal of those obnoxious laws. Here again it is mistaken. Our strength has been first, of course, in our real innocence; but secondly in the uprising and contributions of the Liberal people in all parts of the country against those laws. I feel convinced that they will not be satisfied if the effort in that direction is abandoned now. The responses that have come in from every quarter give an unmistakable interpretation of the state of feeling with the Liberal public upon this subject.

No one acquainted with the Editor of the *Index* can doubt his respectability, nor of his devotion to that commendable quality but valuable as that is, it is quite possible to purchase it at too dear a price. We cannot afford to sacrifice our liberties and personal rights to obtain it. I would emphatically place liberty and purity first and let respectability follow after.

In the language of the Petition, "all attempts of the Government, whether State or national, to enforce or to favor particular religious, social, moral, or medical opinions or schools of thought or practice, are not only unconstitutional but ill-advised, contrary to the spirit and progress of our age and almost certain in the end to defeat any beneficial objects intended. Mental, moral and physical health and safety are better secured and preserved by virtue resting upon liberty and knowledge, than upon ignorance enforced by governmental supervision. Even error may be safely left free when truth is left free to combat it. The greatest danger to a Republic is the insidious repression of the liberties of "the people."

If the editor of the *Index* does not like the petition that is being circulated and signed by thousands and is disposed to get up a better one, it is certainly to be hoped he will

do so at an early day. The right of petition is a harmless right, and there can be no possible wrong in having two or three forms of petitions for a worthy object in circulation, and then persons can select the one they like best, or sign all, as they prefer. If he will get up such a petition I will almost promise in advance to not only sign it myself, but to advise others to sign it also.

For myself, personally, and the present status of my case, I do not believe that the District Attorney will change his already expressed opinion that the matters complained of are not prohibited by the law; but I regard myself very fortunate in having my case practically tried before this officer. The next Liberal arrested may not be so fortunate, and an unconstitutional law should not be left standing because one innocent man may for once have the good fortune to escape under it. The truth is, however, my case is not yet dismissed, though it was erroneously stated in *The Daily Times* that such was the fact. The expressed judgment of the District Attorney may be overruled, and I may be made to suffer, however innocent I may be. There is evidently a wish on the part of a number of those whom I cannot denominate *friends*, and who do not like my outspoken style of treating the subject, and who think I ought at least to be punished for my boldness if I have not been guilty of *obscenity*, and they may use their influence so that I may be still brought to a summary trial, and in the language of the attaches of the Court, be "sent up for a few years" to teach me humility. In this way it is quite possible I may yet be made to suffer. Whether this is done or not, it will not change my opinion of the necessity of removing unconstitutional and oppressive laws from our statute books. If I can in my humble way do anything to bring about this great result by my labors or my sufferings, I shall feel, as before expressed, that I have not lived in vain; and in no other way do I believe I can serve my Liberal friends and supporters so well. The means committed to me shall be faithfully devoted to this purpose.

With the greatest respect, your sincere and obedient servant,
D. M. BENNETT.

ON account of changes necessary to be made in our composing rooms to make room for more printers, we found it necessary to make changes in our office, and in fact we had to move everything. This kept us in a state of utter confusion for several days, and caused us to get behind with orders for books and with our correspondence. We ask our friends to be lenient with us if their letters and orders are not attended to as promptly as desirable. We have got a good deal behind, and our force is hardly sufficient for what is to be done; but if our friends will be patient we will try and catch up as fast as possible. Those who have to wait too long will please write us and state what they ordered, as some of our letters got lost in the changes that have been made.

Close of the Volume.

This is the last issue of Vol. IV., and with the inauguration of the New Year we will start out with renewed zeal with Volume V., each number containing sixteen pages in the place of eight as heretofore. This change will inevitably add greatly to our expenses, but we hope the value of the paper will be so largely increased that all our present patrons will remain with us, and that many new ones will be induced to join our ranks.

We would again urge it upon our friends to make personal efforts to obtain new subscribers to THE TRUTH SEEKER. There are scores of thousands over the country who ought to be patrons of this journal who are not so many of them scarcely knowing that it has an existence. In publishing a paper of the size this is to become requires an extensive patronage, and unless it has it cannot survive. If those who for the past year have been reading a borrowed TRUTH SEEKER will decide that they will subscribe for themselves, and pay for it, it will help us out very finely. And if every friend will interest himself to the extent of sending us the name of a new subscriber, our success will be secured.

To new subscribers for a year we will add from this date ten numbers of the paper of the present year without additional charge. For \$3.50 from new subscribers we will send the enlarged TRUTH SEEKER for a year and a copy of "The Truth Seeker Collection," or the "Humphrey-Bennett Discussion," or "Thirty Discussions, Bible Stories, Essays, Lectures," etc., as preferred. The volumes contain from 550 to 700 pages each.

For \$5.00 from new subscribers we will send the TRUTH SEEKER one year and a copy of the "World's Sages, Thinkers and Reformers" (revised and enlarged edition), or "The Analysis of Religious Belief," by Viscount Almonbury (the London edition sold for \$15.00), or the "Great Works of Thomas Paine," in one volume, or "The Champions of the Church" (as soon as issued), according to choice. Those who avail themselves of these offers will obtain large value for their money. The papers and the books will be sent, post-paid, to any part of the United States or Canada.

Those who do not wish to risk a subscription for a whole year can send \$1.50 for six months, or 75 cents for three months, and at the expiration of that time we trust they will cheerfully renew.

Let us again request our patrons to promptly renew for the new volume. It is desirable that every one should renew as soon as possible. Remember hereafter, the

price is to be \$3.00 per year instead of \$2.00 as heretofore. Those who have paid for all or part of 1878 will be credited as far as their payment reaches, being two-thirds as far as at former rates. Those who wish to pay for the entire year, and have paid but two dollars, will please remit another dollar.

Those who do not wish to remain patrons of the paper for the ensuing year, are again respectfully requested to inform us of the same by postal card or through their postmaster, but we hope the number who will feel like doing this will be small. Let us all continue together another year, and do all we can to advance the cause of truth and mental liberty.

AMONG the new features of the enlarged TRUTH SEEKER, we have been requested to add a Matrimonial Department. We have about concluded to do so. Matrimony is of prime importance in life, and it is perfectly legitimate to afford facilities for acquaintances being formed and negotiations being made. It will be for the use of patrons of this paper, or any friends they may recommend. Liberals, perhaps, need increased facilities in this direction. They are somewhat sparsely scattered over the country, and have not the same facilities of becoming acquainted with each other as though they were more numerous. Hence the necessity of the department referred to. It will be conducted in good faith and upon high moral grounds, and it is hoped none will attempt to impose upon us or upon our readers in this direction.

Since our last several friends have sent in money for the Defense Fund. Our columns are too crowded to publish them in this paper; but they will be given next week in our enlarged number.

The Index Wet Blanket.

EDITOR OF TRUTH SEEKER, Sir: In common with most, if not all your readers, I was pained, although not surprised, at the attitude assumed by The *Index* on the most vital subject now agitating the Liberals of America, namely, the repeal of those odious and dangerous laws by which any official moral scavenger or theological bigot can subvert the liberties of the citizens, solemnly guaranteed by the Constitution and practically to restrict the freedom of the press.

I say I am not surprised, because a moment's reflection will show why a man who has been educated for the priesthood, and has officiated long in that capacity, is thereby necessarily rendered unfit for a leader in radical and reform movements. However honest he may be in his conviction (which Mr. Abbot undoubtedly is), his ministerial training and associations are such as to render him too conservative to lead a movement that is necessarily revolutionary in its tendency and shocking to the sensibilities of respectable society.

Freethought, when it leads no further than fine speeches in free religious conventions or scholarly articles in the *Index*, which utterances have become in a measure respectable through the persistence of the Freethinkers of the last generation who bore manfully all the odium and contumely which Mr. Abbot now fears to encounter, is in the eyes of such reformers as Abbot, *respectable*; but let it take the shape of attacking some of the great social evils, or respectable shams of modern society, or of calling things by their right names, then the cause is *not respectable*, and must not be "brought between the wind and the nobility."

Mr. Abbot is fearful that freethought shall become in the public mind identified with impurity, and predicts that the efforts now being made by Liberals to secure the repeal of the laws by which so much wrong and injustice is being done, will be interpreted as an endorsement of impurity!

He is in favor, he says, of modifying the law. But this would be only a compromise which would not effect the end proposed only in a measure. We insist on their repeal on principle, because we believe them to be unconstitutional and wrong in principle.

Let the evil of using the mails be as great as claimed, those that are arising and that may arise under such laws are a thousand times greater!

For example, imagine the amount of injustice and wrong that is possible by only one ruling and under these laws, which ruling is already become a precedent, namely, "that if a thing can be used for an improper purpose" (and what cannot be so used?) it may be seized, and its maker, importer, or seller, fined and imprisoned." Under such statutes the rights and liberties of no man are safe.

How long would the founders of the Republic have tolerated interference with their liberties?

That "eternal vigilance" which is the "price of liberty" needs to be awakened. So tame and servile have we been that law has become a kind of fetish to the average American, dignifying any statute purchased from a corrupt legislation by designing men for a sinister purpose, and all will bow to its authority equally as to one passed solely for the public welfare. Even although no other remedy could be found for the suppression of the circulation of obscene literature, we are free to declare that we shall still be in favor of their unconditional repeal; for great as is the evil which they were tacitly designed to suppress, it is the lesser of the evils of many that can and are perpetrated under them.

But there is a remedy, for the evil of impure literature easy of application—within the reach of all—and which will not jeopardize the interests and rights of the citizens.

Parental supervision and State and Municipal law will be found, ample for the correction of the evil, especially the former. Let parents and teachers inspect as they should all mail matter directed to their children and pupils before it is delivered to them, and a quietus will soon be

put to the circulation of obscene matter through the mails except as it may be ordered by adults.

Too much liberty is allowed to children and youth in this country. It is one of the crying evils of modern society, and one that makes possible the traffic which the U. S. Government is invoked to stop. The true and most efficacious remedy is in our own hands.

No true Liberal will refuse to sign the petition for the unconditional repeal of these infamous enactments. He will accept a modification of them if nothing better can be had from our representatives in Congress, but satisfied he will not be until all such laws are taken from the statute books of the nation, nor will any such be deterred from so doing by the feeble logic of Mr. Abbot of the *Index*.

H. B. B.

Shall We Stand by the Constitution?

PLAIN OPINIONS OF A WESTERN LAWYER ON THE LAW AND THE FACTS.

Concerning the power of Congress to punish offenses, the matter stands as follows:—

When the Constitution was proposed for ratification, the States objected strongly, fearing lest their rights might be swallowed up by giving to Congress this power. In the Constitutions of the States were provisions carefully guarding the citizens against the possibility of being tried for offenses by juries not of the vicinage or neighborhood. That of Massachusetts, which I quote, was the same as the others. Part 1. 13th, "In criminal prosecutions the verification of the facts, *in the vicinity* where they happen, is one of the greatest securities of life, liberty, and property of the citizen." So New Hampshire. Part 1, 17th, "In criminal prosecutions the trial of the facts, in the vicinity where they happen, is so essential to the security of the life, liberty, and estate of the citizen that no crime or offense ought to be tried in any *other county* than that in which it was committed," 14th, "Where the same severity is exercised against all offenses, the people forget the real distinctions in crimes."

The word "jury" was defined as "twelve men of the vicinage, the peers of the accused."

One should read "Elliott's Debates," to find how far we have departed from the views of our ancestors. In the volume containing the Massachusetts debates, the remarkable speech of Mr. Holmes, depicting the very condition of things now prevailing, is worthy of attention.

The volume of the Virginia debates is especially interesting in this view. Patrick Henry objected to what was called the sweeping clause "giving Congress power to enforce the powers given." He said, "Unless there is some restraining clause, Congress may assume to punish all offenses from petit larceny up to treason." Mr. Randolph said, "It is impossible; for they have not power over any other offenses than treason, piracy, counterfeiting, felony on high seas, and offences against the laws of nations." "To continue their power as any greater would be treason to common language." Mr. Madison said: "It is not a clause *giving any more power*. The power to enforce powers given by appropriate legislation exists without the sweeping clause, which is superfluous. The power to *enforce a given power is no grant of new power*."

No man at that day ever dreamed that the Constitution gave Congress power to punish any offenses except those mentioned in the above clauses, yet States held out against ratification, and only ratified finally because they were assured that an amendment would be made. And the amendment *was* made, viz., Amendment No. 10, and Patrick Henry and all were satisfied, for it was as plain as language could make it. So this is the way the matter finally stands in the Constitution. "Congress shall have power to declare the punishment of treason" [but not to define it—that is done in the Constitution]. "Congress shall have power to define and punish piracies and felonies committed on the high seas and against the laws of nations, to provide for the punishment of counterfeiting," etc., "to make rules for the government and regulation of the land and naval forces." . . . to exercise exclusive legislation *in all cases whatsoever* over such district, etc., and forts, dock-yards," etc.

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

Could any one doubt? Is there anything left obscure as to the limitation of the penal powers given? The legal rule, in case of doubt, is to go to the words of the law-makers in their discussions on the subject. Plain as it is, we have still more light.

When, about 1800, the alien and sedition laws were enacted, Jefferson and Madison, who more than all others, were the very informing spirits of the Constitution, left in the Kentucky and Virginia resolutions their opinions. "Those enactments were unconstitutional because Congress had no power to punish seditious language, because Congress *had no power to punish any offenses save those enumerated*. And they triumphed. The alien and sedition laws were declared null and void for that reason. But to-day we have wandered far from the path. Congress has assumed to punish without stint or distinction, under pretense of enforcing the simple powers granted to it for very specific purposes, and especially under the post-office and revenue laws.

As the criminal statutes of Congress expand, the rights of States and individuals contract. The most insignificant act is made into a high crime or misdemeanor, punished as such. Nay, one Judge Miller has declared it matters not as to intent, and so punished the innocent and ignorant master for the act of his servant; expressing his regret and

surprise at the statute, but bowing to the declared will of Congress. It might be "harsh and uncommon," he said, "but so Congress had ordained."

And now Congress has declared and does punish as crimes a thousand various acts, many of them innocent, just and necessary acts, from mixing naphtha and benzine, publishing books or papers, sending packages or letters, charging fees for services, attempting to collect claims, buying or having boxes, barrels, &c., stamped or unstamped, up to high treason.

Annually, as more statutes are made, more are violated; and the silly legislators, striving at perfection through severity, increase the penalties. And will it be credited, that men, especially in the South and West, are daily dragged from their homes and States to vast distances for trial before juries, *not of the vicinages*, but chosen from other States like Empires in extent, on trivial charges, compelled to defend themselves *at their own cost*, obliged to pay marshals, witnesses, and other fees; that within ten years thousands of citizens have thus been served, and broken up in mind, body and estate, on charges finally dismissed; and that *never is there one penny reimbursed for expenses?* It is a little singular that such awful aduses as these can exist for years and but one or two men be found to protest against them! A common farmer has been arrested on some paltry charge, carried hundreds of miles and imprisoned, because among strangers he cannot get bail; or if bailed, compelled to come, term after term, at a cost of hundreds of dollars for his and his witnesses' travelling and other expenses. If happily the case is dismissed, he goes home a ruined man. I have too much knowledge of the sorrows and tears for which these infernal abuses are responsible!

C. I.

The Crimes and Cruelties of Christianity.

BY H. F. UNDERWOOD.—CONTINUED.

There is one case which, as it throws light on the general feeling of Protestants at the time it occurred, deserves special mention.

In Geneva, Michael Servetus, a Spanish physician and a learned and pious man, having been arrested by the instigation of Calvin, was tried, condemned, and executed by the magistrates of Geneva. When going to the small mound where he was to perish by the flames, he exclaimed, "O Jesus, thou son of the eternal God, have mercy on me!" Farrell, the friend and colleague of Calvin, said, "Mend thy last word. If thou wouldst save thyself, call on Jesus the eternal son of God." He refused. When the martyr approached the fatal spot, Farrell said to the crowd, "You see here how mighty is the power of Satan. This wretch who is about to suffer is a very learned man, and perhaps even he may think that what he has done is right. But the devil has him in his coils, having taken entire possession. Take heed that a similar calamity overtake not yourselves." When, in response to the insolent appeal of Farrell, Servetus exclaimed, "My God, my God!" the former asked, "Can't you say something better than that?" to which he replied, "What better than to call on God in my utmost need?" He then asked the spectators to pray for him. For even that he was reproached. He was fastened to a stake by chains and ropes and burnt to death. The fuel being green oak wood, his agonies lasted a full half hour.

Thus perished Servetus, the Spanish physician, the man who first discovered the circulation of the blood, and whom Mosheim says was "one of the most thoughtful and learned men of his day." Soon after his arrest and before his trial, John Calvin wrote to a friend, "I hope he will be sentenced to death." He had privately said if he came to Geneva, he should never go thence alive. During the trial, at a time when it seemed possible that the life of Servetus might be spared, Calvin threatened in that event to leave Geneva and make his home elsewhere. And afterward Calvin wrote, "Am I guilty of crime because our Senate, at my instance, revenged itself of his (Servetus') execrable blasphemies?" Not only was this deed applauded by Calvin but it was generally approved and commended by the Protestants of that day. Mosheim says that while a few condemned, the majority endorsed the execution of Servetus, and applauded as worthy of immortal honor Calvin's zeal for religion. Melancthon even approved the deed. "The Church owes you," he wrote to Calvin, "and will owe you in future times, a debt of gratitude. I affirm that your magistrates acted justly, inasmuch as by judicial sentence they put to death that blasphemous man." And yet Servetus was himself a Christian and a Protestant, and his last words were "Jesus, thou son of the eternal God, take pity on me?" The principal offense with which he was charged was that "contrary to the true foundation of the Christian religion, and detestably blaspheming the Son of God, he said that Jesus Christ was not the son of God from all eternity, but only since his incarnation." (The foregoing details with others are given in Owen's *Debatable Land*, where authorities are carefully cited.)

Everywhere Protestants believed in persecution. "The right of the civil magistrate to punish heresy was maintained by the Helvetic, Scottish, and Saxon confessions. Luther, in reply to Philip of Hesse, distinctly affirms it; Calvin, Beza, and Jurieu all wrote books on the lawfulness of persecution. Knox, appealing to the Old Testament, declared that those who were guilty of idolatry might justly be put to death. Cranmer and Ridley, along with four other bishops, formed the commission in the reign of Edward VI for trying Anabaptists; and if we may believe Fox, it was only at the long and earnest solicitation of Cranmer that Edward consented to sign the warrant that consigned Joan Bocher to the flames. The only two exceptions to this spirit among the leaders of the Reformation

seem to have been Zuinglius and Socinus. The first was always averse to persecution. The second was so distinctly the apostle of toleration that this was long regarded as one of the peculiar doctrines of his sect. With these exceptions, all the leading reformers seem to have advocated persecution, and in nearly every country where the boasted Reformation triumphed, the result is to be mainly attributed to coercion" (Hist. Rat., vol. ii, p. 5).

In Scotland the clergy organized themselves into legislative bodies and enacted laws for the government of the people. Refusal to obey them was punished with severity. Speaking of Scotland in the seventeenth century, Buckle says: "The arbitrary and irresponsible tribunals which now sprung up all over Scotland united the executive authority with the legislative, and exercised both functions at the same time. Declaring that certain acts ought not to be committed, they took the law into their own hands and punished those who had committed them. According to the principles of the new jurisprudence, of which the clergy were the authors, it became a sin for a Scotchman to travel in a Catholic country. It was a sin for any Scotch inn-keeper to admit a Catholic into his inn. It was a sin for any Scotch town to hold a market on Saturday or on Monday, because both days were near Sunday. It was a sin for a Scotch woman to wait at a tavern; it was a sin for her to live alone; it was also a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday? it was likewise sinful either to have your garden watered or your beard shaved. Such things were not to be tolerated in a Christian land. No one, on Sunday, should pay attention to his health, or pay attention to his body at all. On that day horse exercise was sinful, so was walking in the field or in the meadows or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday before the duties of the day were over was also sinful and deserved Church censure. Bathing, being pleasant as well as wholesome, was a particularly grievous offense, and no man could be allowed to swim on Sunday" (Hist. of Civilization, vol. ii, p. 310-312).

"The clergy deprived the people of their holidays, their amusements, their shows, their games, and their sports; they repressed every appearance of joy; they forbade all merriment; they stopped all festivities; they choked up every avenue by which pleasure could enter, and they spread over the country a universal gloom. Then truly did darkness sit upon the land. Men, in their daily actions and in their very looks, became troubled, melancholy, and ascetic. Their countenance soured and was downcast. Not only their opinions but their gait, their demeanor and their voice, their general aspect, were influenced by that deadly blight which nipped all that was genial and warm. The way of life fell into the sere and yellow leaf; the tints gradually deepened; its bloom faded and passed off; its freshness and its beauty were gone; joy and love either disappeared or were forced to hide themselves in obscure corners, until at length the fairest and most endearing parts of our nature, being constantly repressed, ceased to bear fruit and seemed to be withered into perpetual sterility. Thus it was that the national character of the Scotch was in the seventeenth century dwarfed and mutilated" (Ibid, p. 314).

[TO BE CONTINUED.]

"WHAT WAS HE? or Jesus in the sight of the nineteenth century." By William Denton. Considering that there is but very little of what purports to be authentic data in regard to the life of Jesus, and that even much or all of that is looked upon as doubtful by able critics, it seems astonishing that so many different "lives of Christ" can be written. But where the facts are few the field for the play of the imagination is more extensive, and therefore more inviting. Given a few facts,—or what by common consent are called facts—and a lively imagination, and scores of "lives" may be written by writers from different points of view, differing in all but the main points and interesting according to the ability of the writer. But each volume will present the ideas of the writer rather than the facts of the case. All so-called Lives of Christ must of necessity be of this character—fictions founded on facts.

In this little volume of 260 pages, Mr. Denton has carefully arranged all the passages in the Scriptures bearing upon the doings of Jesus, and, after careful comparison, rejected all conflicting statements, leaving a residuum of probable facts, by a careful and exhaustive analysis of which he endeavors to arrive at the truth as to the real character of Jesus. To those who are acquainted with Mr. Denton's writings, it is only necessary to say that this volume is fully equal to any that has preceded it from his pen; and if he has not solved the conundrum, "What was Jesus?" he has come as near a solution as it is possible to come by means of existinn data. It is a book which every inquiring person ought to read. For sale by the author Wellesley, Mass., as well as by ourselves.

NEW YORK, Dec. 24, 1877.

D. M. BENNETT, Dear Sir: I had the pleasure of hearing J. W. Stillman deliver his lecture on the "Unknown God" before the New York Liberal Club. It is an able and very logical, anti-theological lecture. What pleased me most was that part of the lecture in which he shows that there is a real Supreme Being now unconsciously already recognized even in the churches, who will eventually supersede the anthropomorphic God in the popular mind. I wish the lecture could be delivered in every town and city of the United States.

G. L. HENDERSON.

[Mr. Stillman can be addressed at this office.—ED.]

Letters of Sympathy.

CAMPBELL HILL, ILL., Dec. 18, 1877.

DEAR FRIEND BENNETT: I have read with intense interest what has been printed in THE TRUTH SEEKER respecting your arrest by that myrmidon of the Church, Anthony Comstock, and write simply to express my sincere sympathy in your great calamity. I am not surprised, however, at the result, as I have long looked for something of the kind. Your well-written and fearless utterances have been a thorn in the side of the champion of the Young Men's Christian Assassins.

An old aphorism informs us that "misery loves company," and it may not be without interest to you to know that your correspondent and friend has recently been a victim of religious persecution in a small way. I unfortunately became entangled in a suit at law before a Justice of the Peace, and my adversary, a worthless but pious party, knowing the weakness of his cause, employed an unprincipled attorney to throw out my testimony, together with that of my only important witness, on the grounds of our unbelief in the popular dogmas of the Church. My opponent was permitted, without a word of inquiry or protest, to march up six witnesses to testify in his behalf, while the imbecile who constituted the "court," decided that myself and witness could not be allowed to testify. A verdict of \$80.00, with costs against myself, was the result.

Believing that in the event of my being able to testify, the decision would be reversed, I appealed the suit to the Circuit Court. On the case being called, the attorney for the prosecution (the same charlatan who disgraced himself at the preliminary examination), again did all in his power to prevent my being sworn. For nearly an hour my self-constituted inquisitor labored to prove my ineligibility as a witness, but failed, as the Judge (M. C. Crawford) without a moment's hesitation, decided that I should be heard. Although every means, fair and foul, were brought to bear against me, the result of the trial was about equivalent to being decided in my favor.

Still I have been put to considerable expense and great inconvenience through a lawsuit of a year and a half's duration, simply through the insolent and tyrannical ruling of a petty Christian officer of the law. No one denies my being a man of average intelligence and respectability. I served throughout the late war in the Union army, and subsequent to that time I have paid a property-tax regularly, and am not in the habit of wronging any man of his just dues. But here lies the rub: I am a disciple of the doctrines of scientific materialism, and fearlessly denounce the clergy and the Church, which is a crime that society, as at present constituted, will not forgive.

However, the power of the church is rapidly passing away; still the sordid and imprudent men who live by it will doubtless make a fearful fight ere it wholly disappears. Thus it is that you, and I, and Lant, and Foote, and Train, and the Texas doctor, and thousands of other men are constantly feeling the relentless hand of that nineteenth century monstrosity, the Christian Church.

I look for this question to one day become an issue in our politics, when the whole Christian system will doubtless eventually follow its prototype, the institution of American slavery, into a well-merited oblivion.

"There is a weapon surer yet,
And better than the bayonet;
A weapon that comes down as still
As snow-flakes fall upon the sod,
And executes a free man's will
As lightning does the will of God;
A weapon that no bolts nor locks
Can bar; it is the ballot-box!"

Very respectfully, A. O. GENUNG.

—OHIO, Dec. 19, 1877.

FRIEND D. M. BENNETT: I send you this day one hundred petitions. Those signing it are not the off-scourings of earth, but the best, most respectable, and among the most responsible, financially, intellectually, morally and truthfully.

I am pleased to say not more than three or four asked refused to sign the petition, but it is of no material consequence; two out of the four are not responsible, truthfully or financially, for a loaf of bread, yet great sticklers for virtue, morality, and honor (to a popular side); also bitterly opposed to a change or modification of the present statutes for which we are petitioners. One of the sticklers for national honor and national virtue was arrested for seduction and bastardy only a few years ago, and was obliged to give bail for the maintenance of said bastard. "O, consistency, thou art a jewel!"

I have not the least doubt by a little exertion I could have swelled the number of signers to twice the size sent you. But should all the Liberals do one-half as well, it will require a dray with a span of mules to convey the petitions to the Senate and House of Representatives. Confident justice will win, I bid you be of good cheer. **

MEN do not make their homes unhappy because they have genius, but because they have not enough genius. A mind and sentiments of a higher order would render them capable of seeing and feeling all the beauty of domestic ties.—Wordsworth.

"Liberty of the Press."

We take the following from an editorial in the last *Evolution*, and thank the editor for his kind remarks about ourselves:

"Obscenity and blasphemy are words which are likely to attract much more than their share of expression for some months to come, owing to the intense stupidity or cupidity of a zealous employee of the Young Men Christians. All wise men must concede that nothing could be more stupid, as a matter of policy, than the arrest of such men as Heywood, Bennett, and Rivers in this country, or of Mr. C. Bradlaugh or Mrs. Annie Besant in England. The laws were never intended, by a majority of those who made the laws, to affect such men or their work. Those who guide in Christian circles would be the first to see the unwisdom of any attempt to abridge real freedom of the press. There is no desire to raise an issue of this kind here and now. Anthony Comstock, if he has half the sense of a dog, must know that the course he has taken will make these three first-named gentlemen famous martyrs, and result in flooding the country from end to end with the literature he pretends to condemn. Take our worthy old friend Bennett, for example. Already nearly one thousand dollars have been subscribed and largely paid in to his defense fund. It will likely reach five to ten thousand dollars before his trial comes off. A hard-handed son of toil—a "greasy mechanic"—happened into our office two or three days ago and expressed himself very warmly on the subject. He was a poor man, on reduced wages, others to support and his eager taste for good reading to satisfy. Yet so anxious was he that Mr. Bennett should have the best help in fighting the fire of St. Anthony that he declared he would give ten dollars to have such a man as Col. Ingersoll defend the case. Another man, as poor as the mechanic, immediately subscribed a like amount and the paper is ready for more pledges. In THE TRUTH SEEKER of last week the publisher announces that he will furnish the tracts condemned by the single one or by the thousand.

"All this increase of circulation must have been foreseen by Comstock, and he must have also foreseen that no twelve men are likely ever to convict on those charges. What motive, then, for these outrageous arrests, unless it be to make himself—Comstock—conspicuous and appear to be earning his big salary? Whether it be partisan stupidity or private cupidity which lies at the bottom of these outrages, the duty of every lover of freedom in America is plain. First, to satisfy himself whether either of these men have morally been guilty of obscenity. If either Messrs. Heywood, Bennett or Rivers have been guilty of writing or publishing anything for the purpose of ministering to a beastly looseness, to unrestrained passions, to excite the young prematurely or the mature unduly, or have gone out of their way as public teachers to mislead and deceive, or have prostrated their high office to inflame or corrupt their fellows for the purposes of lust or gain, then let every right and healthy man stand from under. Let them fall so deep that there shall be no resurrection. If, on examination, it appears that these men are earnest, honest men, who have faithfully endeavored, each in his own way, to teach things which all should know, to instruct in science, or to reform society and establish morality on more secure bases, to break down abuses, to uproot delusion and abolish venerable superstitions by way of preparing for a healthier state of things; if we find that these men, so far from being pimps or panders, are genuine reformers, pure-hearted, high-minded, good citizens, whose only mistakes are those of method and style, then let us, if we be men and not sheep, let us rally to their support as if we did not mean to be trifled with, as if we knew our rights, their scope and value, and knowing, dare maintain."

"As to D. M. Bennett, we know him well. We have watched him carefully since he started his little TRUTH SEEKER, in Paris, Ill., to the present date, and so far as the charge in question goes, it is utterly absurd. That Comstock knew he must play a desperate game to convict in this case, is evident by the fact that the day after Bennett's arrest several papers had an account in which Mr. B. was mentioned as a "free-lover." Now, there is perhaps not a man in New York to whom it is less applicable than to Mr. Bennett. Any one who knows how this man has worked day and night, continuously, from one year's end to the other,

and lived in the most economical manner, that he might be able to propagate his long-cherished opinions; any one who has conversed often with him and read most of his own writings, as we have, must repel for him this outrageously false charge. Since some thirty-four years ago, when Mr. Bennett was a devout Christian, he has lived entirely devoted to his amiable wife, and true to her in thought and word and deed. He has been too busy fighting the demon of superstition to grapple with social questions like marriage, and there is not a particle of evidence in any of his writings or publications that he has any tendency toward new fangled notions on the marriage question.

"No one who knows Bennett personally, or has read enough of his writings to be imbued with his spirit, can fail to see that the man bears no malice in his heart. He has a disposition as amiable and harmless as a babe. To know that he had given actual pain would distress him greatly. We have gone thus far into the analysis of a unique character to show that he is very far from being the man whom our laws were made to suppress or interfere with. If such genial, warm-hearted, pure-souled men as D. M. Bennett cannot be allowed to run at large and publish their boldest heresies or their broadest, most farcical raileries, it is time to have another revolution in this country and ascertain whether priest or people rule here."

Mr. Wells Attends a Seance and is Not Convinced.

FRIEND BENNETT: I see in your paper of the 13th that you attended a seance given by Mrs. Lord. I also attended one, given by a Dr. Huntoon, in this city. The plan of operation of the doctor was the same as you give of Mrs. Lord. All mediums have some leading feature in their seances. In that of Dr. Huntoon's it was the striking of one hand by the other, as you describe. This is done before the light is put out, to impress you that the medium is busy in striking hands and cannot manipulate musical instruments, fans and other things.

Now, let me describe to you the plain facts as they occurred to me at the third seance held by Dr. Huntoon, with the avowed intention of convincing me of the truth of Spiritualism, hearing that I was an uncompromising skeptic.

Third Seance.—The chairs arranged in a circle by the doctor, a long consideration on his part how to seat each party, finally, I was placed between two ladies, both known to be Spiritualists; the Dr. places his chair in front of mine, so our feet touch; he begins to strike one hand on the other, orders the light put out, at the same time takes his seat. The striking continues; something moves through the air; a fan fans the circle; the fan is placed in the lap of a lady; silence; singing called for to encourage the spirits and make the circle harmonious. Silence called for. The slaps stop; a spirit is heard to speak (so some thought); raps begin; the fan moves briskly, taps people on the head; a hand is felt tapping our knees, our arms, the forehead. Some one expresses their desire of seeing a materialization. The doctor says, "the hand that touches you is materialized." The fan again moves; the ladies declare it delightful to be fanned by spirits; some talk of this evidence of the truth of Spiritualism. Silence. Singing called for. "Home, Sweet Home," sung. Slapping continues all of the time except when a spirit talks. The fiddle, tinkling, now moves through the air—some think it is hitting the wall, others say it is at the farther end of the room; quite an excitement from difference of opinion and rapid movements, the fiddle tinkling loud and rapid. The said skeptic concluded he would be a "meejum;" springs a light, and lo! there sat the medium, Dr. Huntoon, with the fiddle in his right hand, extended outward and upward as far as he could reach, his left hand slightly extended, having hold of something that I could not see distinctly for the want of sufficient light. I looked up to the fiddle in the doctor's hand. Then I looked him straight in the face. His eyes were as big as moons. I looked at his left hand; and this I repeated several times, wondering why the doctor held up so long. The light becoming dim, the doctor laid the fiddle on the floor; light out, the silence of death reigned!

So far as I have examined Spiritualism I have discovered in every case the basest fraud. The clapping of the hands when the seance begins is changed to slaps made by a "stage strap," made of leather, one end fastened to the left shoulder, while the other end is pulled by the left hand, thus leaving the right hand free to work the fiddle, fan and paper trumpet, which the medium whispers through: Could you have seen the ending of this seance, you could no more believe it the work of spirits than to see a person do any act, and then say, "I did not do it; it was the spirits."

After the light went out Dr. Huntoon left the chair, went to his friend Jackson, and talked as if uttering the words of spirits: "If the seance had not been disturbed, two little children would have materialized, hugged and kissed their friends, and then melted away. Before the disturbance of the condition of the circle, a little child was materializing on my lap, for I felt its legs—I am sure of it; I will swear it was so!" Shortly after, while the doctor was talking to his friend, or, rather, expressing the opinions of the spirits, I noticed a movement of his wife on my right hand; I knew it was she by the position she was in before the light

was put out, and by a little light through an opening between the slats of the blind made by the flashlight. This confederate, Mrs. Huntoon, took the chair that the doctor had sat in, threw it over the circle, in doing so hit a stovepipe, the chair fell to the floor, making a loud noise. The doctor then calls the attention of the circle to the fact that he did not touch the chair, for his friend was holding his hands; but the moving of the chair was the work of the spirits and our skeptical friend will be convinced. At this point the doctor called for a light. We found his hand held in the hands of his friend Jackson. Mr. Jackson remarked that it was very dangerous to destroy the "conditions" of a seance, as it might throw the medium into spasms from which he might not recover. The joke took well with some, others thought it a very serious thing. Spiritualism, like other religions, requires certain conditions; destroy their conditions, no religion can exist.

The conditions of Spiritualism are all on the side of fraud—or so I have found it after many years of trial. When people learn the difference between ideality and reality, these delusions will cease. Yours, L. T. WELLS.

Wendell Phillips on Finance.

Wendell Phillips has lately written a long letter to Charles McLean, President of the State Central Committee of the Independent Greenback party, on the finance question, in which he says:

It is with great difficulty that the working class defends itself against the inevitable greed and injustice of our own capitalists; but when Europe joins New York to rob labor and increase the heavy burdens of taxation, the joint power becomes almost irresistible. Careless of everything but their own gain and success, they sit easy and content, while thousands starve. Blind and obstinate as Conservatism has always shown itself, they push their heartless policy so far and so remorselessly as to put in danger the supremacy of the law and the safety of capital. We must break this business and money vassalage to London. Founding our currency on the credit of the government, making it of paper and letting it have no value outside our borders, except what the credit of the government gives it, will go far to break the chain, and this form of currency furnished by the government itself, while the National banks are limited to being only banks of discount, with no authority to issue bills, will go far to curb the tyranny of our domestic despot. I need not tell any man our condition. Men fear to paint it in its true colors lest it drive labor mad and crush all hope in the hearts of those who have something still hid in bank vaults, and flatter themselves that better times will some day cure their wounds. But is God dead? Have seed time and harvest failed? Has the hand of man lost its cunning? Does this blight cover the whole world? No! There is a nation which the merciless enemy has just trampled in the dust eating up and carrying off half its garnered wealth. Paper money, government money, low rate of interest, and such an amount of currency as a young and comparatively poor and widespread nation needs—these are our watchwords. I would guard the South from doing wrong. I distrust her leaders. While I live I shall watch her jealously. But if men seek union, these, our watchwords, are the only threefold cord that will bind us together, possibly never to be broken. Our success will be the best guarantee of liberty and union, now and forever.

MR. EDITOR: I presume that I need not tell you that Infidelity and Atheism are looked upon in this most orthodox community as the worst vices which a man could possess. A person who does not believe in the God of the Bible and in Jesus Christ as the Savior of mankind, is looked upon as one who has sold himself to the Devil, and is immediately sentenced to Hell and eternal punishment, yet, if he but believes, never mind how fast his life may be morally, he is awarded a position in the seventh heaven, and honored and supported by all good Christians. And why is this? William Lawrence has said (and these words are good whatever other ideas of his may have been): "Where favorite speculations have been long indulged and much pains have been bestowed upon them, they are viewed with that parental partiality which cannot bear to hear of faults in the object of its attachment. The mere doubt of an impartial observer is offensive, and the discovery of anything like a blemish in the darling is not only ascribed to an entire want of discrimination and judgment, but resented as an injury." That this is true no liberal-minded person can doubt; yet what an unreasonable foundation upon which to base that which is most vital to the human race—that this religion of God and Jesus Christ is true because it has "been long indulged," because much pains have been bestowed upon it, because our fathers believed it, and because our mothers taught it to us in our infancy. Is a thing to be considered good, so good in fact that it must not be doubted, because it has been handed down to us by an ignorant and superstitious people? Was the first age of man, when his mind was governed by Superstition and Fear, when all religious beliefs came into being, the "Golden Age," and have we been declining since Reason, and its result, Truth, have gradually taken the place of Superstition and blind Faith? No! thanks to Nature, we are advancing; every year Reason is gaining sway over men's minds; she is constantly pointing out to us the false and the true because it is true?

Let the Christians claim that Faith is better than Reason, Superstition than Truth; let them heap the curses of God upon our heads for the work we are doing, brother Infidels yet they cannot avert the consequences of Free thought. Infidelity and Atheism will succeed Christianity as sure as the day succeeds the night. C. M. HAMMOND.

Mr. Train Again on the Track.

HE EXPRESSES HIMSELF ON COM-STOCKISM!

HE REPLIES TO MR. HEYWOOD THROUGH THE TRUTH SEEKER.—LANT'S CASE BEFORE OSBORN.—THE HARDY PHILANTHROPIST!—HAUL DOWN COMSTOCK!

MADISON SQUARE, P. E. 48.

CITIZEN D. M. B.: How long my writing mood will last this deponent saith not! My own amusement absorbs my pleasure. Ignoring Fame and Fortune through satiety, I surrender to Psychological affinity. You came to see me, and now I come to see you (on paper). For I am shut off from adult contact by evolution!

A certain stump speech said to have been made by a Tammany Politician, of the Gethsemane Ring—on the Mount of Olives—contains these words:

RESIST NOT EVIL.

Here is where the world stands on its head. Christianity was original. For some years we have been resisting evil. That kept it alive. The Infidels, Atheists, Skeptics, "Obscene Kusses," resist this man Comstock. That adds to his power. He already thinks he is Torquemada! His Spanish Inquisition examines our private mail bags! He will be hanging on a lamp post before you have been six weeks in jail—through Demonology!

Nothing but my Psychology can save him!

Conroy, whom he sent to Trenton for two years, came to see me the other day. You remember he tried to cut Comstock's throat in the cab. Note the scar when you see him in court. That stab gave Comstock \$10,000 and a new lease of power. So I say follow that Ring Orator of Jerusalem—RESIST NOT EVIL!

Comstock and Beecher have done more to destroy the army of ghosts than all the Paines, Voltaires, Rousseaus, Fredericks, Humes, Gibbons, Lincolns, Washingtons, Franklins, and Ingersolls of creation. RESIST NOT EVIL!

MOSES AFTER COMSTOCK!

Moses Hull is as mad as a hornet with him. He sends me this in the *Crucible*:

We are now writing in the United States court room in Boston; the man whose name is at the head of this article sits before us, not ten feet distant. We have for near an hour watched his countenance, his eyes, the particular contraction of the muscles of his face—the shape of his head and his general contour.

He is not a religious fanatic, he is not an ignoramus, he is not a bigot. But if he is not the meanest scoundrel out of prison his countenance as well as his work betrays him.

In our opinion he has but two motives, one is money, the other is fame. Both of these he is getting; but, mark our word, he will yet meet a just retribution for his treatment of reformers.

Mr. Comstock is, by an especial legislative act, the paid agent of the government. His five thousand dollars a year come. Any dog who cares for nothing but his own bone could be tempted to worry a cat for food. This dog feeds at Uncle Sam's table, gets his feed for arresting innocent persons and dragging them to prison. He is probably, to-day, the meanest enemy to reform on earth. We reformers are not backed by United States authority, we write and speak under law, under espionage—truly the road of the one who would sow truth for those who need it, is strewn with thorns. Is it not time for reformers to unite and go into a concentrated war upon such paid, unprincipled braggarts as Anthony Comstock?

M. H.

I say unto you, Moses is wrong. Comstock is an Evil! Remember what that Brewery Captain Rynders said down in Judea!

RESIST NOT EVIL.

THE BOSTON BENNETT AFTER THIS COM-STOCK EVANGEL.

Mr. Heywood writes me:

PRINCETON, Nov. 21, 1877.

DEAR MR. TRAIN: Please read enclosed and send in all the facts you can about Comstock's past and present. We intend to give him a Waterloo defeat in Boston.

Truly yours,

W. H. HEYWOOD.

As I have no time to talk through letters—and your case covers the whole ground—let me answer Heywood through the T. S. As you may publish his letter, I only make an extract to show how wrong he is in RESISTING EVIL!

Neither will I ask why the United States clothes with its great powers a "special agent" to interfere with lawful business, and forge signatures to decoy letters, one of which Mr. Comstock wrote me under the name of "E. Edgewell," the following extract from which I printed in the *Word*, October, as genuine:

"Press on as you are going and be sure in the end justice will be done you. It is a long lane that has no turn. You have labored hard but many eyes have followed your efforts."

Nor will I dwell on the spirit of the man indicated in this extract from a letter written to Hon. O. L. Merriam, M. C., by Mr. Comstock to induce him to vote for the "law" under which he conspires against the liberty and lives of American citizens:

"There were four publishers on the 2nd of last March; to-day three of these are in their graves and it is charged by their friends that I worried them to death. Be that as it may, I am sure that the world is better off without them."

I will not now multiply facts to show that, masked under Federal law and the sacred forms of religion, we have here inordinate intolerance to which neither pro-slavery savagery, Puritan bigotry nor high-church proscription—nothing this side of Medieval Inquisitions will furnish a parallel.

When Southrons invaded the freedom of the mails to suppress anti-slavery publications, which they called "incendiary literature," the Union rang with denunciations of the outrage. The same spirit of tyranny, which assailed re-

formers then, now labels exposures of social evil "obscene literature!" Mr. Comstock's attempt to suppress Woodhull and Claflin's *Weekly* for ventilating clerical "scandal," the disgusting details of which afterwards filled American newspapers; his imprisonment of George Francis Train seven months in Ludlow street Jail, and of John A. Lant eighteen months in Albany Penitentiary for criticisms of reigning sensualism; his infliction of fines and costs amounting to five thousand dollars on Dr. E. B. Foote for publishing physiological facts that all people, young and old should know; and his recent arrest of D. M. Barnett, editor of the N. Y. *Truth Seeker* for "obscenity and blasphemy" should open all eyes to the relentless war he wages upon honest writers and publishers who favor theological and social reform. Twenty years, before the intelligent eyes and pure minds of New England citizens, have pursued my work unmolested, except by sporadic mobs from the streets which all reformers have to encounter; never before was my ability to use intelligent and chaste language questioned. Now I am gravely arraigned for "obscenity" by a money-seeking exponent of Sectarian Repression who comes from "nest-hiding" Brooklyn!

"CUPID'S JOKES."

A thin partition, so you see, 'twixt Cupid and cupidity. Heywood strikes back as you do. That won't do. RESIST NOT EVIL! This divine young evangel Comstock should be coddled. When you see him in court, carry out the Christian plan: go there and then and fall upon his neck and kiss him! 'Twill make him seasick. Cram his Christian maxims down his throat with kindness. Forgive him, for he knows not what he does. Send his wife a splendid bouquet for Christ's sake! Slop him over with ghostly love. To resist evil is to be lost.

Here is the law's idea about obscenity:

COMMISSIONER OSBORN'S IDEA OF OBSCENITY.

[Reported by T. D. Maitland, reporter of the New York World.]

HOW COMSTOCK ARRESTED THE EDITOR.

Here Mr. Lant interrupted the Commissioner, and asked if he might ask Comstock some questions, and he said he might when Comstock was through.

Comstock went on.—When I showed Mr. Lant the writing he said, "That's mine." He said also that he had intended to scratch it out. He acknowledged having sent the package to Semler. I then turned to the Marshal and said, "That's the man I want," and the Marshal took him over.

Lant—Didn't you say when you came into the office, "I have a package of papers containing writing on the margin, and the fine is \$5?"

Comstock—No; I did not.

OSBORN ON HIS JUDICIAL DIGNITY.

An altercation here arose between Lant and Comstock on a question of veracity, which the Commissioner promptly stopped, and asked Lant if he had sent the papers, at the same time telling the prisoner that he did not want him to say anything that would incriminate himself.

Lant—"I don't know that I sent that paper now produced."

The Commissioner then, assuming the airs of a Mogul and a tone that admitted of no contradiction, said:

Now, it is for me to examine this paper. It is for me to determine what are its contents, and what is objectionable in the eyes of the law.

Lant—I should like to have Mr. Comstock point out to me such articles as he considers indecent.

Osborn—If you admit that these papers were deposited in the mail, that is all that is necessary now. Then it is for me (assuming an imperial air) to determine whether or not the matter contained therein is obscene. You don't deny that you are the publisher of the *Toledo Sun*?

Lant—No, sir; I am proud of it.

Osborn—Well, no matter about that. There is no doubt about this matter.

Lant—I object to the statement of this man (pointing to Comstock). He cannot tell the truth.

THE COMMISSIONER DISGUSTED.

The Commissioner, after taking this polluted language within his hallowed lips, looking upon it as an act of great contumaciousness, though there was nothing in it except a word that is used in every medical publication, thousands of which pass through the mail every day—the Commissioner then spouted some tobacco juice, and putting on a severely ironical air, addressed himself to Mr. Lant thus:

I suppose you are proud of that? Lant (unshaken by Osborn's proud irony)—I am proud of everything I have printed.

Osborn—There is another article, signed by G. F. T., which I shall not read, which is very disgusting, according to my idea of morality. There are others, then, of April 14 and May 24, 1871, signed G. F. T. I don't propose to read them; but it is for me to say whether this newspaper containing those articles ARE (irrespective of grammar) vulgar, indecent and obscene. Now, what do you say in defense, Mr. Lant?

Lant—I am not guilty of obscenity. Osborn—According to what school is this not obscene? I think it is unfit to reach the eyes of young girls and young men. Where do you find a standard?

CURIOUS DEFINITION OF OBSCENITY.

Lant—What do you call obscenity. Osborn—Well, what I call obscene in the community in which we live are papers containing articles that you, if you were a decent man, would be ashamed to let your daughter read, and that have a tendency to excite obscene desires. Whatever may be published in the press in a judicial investigation may be a matter of necessity, and this might be your argument; but it will not do. There is no such necessity for publishing matters in a paper like this as there is for the proceedings in a court of justice.

Lant—Do you consider Dr. Miller's letter in the first number, on the sexual relations, obscene?

Osborn—That is a medical article, and we have no comment to make on that question.

Lant—Mr. Osborn, I would like you to look at these articles and see if the good articles don't predominate, and if there is really anything obscene in any of them.

Osborn—Well, your paper is then like Byron's poems, but I can't take that as a sufficient extenuating circumstance. I must hold you in \$5,000 bail for court.

A CHANCE FOR MRS. ELIZABETH THOMPSON.

This wealthy lady has twice been to see me to ask how I can help her invest her shekels of silver and ingots of gold to reform mankind. She never lets her right hand know the secrets of her left. She has done more generous things than the Astors, Stewarts and Vanderbilts, and nobody gives her credit. She gave Rev. Mr. Alger \$6,000 to travel in Europe; Stephen Pearl Andrews \$5,000 to publish his "Universology," Steele Mackaye two years' board in her Tenth street house for his whole family, besides bringing out his plays. She supports and educates two nephews in college. She has dozens depending on her charity. When I called I found \$50 worth of bouquets on her elegant tables, magnificent pictures around the walls! Lately she has been running the Red Pepper Club of the College Medicals, and I am sorry to see, is scattering pills among the poor. Now, then, let her drop the globules which poison the body, and distribute THE TRUTH SEEKER which purifies the mind. Her essay prizes were nothing compared to scattering THE TRUTH SEEKER broadcast! G. F. T.

THE GAME OF FARO.—TWELVE MEN WHO KNEW ALL ABOUT IT—ONE MAN'S PREJUDICE.—The case of John Doe Tome, a man whose real name is said to be Burns, came up again before Justice Knox Saturday. The man is one of those characters known as a check guerrilla. He was accused of having picked up a \$20 piece from the faro table at the Capital saloon, the money belonging to a player who was in a half intoxicated condition. Tome demanded a jury trial, and when the selection had been made each jurymen was asked whether he had any prejudices against the game. The following were the experiences of the twelve:

Juror No. 1—Have played a little; lost \$1,200 at a sitting once, at Simpson's Corner; had won the money at poker the night before; won it of the fellow who dealt; have no prejudices against the game.

Juror No. 2—Have played faro some; lost nineteen straight bets at once at the Sawdust Corner—just my fool luck; think the game is all right; used to play faro once, but haven't played now for over a week.

Juror No. 3—Dropped about \$40 once at Orndorff's, trying to call the turn; no prejudices.

Juror No. 4—Play faro occasionally—when ever I have any money; won \$2,000 one night at the palace—busted the game; went back and tried to bust it again a few nights after; had to spar for my grub all the rest of the week; think I could beat the game blind if I had capital; no prejudice.

Juror No. 5—Am familiar with faro—slightly; stepped into Joe Stewart's one day and tapped the game for \$500 in one deal; called the turn for \$100, and then quit playing because the limit wasn't big enough; made enough to pay up that \$5 assessment on my Justice stook; think faro is a good game.

Juror No. 6—Always liked faro when it was square; think there are some square games, but the splits give the game a big percentage.

Juror No. 7—Got \$5,000 out of the rise in Ophir, and got ready to start back to the States [Here the juror wiped away a tear, and his Honor seemed much affected.] I struck one of the games—no matter which one it was—and in about two days hadn't a red.

The remaining five jurors related their experiences in a most affecting manner, and but one man was found who had any prejudice against the game. He said he never won a bet in his life. He always coppered and played straight at the wrong time. He'd been calling the turn steady for two years, and never caught it once. He thought faro was a swindle, but admitted that he had been playing it the night before. He was excused.

George Kritzer, the dealer of the game, testified as follows: I was dealing at the time McCarty came in and called for some chips. He had won about \$50 when Tome first showed up; McCarty had the jack coppered, taking in the tray and queen—

The Court—Does the jury comprehend the situation?

The jurors nodded simultaneously, and the witness continued:

The tray lost and the jack won. So it was a stand-off, and—

The Court—Is this point clear to the jury?

The jurors again bowed with military precision.

Witness—Then, after two turns, he planked a \$20 piece on top of the chips on the jack, and this man Tome reached for it. As soon as I saw him muzzle the sugar I sung out, but he slid off and was getting away with it when Officer Hanks snatched him and made him give it up.

Jailer McCarty related the admissions of Tome in the jail. He had admitted taking the money, but excused his conduct on the ground that he might as well have it as the game.

The jury stood eleven for conviction and one for acquittal, and being unable to agree were discharged, as was also the accused.—*Virginia City Chronicle*.

A FARMER, being poorly provided with materials of sustenance for his men, fed them with pork cooked with the rind upon it. A young man of the company, not liking that outer portion of the food, was observed by the host to be carefully removing the outside covering, whereupon the latter said, "Young man, we eat the rind and all here." To which the youth replied, "All right, old man; I'm cutting it off for you."

Gems of Thought.

GENTLENESS! more powerful than Hercules.—*Enclos*.

Let gentleness thy strong enforcement be.—*Shakspeare*.

The first and last thing which is required of genius is the love of truth.—*Goethe*.

What thou wilt, thou rather shalt enforce it with thy smile, than hew to it with thy sword.—*Shakspeare*.

The wheel of fortune turns incessantly round, and who can say within himself, I shall to-day be uppermost?—*Confucius*.

More hearts pine away in secret anguish for the want of kindness from those who should be their comforters than for any other cause in life.—*Young*.

When danger threatens, the friend comes forth resolved and shields his friend; in Fortune's golden smiles what need of friends? her favoring power wants no auxiliary.—*Euripides*.

True glory consists in doing what deserves to be written, in writing what deserves to be read, and so living as to make the world happier and better for our living in it.—*Pliny*.

Look not mournfully into the past—it comes not back again; wisely improve the present—it is thine; go forth to meet the shadowy future without fear, and with a manly heart.—*Longfellow*.

The light of genius never sets, but sheds itself upon other faces, in different hues of splendor. Homer glows in the softened beauty of Virgil, and Spenser revives in the decorated learning of Gray.—*Wilmott*.

There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.—*Cicero*.

To ME there is something thrilling and exalting in the thought that we are drifting forward into a splendid mystery—into something that no mortal eye has yet seen, no intelligence has yet declared.—*Chapin*.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-tops.—*South*.

PERFECT friendship puts us under the necessity of being virtuous. As it can only be preserved among estimable persons, it forces us to resemble them. You find in friendship the purity of good counsel, the emulation of good example, sympathy in our griefs, succor in our distress.—*Madame de Lambert*.

What we call genius may, perhaps, with more strict propriety, be described as the spirit of discovery. Genius is the very eye of intellect and the wing of thought. It is always in advance of its time. It is the pioneer for the generation which it precedes. For this reason it is called a seer, and hence its songs have been prophecies.—*Simms*.

THERE is an ugly kind of forgiveness in this world,—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his faults into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.—*Beecher*.

When the first time of love is over, there comes a something better still. Then comes that other love; that faithful friendship which never changes, and which will accompany you with its calm light through the whole of life. It is only needful to place yourself so that it may come, and then it comes of itself. And then everything turns and changes itself to the best.—*Frederika Bremer*.

THIS faith in Christ, this system which builds on the Christ, call it by what name you will, call it Protestantism, call it Romanism, call it Christianity, is passing away. . . . It has lost its hold on the cultivated classes of society. The chief men of letters, the widest scholars, the recognized leaders in science, the chiefs of reform, have quietly dropped it. The men who occupy to-day the highest seats in philosophy reason about it, classify it, put it where it belongs, render it the honor that belongs to it as a phenomenon in history and a significant phase of the world's thought; but they do not submit their minds to it. . . . They look elsewhere for the light that is to be their guidance; for the law that is to be their strength.—*O. B. Frothingham*.

Nothing so cramps, dwarfs and narrows the intellect as continual confinement to the sewing-room, nursery and kitchen, never allowing the mind to dwell upon anything broader or wider than the little diminutive contracted sphere of home. If we would have women of great, broad, comprehensive intellects, and cultured, refined minds, who are capable of rearing and guiding our future men and women, they must mix or mingle with the great world of thinkers and doers; they must be allowed to enter our legislative halls, not as spectators merely, but as participators in the great business of law-making and law-executing, so that they may have new ideas being continually generated and born in their minds by friction with other great minds of the day. Fear not that these things will make her low, coarse or vulgar. Education ever refines, purifies and elevates. Our wisest women and men are always gentlest, kindest, and best. Beautiful thoughts, great aims, and noble efforts never tend to roughness or unfemininity.—*Elmina D. Sienker*.